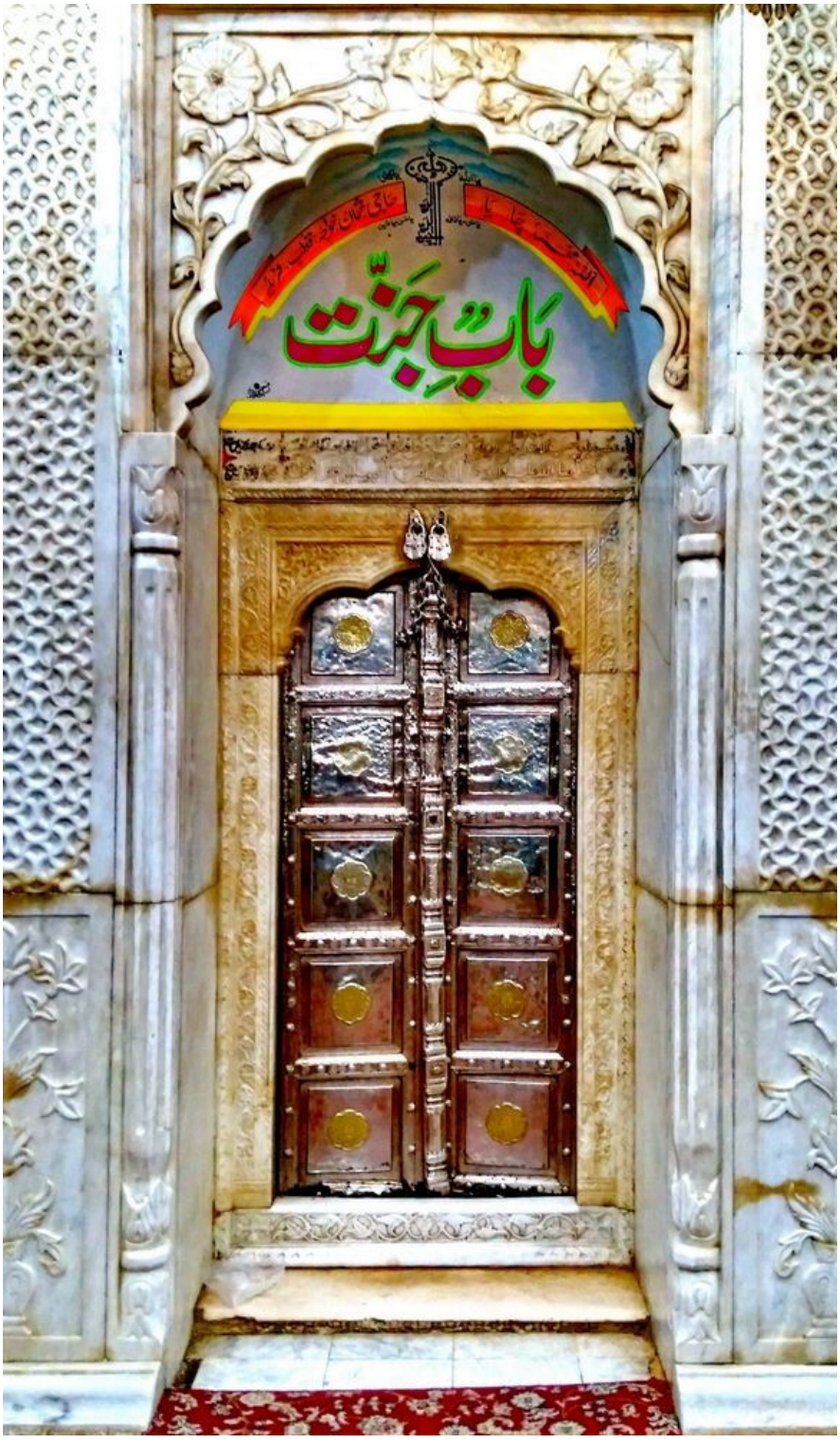
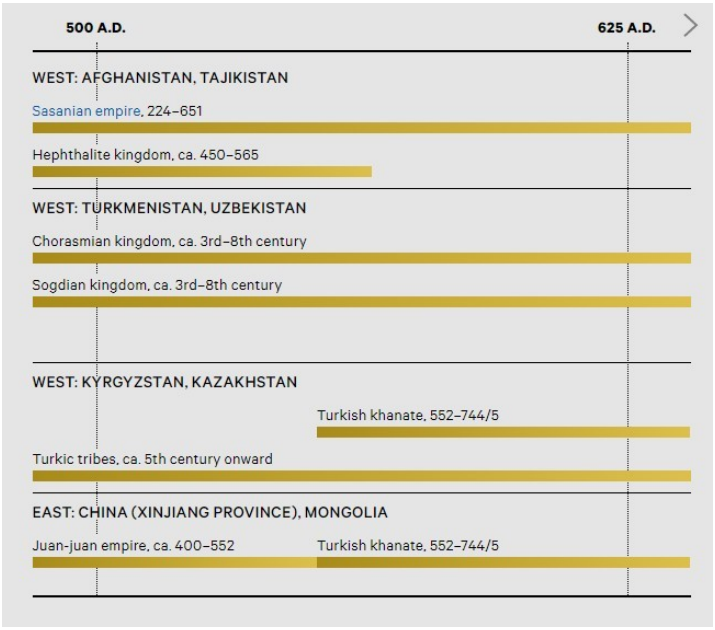


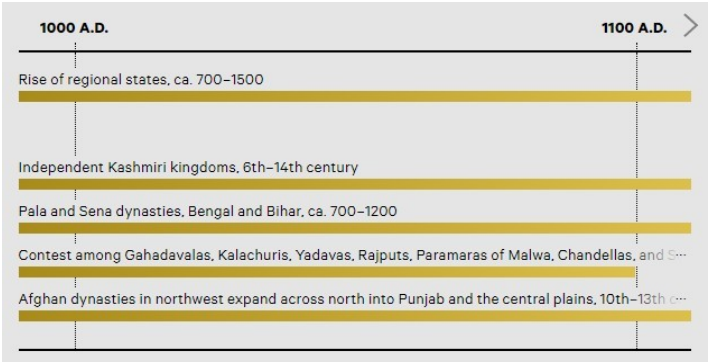
“Safina tul Mujummah Al Bahrain, Jehangiriya”.
“Sillsila Aaliya Naqšhbandiya Abul A’laiya; Qadriya Shurwardiya; Qadriya Razzaqiya; Firdausiya; Qalandariya, Chistiya Nizamiya; Chisti Sabriya of Mujummah Al Bahrain, Jehangiriya.”
Compiled By: Sardar Taimur Hyat Khan: Chisti; Abul A'ala'e; Qalandari; Jehangiri.

Sillsila e A'aliya Mujummah Al Bahrain Timeline.[1]

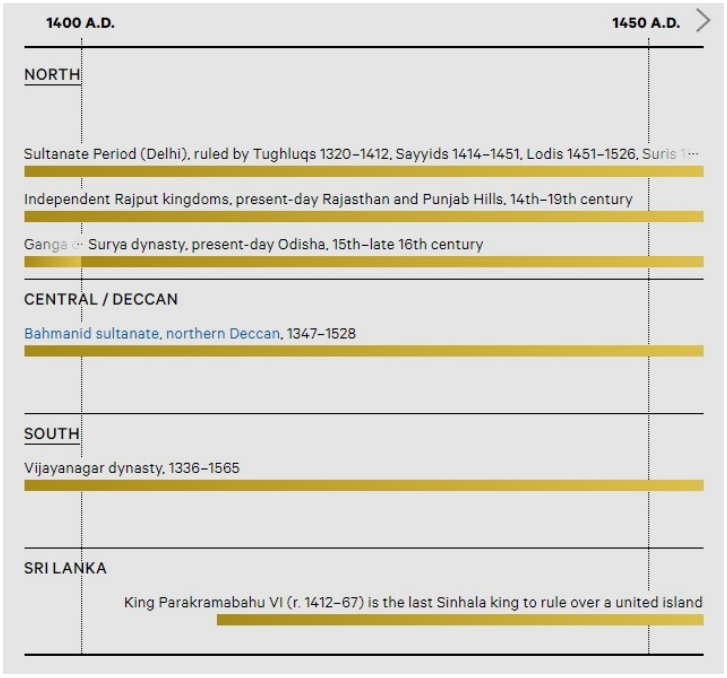
رایں دلِ مردہ حیاتی دا۔ زیرِ احساں خود بناتی دا۔

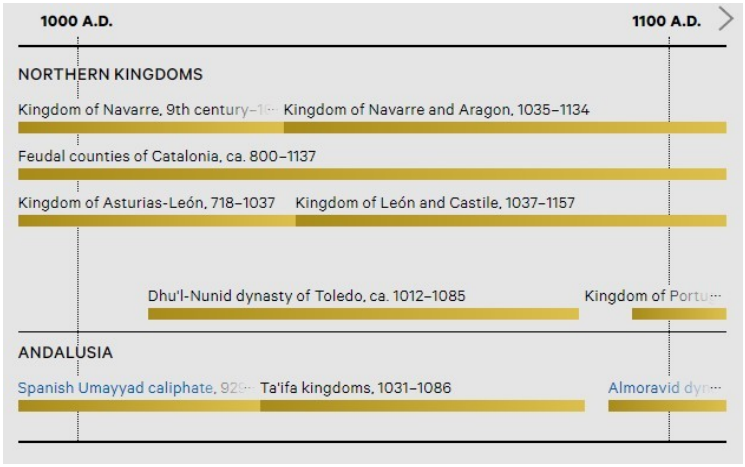
For the Sake of Vitality for This Dead Heart. Under Obligation of Your Beneficence.

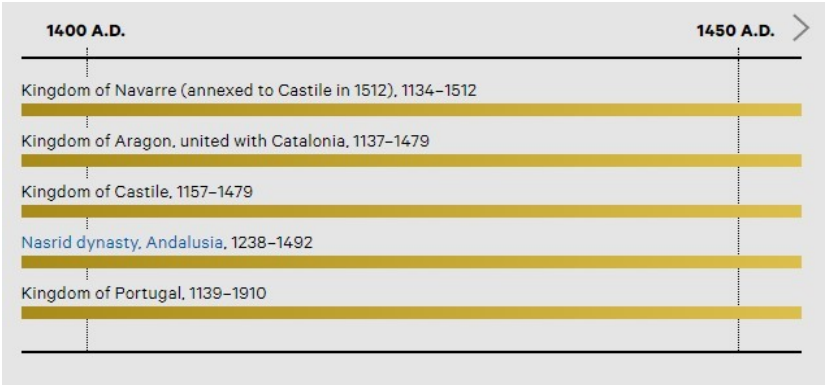


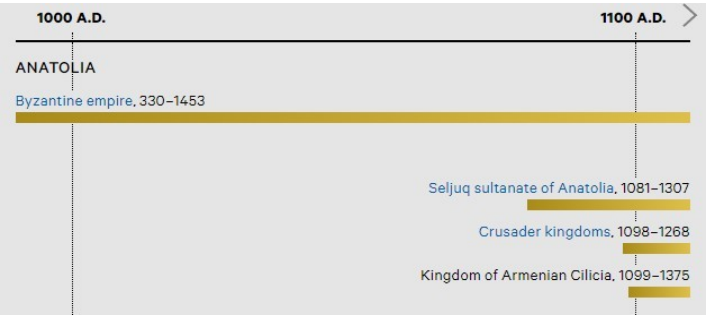

1000 A.D.
1100 A.D.
Rise of regional states, ca. 700–1500
Independent Kashmiri kingdoms, 6th–14th century
Pala and Sena dynasties, Bengal and Bihar, ca. 700–1200
Contest among Gahadavalas, Kalachuris, Yadavas, Rajputs, Paramaras of Malwa, Chandellas, and S
Afghan dynasties in northwest expand across north into Punjab and the central plains, 10th–13th

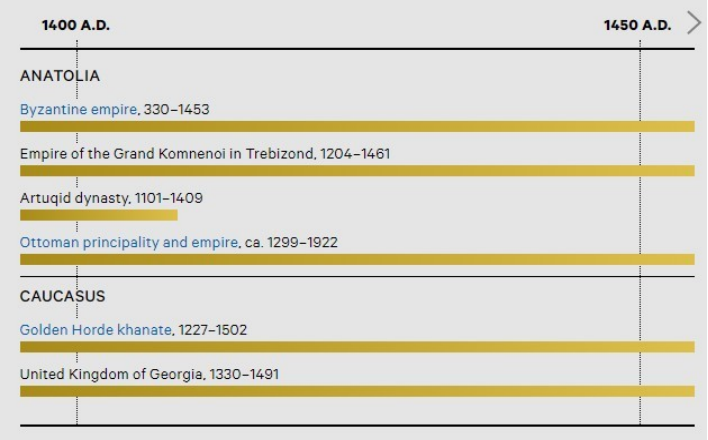
1 The Timeline to my Prosopography (Investigation of the common characteristics of a group of people, whose individual biographies may be largely untraceable. Research subjects are analyzed by means of a collective study of their lives, in multiple career-line analysis – Wikipedia), As Safina tul Mujummah Al Bahrain, Jehangiri. Sardar Taimur Hyat-Khan, {Timur Ajizvi (Belonging to The Humble One)}.


1400 A.D.
1450 A.D.
NORTH
Sultanate Period (Delhi), ruled by Tughluqs 1320–1412, Sayyids 1414–1451, Lodis 1451–1526, Suris 1···
Independent Rajput kingdoms, present-day Rajasthan and Punjab Hills, 14th–19th century
Ganga ··· Surya dynasty, present-day Odisha, 15th–late 16th century
CENTRAL / DECCAN
Bahmanid sultanate, northern Deccan, 1347–1528
SOUTH
Vijayanagar dynasty, 1336–1565
SRI LANKA
King Parakramabahu VI (r. 1412–67) is the last Sinhala king to rule over a united island


1000 A.D.
1100 A.D.
NORTHERN KINGDOMS
Kingdom of Navarre, 9th century–1··· Kingdom of Navarre and Aragon, 1035–1134
Feudal counties of Catalonia, ca. 800–1137
Kingdom of Asturias-León, 718–1037 Kingdom of León and Castile, 1037–1157
Dhu'l-Nunid dynasty of Toledo, ca. 1012–1085
Kingdom of Portu···
ANDALUSIA
Spanish Umayyad caliphate, 92··· Ta'ifa kingdoms, 1031–1086
Almoravid dyn···


1400 A.D.
1450 A.D.
Kingdom of Navarre (annexed to Castile in 1512), 1134–1512
Kingdom of Aragon, united with Catalonia, 1137–1479
Kingdom of Castile, 1157–1479
Nasrid dynasty, Andalusia, 1238–1492
Kingdom of Portugal, 1139–1910





They say that “History is Written by the Winners!” I have tried to be Objective and All-Inclusive while leaving out any kind of commentary or obviously prejudiced comments that seek to cast slurs upon others while covering up their own misdeeds.

One Occasion of documented criticism of such prejudiced comments is provided as:

“Johan Elverskog, a Scholar of Central Asia, Islam and Buddhism, Professor and Chair of Religious studies at SMU, looking at the wider reasons for Nalanda's decline as a Cultural Center, and how it is used in certain anti-Islamic rhetoric, talks of local Buddhists making deals with Muslim Rulers early on, which assured that Buddhist activities in Nalanda went on for Centuries: he says that one Indian master "was trained and ordained at Nalanda before he traveled to the Court of Khubilai Khan", Chinese Monks were traveling there to get texts as late as the 14th Century CE, and concludes that "the Dharma survived in India at least until the 17th Century (CE)." He mainly blames British historiography, which used these "claims of Muslim Barbarity and misrule in Order to justify the introduction of their supposedly more humane and rational form of Colonial Rule".

Great Muslim Kings have been designated as Marauders and Looting Dacoits with utter Falsification of Facts.

Another case is of the Hindu cover-up of Aryan Migration and ruthless suppression of the Aborigine and Dravidian inhabitants of the Indo-Pak Sub Continent and their subsequent enslavement as well as designation as ‘Untouchables’ (Dalits) in Order to point a finger at “Muslim Invaders” while keeping themselves absolved of accusation of invasion.

Many similar untruths and half-truths have been invidiously woven into History to absolve Western Civilization’s Genocide and Large-Scale Looting of Asian and African Countries as well as North and

South America and Australia including New Zealand and Tasmania.
Misdeeds; Looting and Plunder in the name of Religion there are aplenty.
Along with these deeds of so called Valor, there exists a strain of Invention; Self Development and the Creation of Beauty and Literature.
Those Great Souls who have brought Love, Compassion and Beauty into the World need to be commemorated.
I have not been able to keep a record of all the references that were accessed to compile this Timeline, however, they were mostly from Wikipedia the Free Encyclopedia and are gratefully and duly acknowledged, Their internal Links are preserved.
The desire to record this Timeline stems from two main reasons. The first is to place my Prosopography, Safina tul Mujummah Al Bahrain, Jehangiri or record of all the Auliya رضوان الله تَعَالَىٰ علیهم اجمعین Allah سُبْحَانَهُ وَتَعَالَىٰ (Friends of Allah سُبْحَانَهُ وَتَعَالَىٰ) who have constituted the various Chains of Transmission of the Sillsila that I have the honor of belonging to, for the Esoteric Wisdom bestowed upon Humanity by Allah سُبْحَانَهُ وَتَعَالَىٰ through The Last Holy Prophet Hazrāt Syedna Mohammad, Imam Al Ambia صلی الله وَتَعَالَىٰ علیه و آله وسلم. Secondly, to present an overview of Humanity's main concerns including Rulers and their activities along with a record of the progress of the Human Mind and Soul to free itself from Dogma, Ritual and the Shackles of Programming and Thought Control that is imbibed from the Cradle to the Grave. This arose from an inborn Vaulting Aspiration of the Soul which led to the realization of being a Prisoner in My own Mind and the desire to free myself in Order to soar towards Attaining the Goal of the True Raison D'être of the Creation of Humanity.

30000 or 15000 BCE	Evidence of the Stone Age human inhabitants of Gandhara, including stone tools and burnt bones, was discovered at Sanghao near Mardan in area caves. The artifacts are approximately 15,000 years old. More recent excavations point to 30,000 years before the present. Gandhara's first recorded Civilization was the Grave Culture that emerged *c.* 1400 BCE and lasted until 800 BCE, and named for their distinct funerary practices. It was found along the Middle Swat River course, even though earlier research considered it to be expanded to the Valleys of Dir, Kunar, Chitral, and Peshawar. It has been regarded as a token of the Indo-Aryan migrations, but has also been explained by local cultural continuity. Backwards projections, based on ancient DNA analyses, suggest Ancestors of Swat Culture people mixed with a population coming from Inner Asia Mountain Corridor, which carried Steppe ancestry, sometime between 1900 and 1500 BCE. The first mention of the name Gandhāris is attested in the Rigveda (RV 1.126.7). The *Gandhāris*, along with the *Balhikas* (Bactrians), Mūjavants, Angas, and the Magadhas, are also mentioned in the Atharvaveda (AV 5.22.14), as distant peoples. The Gandhara Kingdom was one of sixteen *mahajanapadas* of Buddhism. The primary Cities of Gandhara were Puruṣapura (Peshawar), Takṣaśilā (Taxila), Sagala (Sialkot) and Pushkalavati (Charsadda) - The latter remained the Capital of Gandhara until the 2nd Century CE, when the Capital was moved to Peshawar.

	Gandhara produced influential thinkers such as the philosopher Kautilya, and Panini, whose grammar works standardized ancient Sanskrit. Gandhara is mentioned in the Hindu epics, the Mahabharata and the Ramayana, as a Western Kingdom that was founded by the Druhyu Prince Gandhara who was the Son of King Angara. According to the epic poem Ramayana. In Dvapara Yuga, Gandhara Prince Shakuni was the root of all the conspiracies of Duryodhana against the Pandavas, which finally resulted in the Kurukshetra War. During the reign of Gandharan King Pushkarasakti, the Region's security was fractured by him engaging in power struggles against his local rivals. King Darius I of the Achaemenid Empire took advantage of the opportunity and planned for an invasion. In 518 BCE, Darius led his Army through the Khyber Pass and Southwards in stages, eventually reaching the Arabian Sea coast in Sindh by 516 BCE. Under Persian rule, a system of centralized administration, with a bureaucratic system, was introduced into the Indus Valley for the first time. Provinces or "Satrapy" were established with Provincial Capitals. Gandhara Satrapy, established 518 BCE with its Capital at Pushkalavati (Charsadda). Gandhara Satrapy was established in the general region of the old Gandhara grave Culture, in what is today Khyber Pakhtunkhwa. During Achaemenid rule, the Kharosthi alphabet, derived from the one used for Aramaic (the official language of Achaemenids), developed here and remained the National script of Gandhara until 200 CE. The inscription on Darius' (521–486 BCE) Tomb at Naqsh-i-Rustam near Persepolis records Gadāra (Gandāra) along with Hindush (Həndu̯š, Sindh) in the list of S*atrapies*. By about 380 BCE the Persian hold on the region had weakened. Many small Kingdoms sprang up in Gandhara. In 327 BCE, Alexander the Great conquered Gandhara as well as the Indian S*atrapies* of the Persian Empire. The expeditions of Alexander were recorded by his Court Historians and by Arrian (around 175 CE) in his *Anabasis Alexandri* and by other Chroniclers many Centuries after the event. **Macedonian Gandhara.** In the winter of 327 BCE, Alexander invited all the Chieftains in the remaining five Achaemenid Satraps to submit to his Authority. Ambhi, then Ruler of Taxila in the former Hindush Satrapy complied, but the remaining tribes and clans in the former Satraps of Gandhara, Arachosia, Sattagydia and Gedrosia rejected Alexander's offer. The first tribe they encountered were the Aspasioi tribe of the Kunar Valley, who initiated a fierce battle against Alexander, in which he himself was wounded in the shoulder by a dart. However, the Aspasioi eventually lost and 40,000 people were enslaved. Alexander then continued in a Southwestern direction where he encountered the Assakenoi tribe of the Swat & Buner valleys in April 326 BC. The Assakenoi fought bravely and offered stubborn resistance to Alexander and

	his Army in the Cities of Ora, Bazira (Barikot) and Massaga. So enraged was Alexander about the resistance put up by the Assakenoi that he killed the entire population of Massaga and reduced its buildings to rubble. A similar slaughter then followed at Ora, another stronghold of the Assakenoi. The stories of these slaughters reached numerous Assakenians, who began fleeing to Aornos, a hill-fort located between Shangla and Kohistan. Alexander followed close behind their heels and besieged the strategic hill-fort, eventually capturing and destroying the fort and killing everyone inside. The remaining smaller tribes either surrendered or like the Astanenoi tribe of Pushkalavati (Charsadda) were quickly neutralized where 38,000 soldiers and 230,000 oxen were captured by Alexander. Eventually Alexander's smaller force would meet with the larger force which had come through the Khyber Pass met at Attock. With the conquest of Gandhara complete, Alexander switched to strengthening his military supply line, which by now stretched dangerously vulnerable over the Hindu Kush back to Balkh in Bactria. After conquering Gandhara and solidifying his supply line back to Bactria, Alexander combined his forces with King Ambhi of Taxila and crossed the River Indus in July 326 BC to begin the Archosia (Punjab) campaign. Alexander nominated officers as Satraps of the new provinces, and in Gandhara, Oxyartes was nominated to the position of Satrap in 326 BC. **Mauryan Empire.** Chandragupta Maurya, the founder of the Mauryan Dynasty, is said to have lived in Taxila when Alexander captured the City. According to tradition, he trained under Kautilya, who remained his chief adviser throughout his reign. Supposedly using Gandhara and Vahika as his base, Chandragupta led a rebellion against the Magadha Empire and ascended the throne at Pataliputra in 321 BCE, however, there are no contemporary records of this. After a battle with Seleucus Nicator (Alexander's successor in Asia) in 305 BCE, the Mauryan Emperor extended his domain up to and including present Southern Afghanistan. With the completion of the Empire's Grand Trunk Road, the Region prospered as a center of trade. Gandhara remained a part of the Mauryan Empire for about a century and a half. Ashoka, the grandson of Chandragupta, was one of the greatest Indian Rulers. Like his grandfather, Ashoka also started his career in Gandhara as a Governor. Later he became a Buddhist and promoted Buddhism. He built many *Stupas* in Gandhara. Mauryan control over the Northwestern Frontier, including the Yonas, Kambojas, and the Gandharas, is attested from the Rock Edicts left by Ashoka. According to one school of scholars, the Gandharas and Kambojas were cognate people. It is also contended that the Kurus, Kambojas, Gandharas and Bahlikas were cognate people and all had Iranian affinities, or that the Gandhara and Kamboja were nothing but two provinces of one Empire and hence influencing each other's language. However, the local language of Gandhara is represented by

	Panini's conservative *Bhāṣā* ("language"), which is entirely different from the Iranian (Late Avestan) language of the Kamboja that is indicated by Patanjali's quote of Kambojan śavati 'to go' (= Late Avestan šava(i)ti). **Indo-Greek Kingdom.** The decline of the Mauryan Empire left Gandhara open to Greco-Bactrian invasions. Present-day Southern Afghanistan was absorbed by Demetrius I of Bactria in 180 BCE. Around about 185 BCE, Demetrius moved into the Indian Sub-Continent; he invaded and conquered Gandhara and the Punjab. Later, wars between different groups of Bactrian Greeks resulted in the Independence of Gandhara from Bactria and the formation of the Indo-Greek Kingdom. Menander I was its most famous King. He ruled from Taxila and later from Sagala (Sialkot). He rebuilt Taxila (Sirkap) and Pushkalavati. He became a Buddhist and is remembered in Buddhist records for his discussions with the great Buddhist philosopher, Nāgasena, in the book *Milinda Panha*. Around the time of Menander's death in 140 BC, the Central Asian Kushans overran Bactria and ended Greek rule there. **Indo-Scythian Kingdom.** Around 80 BCE, the Sakas, diverted by their Parthian cousins from Iran, moved into Gandhara and other parts of Pakistan and Western India. The most famous King of the Sakas, Maues, established himself in Gandhara. **Indo-Parthian Kingdom.** By 90 BCE the Parthians had taken control of Eastern Iran and, around 50 BCE, they put an end to the last remnants of Greek Rule in today's Afghanistan. Eventually an Indo-Parthian Dynasty succeeded in taking control of Gandhara. The Parthians continued to support Greek artistic traditions. The start of the Gandharan Greco-Buddhist art is dated to about 75–50 BCE. Links between Rome and the Indo-Parthian Kingdoms existed. There is archaeological evidence that building techniques were transmitted between the two realms. Christian records claim that around 40 CE Thomas the Apostle visited the Indian Sub-Continent and encountered the Indo-Parthian King Gondophare. **Kushan Gandhara.** The Parthian Dynasty fell in about 75 CE to another group from Central Asia. The Kushans, known as Yuezhi in the Chinese source Hou Han Shu (argued by some to be ethnically Asii) moved from Central Asia to Bactria, where they stayed for a Century. Around 75 CE, one of their tribes, the Kushan (Kuṣāṇa), under the leadership of Kujula Kadphises gained control of Gandhara. The Kushan Empire began as a Central Asian Kingdom, and expanded into Afghanistan and Northwestern India in the early Centuries CE. The Kushan period is considered the Golden Period of Gandhara. Peshawar Valley and Taxila are littered with ruins of *Stupas* and Monasteries of this period. Gandharan art flourished and produced some of the best pieces of sculpture from the Indian Sub-Continent. Many Monuments were created to commemorate the

Jatakas.

Gandhara's Culture peaked during the Reign of the great Kushan King Kanishka the Great (127 CE – 150 CE). The Cities of Taxila (Takṣaśilā) at Sirsukh and Purushapura (modern day Peshawar) reached new heights. Purushapura along with Mathura became the Capital of the great Empire stretching from Central Asia to Northern India with Gandhara being in the midst of it. Emperor Kanishka was a great patron of the Buddhist faith; Buddhism spread from India to Central Asia and the Far East across Bactria and Sogdia, where his Empire met the Han Empire of China. Buddhist art spread from Gandhara to other parts of Asia. Under Kanishka, Gandhara became a holy land of Buddhism and attracted Chinese pilgrims eager to view the monuments associated with many Jatakas.

In Gandhara, Mahayana Buddhism flourished and Buddha was represented in human form. Under the Kushans new Buddhists *Stupas* were built and old ones were enlarged. Huge statues of the Buddha were erected in Monasteries and carved into the hillsides. Kanishka also built a great 400-foot tower at Peshawar. This tower was reported by Chinese Monks Faxian, Song Yun, and Xuanzang who visited the Country. This structure was destroyed and rebuilt many times until it was finally destroyed by Mahmud of Ghazni in the 11th Century CE.

General Cunningham identifies the name Katoor with Kitolo, the king of the Great Yuechi, who, in the beginning of the 5th century, conquered Balkh and Gandhara, and whose son established the Kingdom of the Little Yuechi at Peshawur. Later, the name appears in the Tarikh-e'-Binakiti and the Jami-ul-Tawarikh.

" In the list of the Turk dynasty of Cabul kings, who preceded the Ghuznevides, the last is called Katoran, King of the Kators."

"And Kank returned to his country and he was the last of the Kataurman Kings."[2]

According to the line of reasoning followed by General Cunningham, it would appear that a Dynasty of Indo-Scythic Kings who established themselves temporarily in Kabul, derived their name of Katoor from their having come from Chitral, that is to say, that the name Katoor belonged to Chitral at an altogether earlier date. Nothing is more probable than that a line of rulers of Yuechi blood established themselves at one time in Chitral This presumption is borne out by General Cunningham's identification of the Khattar tribe, now located east of the Indus in the neighborhood of Hasan Abdal, as descendants of the Yuechi.

The Hyat Family of Wah (Jallalsar) belong to the Khattar Tribe.

The Mughal Emperor Baber writes in his Memoirs:-

" In the hill country to the North-East (of Cabul) lies Kafferistan, such as Kattor and Gebrek." (The Khattars and The Ghebas of Attock District?).

Towards the end of the sixteenth or beginning of the seventeenth century, Chitral

2 Elliot's Ancient Historians of India. Journal of Royal Asiatic SOC., VOI. IX. Paper by E. Thomas, on the Coins of the dynasty of the Hindoo Kings of Cabul.

was ruled by a Reis who is said to have been of the same family as the rulers of Gilgit before the introduction of Mahommedanism. His name has not been preserved, but he was apparently a Mahommedan, as his tomb is still preserved in Chitral. There is some reason for supposing that he belonged to the Makpon (Iskardo) family, as some branches of the Makpon family still speak of him as an ancestor. He was childless, but adopted as his son a certain Baba Eyoub, said to have been of a noble Khorasan family, who had settled in Chitral and ingratiated himself with the ruler.

On the Reis' death he was accepted by the people as their Prince and assumed the title of Mehter, which his descendants still retain.[3]

Yue-Chi.

Or YuEH-Chih, the Chinese name of a central Asiatic tribe who ruled in Bactria and India, are also known as Kushans (from one of their subdivisions) and Indo-Scythians. They appear to have been a nomad tribe, inhabiting part of the present Chinese province of Kan-suh, and to have been driven West by Hiung-nu tribes of the same stock. They conquered a tribe called the Wusun, who lived in the basin of the Ili river, and settled for some time in their territory. The date of these events is placed between 175 and 140 BCE They then attacked another tribe known as Sakas, and drove them to Persia and India. For about twenty years it would seem that the Yue-Chi were settled in the Country between the rivers Chu and Syr-Darya, but here they were attacked again by the Hiung-nu, their old enemies, with whom was the son of the defeated Wusun chieftain. The Yue-Chi then occupied Bactria, and little is heard of them for a hundred years. During this period they became a united people, having previously been a confederacy of five tribes, the principal of which, the Kushans (or Kwei-Shwang), supplied the new National name. They also to some extent gave up their nomadic life and became civilized. Bactria about this time was said to contain a thousand cities, and though this may be an exaggeration it was probably a meeting-place of Persian and Hellenic culture: its Kings Demetrius and Eucratides had invaded India. It is therefore not surprising to find the warlike and mobile Yue-Chi following the same road and taking fragments of Persian and Greek civilization with them.

The chronology of this invasion and of the history of the Kushans in India must be regarded as uncertain, though we know the names of the Kings. Indian literature supplies few data for the period, and the available information has been collected chiefly from notices in Chinese annals, from inscriptions found in India, and above all from coins. From this evidence it has been deduced that a King called Kozulokadphises, Kujulakasa or Kieu-tsieu-k'io (? 458 5 CE) united the five tribes, conquered the Kabul valley and annihilated the remnants of Greek dominion. He was succeeded, possibly after an interval, by Ooemokadphises (Himakapisa or Yen-kao-tsin-tai), who completed the annexation of North India. Then followed Kanishka (? c. 123-53 CE), who is celebrated throughout eastern Asia as a patron of the Buddhist Church and convener of the third Buddhist

3 Tribes of the Hindoo Koosh. Col John Biddulph, p150.

council. He is also said to have conquered Kashgar, Yarkand and Khotan. His successors were Huvishka and then Vasudeva, who may have died c. 225 CE. After Vasudeva's reign the power of the Kushans gradually decayed, and they were driven back into the valley of the Indus and North East Afghanistan. Here, according to Chinese authorities, their Royal Family was supplanted by a dynasty called Ki-to-lo (Kidara), who were also of Yue-Chi stock, but belonged to one of the tribes who had remained in Bactria when the Kushans marched to India. The subsequent migration of the Kitolo South of the Hindu Kush was due to the movements of the Jwen-Jwen, who advanced West from the Chinese Frontier. Under this dynasty a State known as the Little Kushan Kingdom flourished in Gandhftra (East Afghanistan) about 430 CE, but was broken up by the attacks of the Harms.

Some authorities do not accept the list of Kushan kings as given above, and think that Kanishka must be placed before Christ and perhaps as early as 58 BCE: also that there was another King with a name something like Vasushka before or after Huvishka. In any case the invasion of the Yue-Chi cannot have been very long before or very long after the Christian era, and had an important influence on Indian civilization. Their coins show a remarkable union of characteristics, derived from many Nations. The general shape and style are Roman: the inscriptions are in Greek or in a Persian language written in Greek letters, or in Kharoshthi: the reverse often bears the figure of a deity, either Greek (Herakles, Helios, Selene) or Zoroastrian (Mithra, Vata, Verethraghna) or Indian (generally Siva or a war god). One figure called Sarapo appears to be the Egyptian Serapis, and others are perhaps Babylonian deities. On the obverse is generally the King, who, in the earlier coins at any rate, wears a long open coat, knee boots and a tall cap – clearly the costume of a nomad from the North. The Gandhara school of sculpture, of which the best specimens come from the neighborhood of Kanishka's capital, Purushpura (the modern Peshawar), is a branch of Graeco-Roman art adapted to Oriental religious subjects. The Yue-Chi were probably the principal means of disseminating it in India, though all movements 'which kept open the communications between Bactria and Persia and India must have contributed, and the first introduction was' due to the short-lived Graeco-Bactrian conquest (180-130 BCE). The importance of the Gandharan influence on the art of India and all Buddhist Asia is now recognized. Further, it is probably in the mixture of Greek, Persian and Indian deities which characterizes the pantheon of the Kushan Kings that are to be sought many of the features found in Mahayanist Buddhism and Hinduism (as distinguished from the earlier Brahmanism). Kanishka and other Monarchs were zealous but probably by no means exclusive Buddhists, and the conquest of Khotan and Kashgar must have facilitated the spread of Buddhist ideas to China. It is also probable that the Yue-Chi not only acted as intermediaries for the introduction of Greek and Persian ideas into India, and of Indian ideas into China, but left behind them an important element in the

population of North India.

It is hard to say whether the Yue-Chi should be included in any of the recognized divisions of Turanian tribes such as Turks or Huns. Nothing whatever is known of their original language. Such of the inscriptions on their coins as are not in Greek or an Indian language are in a form of Persian written in Greek uncials. In this alphabet the Greek letter p (or rather a very similar letter with the loop a little lower down) is used to represent *sh,* and there are some peculiarities in the use of *o* apparently connected with the expression of the sounds *h* and w. Thus Paonano Pao Kanhpki Kopano is to be read as something like *Shdhandn Shdh Kanishki Koshan:* Kanishka the Kushan, King of Kings. This Persian title became in later times the special designation of the Kushan Kings and is curiously parallel to the use of Arabic and Persian titles (Padishah, Sultan, &c.) by the Ottoman Turks. The physical type represented on these coins has a strong prominent nose, large eyes, a moderately abundant beard and somewhat thick or projecting lips. Hence, as far as any physical characters can be formulated for the various tribes (and their validity is very doubtful) the Yue-Chi type is Turkish rather than Mongol or Ugro-Finnic. In such points of temperament as military ability and power of assimilating Indian and Persian civilization, the Yue-Chi also resemble the Turks, and some authorities think that the name Turushka or Turukha sometimes applied to them by Indian writers is another evidence of the connection. But the National existence and name of the Turks (q.v.) seem to date from the 5th Century CE, so that it is an anachronism to speak of the Yue-Chi as a division of them. The Yue-Chi and Turks, however, may both represent parallel developments of similar or even originally identical tribes. The Mahommedan writer Alberuni states that in former times the Kings of the Hindus (among whom he mentions Kanik or Kanishka) were Turks by race, and this may represent a native tradition as to the affinities of the Yue-Chi. Some authors consider that the Yue-Chi are the same as the Getae and that the original form of the name was Ytit or Get, which is also supposed to appear in the Indian Jat.

See Vincent Smith, *Early History of India* (1908); Hoernle and Stark, *History of India* (1905); Rapson, *Indian Coins* (1898); Gardner, *Coins of Greek and Scythian Kings in India* (1886); Franke, *Beitrage aus Chinesischen Quellen* zur *Kenntnis der Tiirkvolker und. Skythen* (1904), and numerous articles by Cunningham, Fleet, A. Stein, Vincent Smith, Sylvian Levi, E. H. Parker and others in the *Journal of the Royal Asiatic Society, Journal asiatique, Asiatic Quarterly,* &c. Owing to the new evidence which is continually being brought forward, the most recent writings on this subject are generally to be preferred. (C. EL.)

Kushans were one of the most powerful rulers of their time. They are considered part of the Yeuchi clan. Kuzul Kadphisis is the founder of this Empire and Kanishka is the most famous ruler of this empire. They were the first Indian Empire which issued gold coins. They were the most powerful Empire of their

time and had control over the Silk Route. Plus they had trade relation with Huns Chinese and Romans too. They ruled over vast part of India. Ultimately like most of the great Empires their end came after constant fighting with the other invaders like Hypthelites and other Tribes.

Now another question where are their descendants today if it was such a large and powerful Empire- As mentioned above, the Warrior Tribe of the Khattars have large Land Holdings by Conquest in Attock District (Formerly Khattar Ilaqa, then Campbbellpore) and Taxila Tehsil of Rawalpindi District, Punjab, Pakistan. They are most probably of Royal Yue-Chi descent. A clan among Gurjars are also considered the descendants of the Kushans. This clan is Kasanas or Kusanas. These people are widely spread across the Geographies where the Kushans ruled.

Kidarites.

The Kidarites conquered Peshawar and parts of Northwest Indian Sub-Continent including **Gandhara** probably sometime between 390 CE and 410 CE from the Kushan Empire, around the end of the Rule of the Gupta Emperor Chandragupta II or beginning of the rule of Kumaragupta I. It is probably the rise of the Hephthalites and the defeats against the Sasanians which pushed the Kidarites into Northern India. Their last Ruler in Gandhara was Kandik, around 500 CE.

Alchon Huns.

The Alchon invasion of the Indian Sub-Continent eradicated the Kidarite Huns who had preceded them by about a Century, and contributed to the fall of the Gupta Empire, in a sense bringing an end to Classical India.

Hephthalite Empire.

The Hūṇas (as they were known in India) were initially based in the Oxus basin in Central Asia and established their control over Gandhara in the Northwestern part of the Indian Sub-Continent by about 465 CE. From there, they fanned out into various parts of Northern, Western, and Central India. The Hūṇas are mentioned in several ancient texts such as the Rāmāyaṇa, Mahābhārata, Purāṇas, and Kalidasa's Raghuvaṃśa.

Numerous incidents of violence were reported during this period. The Dharmarajika Stupa at Takṣaśilā has evidence of a massacre there by the Huns. Mihirakula is said to have become a "terrible persecutor" of Buddhism which may have contributed to decline of Buddhism in the Gandhara Region. Xuanzang tells us that initially Mihirakula was interested in learning about Buddhism, and asked the Monks to send him a Teacher; the Monks insulted him by recommending a servant of his own household for the purpose. This incident is said to have turned Mihirakula virulently anti-Buddhist, although some have suggested the anti-Buddhist reputation was exaggerated. It is possible that Mihirakula, who may have been inclined toward Shaivism (although his coins also have representations of other deities such as the goddess Lakshmi), was inimical toward both Buddhists and Jainas.

The travel records of many Chinese Buddhist pilgrims record that Gandhara was

going through a transformation during these Centuries. Buddhism was declining, and Hinduism was rising. Faxian traveled around 400 CE, when Prakrit was the language of the people, and Buddhism was flourishing. A 100 years later, when Song Yun visited in 520 CE, a different situation was described: the area had been destroyed by the White Huns and was ruled by Lae-Lih, who did not practice the laws of the Buddha. Xuanzang visited India around 644 CE and found Buddhism on the wane in Gandhara and Hinduism in the ascendant. Gandhara was ruled by a King from Kabul, who respected Buddha's law, but Taxila was in ruins, and Buddhist Monasteries were deserted.

Later History.

Kabul Shahi.

After the fall of the Sassanid Empire to the Arabs in 651 CE, the Region South of the Hindukush along with Gandhara came under pressure from the Muslims. After the failure of multiple campaigns by the Arabs, they failed to extend their Rule to Gandhara.

Gandhara was ruled from Kabul by the Kabul Shahi for next 200 years. Sometime in the 9th Century CE the Kabul Shahi were replaced by the Hindu Shahi.

Hindu Shahi and Decline.

Based on various records it is estimated that the Hindu Shahi was formed in 850 CE. According to Al-Biruni (973–1048 CE), Kallar, a Brahmin Minister, founded the Hindu Shahi Dynasty around 843 CE. The Dynasty Ruled from Kabul, later moved their Capital to Udabhandapura. They built great Temples all over their Kingdoms. Some of these buildings are still in good condition in the Salt Range of the Punjab.

Jayapala was the last great King of the Hindu Shahi Dynasty. His Empire extended from West of Kabul to the river Sutlej. However, this expansion of Gandhara Kingdom coincided with the rise of the powerful Ghaznavid Empire under Sabuktigin. Defeated twice by Sabuktigin and then by Mahmud of Ghazni in the Kabul valley, Jayapala gave his life on a funeral pyre. Anandapala, a Son of Jayapala, moved his Capital near Nandana in the Salt Range. In 1021 CE the last King of this Dynasty, Trilochanapala, was assassinated by his own troops which spelled the end of Gandhara. Subsequently, some Shahi Princes moved to Kashmir and became active in local politics.

The City of Kandahar in Afghanistan is said to have been named after Gandhara. According to H.W. Bellow, an emigrant from the collapsing Gandhara region in the 5th Century CE brought this name to modern Kandahar.

Writing in c. 1030 CE, Al Biruni reported on the devastation caused during the conquest of Gandhara and much of North-West India by Mahmud of Ghazni following his defeat of Jayapala in the Battle of Peshawar at Peshawar in 1001 CE:

"Now in the following times no Muslim conqueror passed beyond the

frontier of Kâbul and the river Sindh until the days of the Turks, when they seized the power in Ghazna under the Sâmânî dynasty, and the supreme power fell to the lot of Nâṣir-ad Daula Sabuktagin. This Prince chose the Holy War as his calling, and therefore called himself *al-Ghâzî* ("the Warrior"). In the interest of his successors he constructed, in Order to weaken the Indian frontier, those roads on which afterwards his Son Yamin-ad Daula Maḥmûd marched into India during a period of thirty years and more. God be merciful to both Father and Son! Maḥmûd utterly ruined the prosperity of the Country, and performed there wonderful exploits, by which the Hindus became like atoms of dust scattered in all directions, and like a tale of old in the mouth of the people. Their scattered remains cherish, of course, the most inveterate aversion towards all Muslims. This is the reason, too, why Hindu sciences have retired far away from those parts of the Country conquered by us, and have fled to places which our hand cannot yet reach, to Kashmir, Benares, and other places. And there the antagonism between them and all foreigners receives more and more nourishment both from political and religious sources."

During the closing years of the tenth and the early years of the succeeding Century of the present era, Mahmud the first Sultan and Muslim of the Turk Dynasty of Kings who ruled at Ghazni, made a succession of inroads twelve or fourteen in number, into Gandhar – the present Peshawar valley – in the course of his proselytizing invasions of Hindustan.

Language.

The Gandharan Buddhist texts are both the earliest Buddhist as well as Asian Manuscripts discovered so far. Most are written on birch bark and were found in labelled clay pots. Panini has mentioned both the Vedic form of Sanskrit as well as what seems to be Gandhari, a later form of Sanskrit, in his Ashtadhyayi.

Gandhara's language was a Prakrit or "Middle Indo-Aryan" dialect, usually called Gāndhārī. The language used the Kharosthi script, which died out about the 4th Century CE. However, Punjabi, Hindko, and Kohistani, are derived from the Indo-Aryan Prakrits that were spoken in Gandhara and surrounding areas. However, a language shift occurred as the ancient Gandharan Culture gave way to Iranian invaders, such as the Pashtun tribes from Central Asia that began settling the region.

Gandharan Buddhist Missionaries were active, with other Monks from Central Asia, from the 2nd Century CE in the Han-dynasty (202 BC – 220 CE) at China's Capital of Luoyang, and particularly distinguished themselves by their translation work. They promoted scriptures from Early Buddhist schools as well as those from the Mahāyāna. These translators included:

- Lokakṣema, a Kushan and the first to translate Mahāyāna scriptures into Chinese (167–186 CE).
- Zhi Yao (fl. 185), a Kushan Monk, second generation of translators after Lokakṣema.
- Zhi Qian (220–252 CE), a Kushan Monk whose Grandfather had settled in China during 168–190 CE.
- Zhi Yue (fl. 230), a Kushan Monk who worked at Nanjing.
- Dharmarakṣa (265–313 CE), a Kushan whose family had lived for generations at Dunhuang.
- Jñānagupta (561–592 CE), a Monk and translator from Gandhāra.
- Śikṣānanda (652–710 CE), a Monk and translator from Oḍḍiyāna, Gandhāra.
- Prajñā (fl. 810), a Monk and translator from Kabul, who educated the Japanese Kūkai in Sanskrit Texts.

Textual Finds.

The Chinese Buddhist Monk Xuanzang visited a Lokottaravāda Monastery in the 7th century, at Bamiyan, Afghanistan. The site of this Monastery has since been rediscovered by archaeologists. Birchbark and palm leaf manuscripts of texts in this Monastery's collection, including Mahāyāna Sūtras, have been discovered at the Site, and these are now located in the Schøyen Collection. Some Manuscripts are in the Gāndhārī language and Kharoṣṭhī script, while others are in Sanskrit and written in forms of the Gupta script. Manuscripts and fragments that have survived from this Monastery's collection include the following source texts:

- *Pratimokṣa Vibhaṅga* of the Mahāsāṃghika-Lokottaravāda (MS 2382/269).
- *Mahāparinirvāṇa Sūtra*, a Sūtra from the Āgamas (MS 2179/44).
- *Caṃgī Sūtra*, a Sūtra from the Āgamas (MS 2376).
- *Vajracchedikā Prajñāpāramitā Sūtra*, a Mahāyāna Sūtra (MS 2385).
- *Bhaiṣajyaguru Sūtra*, a Mahāyāna Sūtra (MS 2385).
- *Śrīmālādevī Siṃhanāda Sūtra*, a Mahāyāna Sūtra (MS 2378).
- *Pravāraṇa Sūtra*, a Mahāyāna Sūtra (MS 2378).
- *Sarvadharmapravṛttinirdeśa Sūtra*, a Mahāyāna Sūtra (MS 2378).
- *Ajātaśatrukaukṛtyavinodana Sūtra*, a Mahāyāna Sūtra (MS 2378).
- *Śāriputrābhidharma Śāstra* (MS 2375/08).

A Sanskrit manuscript of the *Bhaiṣajyaguruvaiḍūryaprabhārāja Sūtra* was among the textual finds at Gilgit, Pakistan, attesting to the popularity of the Medicine Buddha in Gandhāra. The Manuscripts in this find are dated before the 7th Century CE, and are written in the upright Gupta script.

Art.

Gandhāra is noted for the distinctive **Gandhāra style** of Buddhist art, which shows influence of Parthian, Scythian, Roman, Graeco-Bactrian and local Indian influences from the Gangetic Valley. This development began during the Parthian Period (50 BC – 75 CE). The Gandhāran style flourished and achieved its peak

during the Kushan period, from the 1st to the 5th Centuries CE. It declined and was destroyed after the invasion of the White Huns in the 5th Century CE. Siddhartha shown as a bejeweled Prince (before the Sidhartha renounces palace life) is a common motif.

Stucco, as well as stone, were widely used by sculptors in Gandhara for the decoration of Monastic and cult buildings. Stucco provided the artist with a medium of great plasticity, enabling a high degree of expressiveness to be given to the sculpture. Sculpting in stucco was popular wherever Buddhism spread from Gandhara – Afghanistan, Pakistan, India, Central Asia, and China.

Buddhist imagery combined with some artistic elements from the Cultures of the Hellenistic World. An example is the youthful Buddha, his hair in wavy curls, similar to statutes of Apollo.

Sacred artworks and architectural decorations used limestone for stucco composed by a mixture of local crushed rocks (i.e. schist and granite which resulted compatible with the outcrops located in the Mountains Northwest of Islamabad.

The Major cities of ancient Gandhara are as follows:

- Puṣkalavati (Charsadda), Pakistan.
- Takshashila (Taxila), Pakistan.
- Purusapura (Peshawer), Pakistan.
- Sagala (Sialkot), Pakistan.
- Oddiyana (Swat), Pakistan.
- Chiniotis (Chiniot), Pakistan.
- Kapisi (Bagram), Afghanistan.

Timeline.

- c. 2300 – c. 1400 BCE Indus Valley civilization.
- c. 1400 – c. 800 BCE Gandhara grave Culture.
- c. 1200 – c. 800 BCE Gandhari people mentioned in the Rigveda and Atharvaveda.
- c. 800 – c. 518 BCE Gandhara Kingdom. c. 518 – c. 326 BCE Persian Empire. Under direct Persian control and/ or local control under Achaemenid Suzerainty.
- c. 326 – c. 305 BCE Occupied by Alexander the Great and Macedonian Generals.
- c. 305 – c. 185 BCE Controlled by the Maurya dynasty, founded by Chandragupta. Converted to Buddhism under King Ashoka (273–232 BC).
- c. 185 – c. 97 BCE Under control of the Indo-Greek Kingdom, with some incursions of the Indo-Scythians from around 100 BC.
- c. 97 BCE – c. 7 CE Saka (Indo-Scythian) Rule.
- c. 7 – c. 75 CE Parthian invasion and Indo-Parthian Kingdom, Rule of Commander Aspavarman?

	• c. 75 – c. 230 CE Kushan Empire. • c. 230 – c. 440 CE Kushanshas under Persian Sassanid Suzerainty. • c. 450 – c. 565 CE White Huns (Hephthalites). • c. 565 – c. 644 CE Nezak Kingdom, ruled from Kapisa and Udabhandapura. • c. 644 – c. 870 CE Kabul Shahi, Ruled from Kabul. • c. 870 – 1021 CE Hindu Shahi, Ruled from Udabhandapura. • c. 1021 – c. 1100 CE Conquered and controlled by the Ghaznavid Empire.
9130–7370 BCE	This was the apparent period of use of Göbekli Tepe, one of the oldest human-made Sites of Worship yet discovered; evidence of similar usage has also been found in another nearby Site, Nevalı Çori.
7500–5700 BCE	The Settlements of Catalhoyuk developed as a likely Spiritual Center of Anatolia. Possibly practicing Worship in Communal Shrines, its inhabitants left behind numerous clay figurines and impressions of phallic, feminine, and hunting scenes.
c. 7000 BCE to c. 2500/ 2000 BCE	Mehrgarh is a Neolithic Site, which lies on the Kacchi Plain of Balochistan, Pakistan. Mehrgarh is located near the Bolan Pass, to the West of the Indus River Valley and between the present-day Pakistani Cities of Quetta, Kalat and Sibi. The Site was discovered in 1974 CE by an Archaeological Team directed by French Archaeologists Jean-François Jarrige and Catherine Jarrige, and was excavated continuously between 1974 CE and 1986 CE, and again from 1997 to 2000 CE. Archaeological material has been found in six mounds, and about 32,000 Artifacts have been collected. The earliest Settlement at Mehrgarh—in the Northeast corner of the 495-acre (2.00 km2) Site—was a small Farming Village dated between 7000 BCE and 5500 BCE. Mehrgarh is one of the earliest known Sites which show evidence of Farming and Herding in South Asia. Mehrgarh was influenced by the Near Eastern Neolithic, with similarities between "Domesticated Wheat Varieties, early phases of Farming, Pottery, other Archaeological Artifacts, some Domesticated Plants and Herd Animals." According to Parpola, the Culture Migrated into the Indus Valley and became the Indus Valley Civilization. Jean-Francois Jarrige argues for an Independent Origin of Mehrgarh. Jarrige notes "the assumption that farming economy was introduced full-fledged from Near-East to South Asia," and the similarities between Neolithic sites from Eastern Mesopotamia and the Western Indus valley, which are evidence of a "cultural continuum" between those sites. But given the originality of Mehrgarh, Jarrige concludes that Mehrgarh has an earlier local background," and is not a "'backwater' of the Neolithic Culture of the Near East." Lukacs and Hemphill suggest an initial local development of Mehrgarh, with continuity in cultural development but a population change. According to Lukacs and Hemphill, while there is a strong continuity between the Neolithic and chalcolithic (Copper Age) Cultures of Mehrgarh, dental evidence shows that the

Chalcolithic Population did not descend from the Neolithic Population of Mehrgarh, which "suggests moderate levels of gene flow." They wrote that "the direct lineal descendants of the Neolithic inhabitants of Mehrgarh are to be found to the South and the East of Mehrgarh, in northwestern India and the Western edge of the Deccan plateau," with Neolithic Mehrgarh showing greater affinity with Chalcolithic Inamgaon, South of Mehrgarh, than with Chalcolithic Mehrgarh.

Gallego Romero et al. (2011 CE) State that their research on lactose tolerance in India suggests that "the West Eurasian genetic contribution identified by Reich et al. (2009 CE) principally reflects gene flow from Iran and the Middle East." Gallego Romero notes that Indians who are lactose-tolerant show a genetic pattern regarding this tolerance which is "characteristic of the common European mutation." According to Romero, this suggests that "the most common lactose tolerance mutation made a two-way migration out of the Middle East less than 10,000 years ago. While the mutation spread across Europe, another explorer must have brought the mutation eastward to India – likely traveling along the coast of the Persian Gulf where other pockets of the same mutation have been found." They further note that "[t]he earliest evidence of cattle herding in South Asia comes from the Indus River Valley Site of Mehrgarh and is dated to 7,000 YBP."

Periods of Occupation.

Archaeologists divide the Occupation at the Site into eight Periods.

Mehrgarh Period I (pre-7000 BCE-5500 BCE).

The Mehrgarh Period I (pre-7000 BCE-5500 BCE) was Neolithic and aceramic (without the use of Pottery). The earliest farming in the area was developed by semi-nomadic People using Plants such as wheat and barley and Animals such as sheep, goats and cattle. The Settlement was established with unbaked mud-brick Buildings and most of them had four internal subdivisions. Numerous Burials have been found, many with elaborate goods such as baskets, stone and bone tools, beads, bangles, pendants, and occasionally animal sacrifices, with more goods left with burials of males. Ornaments of Sea shell, limestone, turquoise, Lapis Lazuli and sandstone have been found, along with simple figurines of women and animals. Seashells from far seashores, and Lapis Lazuli from as far away as present-day Badakshan, show good contact with those areas. One ground stone ax was discovered in a burial, and several more were obtained from the surface. These ground stone axes are the earliest to come from a stratified context in South Asia.

Periods I, II, and III are considered contemporaneous with another Site called Kili Gul Mohammad. The aceramic Neolithic phase in the Region is now called the 'Kili Gul Muhammad phase', and it is dated 7000-5000 BC. Yet the Kili Gul Muhammad Site, itself, may have started c. 5500 BC.

In 2001 CE, archaeologists studying the remains of nine men from Mehrgarh

discovered that the people of this civilization knew proto-dentistry. In April 2006 CE, it was announced in the scientific journal *Nature* that the oldest (and first *early Neolithic*) evidence for the drilling of human teeth *in vivo* (*i.e.* in a living person) was found in Mehrgarh. According to the authors, their discoveries point to a tradition of proto-dentistry in the early farming Cultures of that Region. "Here we describe eleven drilled molar crowns from nine adults discovered in a Neolithic graveyard in Pakistan that dates from 7,500 to 9,000 years ago. These findings provide evidence for a long tradition of a type of proto-dentistry in early farming Culture."

Mehrgarh Period II (5500 BCE–4800 BCE) and Period III (4800 BCE–3500 BCE).

The Mehrgarh Period II (5500 BCE–4800 BCE) and Merhgarh Period III (4800 BCE–3500 BCE) were ceramic Neolithic, using pottery, and later chalcolithic. Period II is at Site MR4 and Period III is at MR2. Much evidence of manufacturing activity has been found and more advanced techniques were used. Glazed faience beads were produced and terracotta figurines became more detailed. Figurines of females were decorated with paint and had diverse hairstyles and ornaments. Two flexed burials were found in Period II with a red ochre cover on the body. The number of burial goods decreased over time, becoming limited to ornaments and with more goods left with burials of females. The first button seals were produced from terracotta and bone and had geometric designs. Technologies included stone and copper drills, updraft kilns, large pit kilns, and copper melting crucibles. There is further evidence of long-distance trade in Period II: important as an indication of this is the discovery of several beads of Lapis Lazuli, once again from Badakshan. Mehrgarh Periods II and III are also contemporaneous with an expansion of the settled populations of the borderlands at the Western edge of South Asia, including the establishment of settlements like Rana Ghundai, Sheri Khan Tarakai, Sarai Kala, Jalilpur, and Ghaligai.

Mehrgarh Periods IV, V and VI (3500 BCE-3000 BCE).

Period IV was 3500 to 3250 BCE. Period V from 3250 to 3000 BCE and period VI was around 3000 BCE. The Site containing Periods IV to VII is designated as MR1.

Mehrgarh Period VII (2600 BCE-2000 BCE).

Somewhere between 2600 BCE and 2000 BCE, the City seems to have been largely abandoned in favor of the larger and fortified town Nausharo five miles away when the Indus Valley Civilization was in its middle stages of development. Historian Michael Wood suggests this took place around 2500 BCE.

Mehrgarh Period VIII.

The last Period is found at the Sibri Cemetery, about 8 Kilometers from Mehrgarh.

Lifestyle and Technology.

Early Mehrgarh Residents lived in mud brick houses, stored their grain in granaries, fashioned tools with local copper ore, and lined their large basket containers with bitumen. They cultivated six-row barley, einkorn and emmer wheat, jujubes and dates, and herded sheep, goats and cattle. Residents of the later Period (5500 BCE to 2600 BCE) put much effort into crafts, including flint knapping, tanning, bead production, and metal working. Mehrgarh is probably the earliest known Center of agriculture in South Asia.

The oldest known example of the lost-wax technique comes from a 6,000-year-old wheel-shaped copper amulet found at Mehrgarh. The amulet was made from unalloyed copper, an unusual innovation that was later abandoned.

Artifacts.

Human Figurines.

The oldest ceramic figurines in South Asia were found at Mehrgarh. They occur in all phases of the settlement and were prevalent even before pottery appears. The earliest figurines are quite simple and do not show intricate features. However, they grow in sophistication with time, and by 4000 BC begins to show their characteristic hairstyles and typical prominent breasts. All the figurines up to this period were female. Male figurines appear only from period VII and gradually become more numerous. Many of the female figurines are holding babies, and were interpreted as depictions of the "Mother goddess". However, due to some difficulties in conclusively identifying these figurines with the "Mother goddess", some Scholars prefer using the term "female figurines with likely Cultic significance".

Pottery.

Evidence of Pottery begins from Period II. In period III, the finds become much more abundant as the potter's wheel is introduced, and they show more intricate designs and also animal motifs. The characteristic female figurines appear beginning in Period IV and the finds show more intricate designs and sophistication. Pipal leaf designs are used in decoration from Period VI. Some sophisticated firing techniques were used from Periods VI and VII and an area reserved for the Pottery industry has been found at mound MR1. However, by Period VIII, the quality and intricacy of designs seem to have suffered due to mass production, and a growing interest in bronze and copper vessels.

Burials.

There are two types of Burials in the Mehrgarh Site. There were individual Burials where a single individual was enclosed in narrow mud walls and collective Burials with thin mud-brick walls within which skeletons of six different individuals were discovered. The bodies in the collective Burials were kept in a flexed position and were laid East to West. Child bones were found in large Jars or Urn Burials (4000~3300 BCE).

Metallurgy.

Metal finds have dated as early as Period IIB, with a few copper items.

3750 BCE	The Proto-Semitic people emerged from a generally accepted *urheimat* in the Arabian Peninsula and Levant. The Proto-Semitic people would migrate throughout the Near East into Mesopotamia, Egypt, Ethiopia and the Eastern shore of the Mediterranean.
3300–1300 BCE	The Indus Valley Civilization (IVC) was a Bronze Age Civilization (3300–1300 BCE; Mature Period 2600–1900 BCE) in the Northwestern Region of the Indian Subcontinent, noted for its Cities built of brick, roadside drainage system and multi-storeyed houses.
3100 BCE	The initial form of Stonehenge was completed. The circular bank and ditch enclosure, about 110 Meters (360 ft) across, may have been completed with a timber circle.
3000 BCE	Sumerian Cuneiform emerged from the proto-literate Uruk period, allowing the codification of beliefs and creation of detailed historical religious records. The second phase of Stonehenge was completed and appeared to function as the first enclosed cremation cemetery in the British Isles.
2635–2610 BCE	The oldest surviving Egyptian Pyramid was commissioned by Pharaoh Djoser.
2494–2345 BCE	The first of the oldest surviving religious texts, the Pyramid Texts, was composed in Ancient Egypt.
2200 BCE	The Minoan Civilization developed in Crete. Citizens worshiped a variety of goddesses.
2150–2000 BCE	The earliest surviving versions of the Sumerian Epic of Gilgamesh—originally titled *He who Saw the Deep* (*Sha naqba īmuru*) or *Surpassing All Other Kings* (*Shūtur eli sharrī*)—were written.
2150 BCE – 1975 BCE	The Prophet Abraham عليه سلم. Born Abram ben Terah عليه سلم in Ur Kaśdim, Kaldea, Sumer (present-day Southern Iraq). Death in Hebron, Canaan (present-day West Bank). The Prophet Abraham عليه سلم is recognized as a Prophet and Messenger of God in Islam. the Prophet Abraham عليه سلم plays a prominent role as an example of faith in Judaism, Christianity, and Islam. In Muslim belief, the Prophet Abraham عليه سلم fulfilled all the commandments and trials wherein God nurtured him throughout his lifetime. As a result of his unwavering faith in Allah سُبْحَانَهُ وَتَعَالَىٰ, the Prophet Ibrahim عليه سلم was promised by Allah سُبْحَانَهُ وَتَعَالَىٰ to be a Leader to all the Nations of the World. The Quran extols Ibrahim as a Model, an Exemplar, Obedient and not an Idolater. In this sense, the Prophet Abraham عليه سلم has been described as representing "Primordial Man in Universal Surrender to the Divine Reality before its fragmentation into Religions separated from each other by differences in form". The Islamic Holy Day 'Eid al-Adha is celebrated in memory of the Sacrifice of Abrahamعليه سلم , and each able bodied Muslim is supposed to perform the Pilgrimage to pay homage at the Kaaba in the Hejazi City of Mecca, (at least once in their Lifetime, if they can afford to) Built by the Prophet

	Abraham عليه سلم and his Son the Prophet Ishmael عليه سلم as the first House of Worship on Earth. Muslims believe that the Prophet Abraham عليـه سـلم became the leader of the Righteous in his time and that it was through him that Adnanite-Arabs and Israelites came. The Prophet Abraham عليـه سـلم , in the belief of Islam, was instrumental in Cleansing the World of Idolatry at the time. Paganism was cleared out by the Prophet Abraham in both the Arabian peninsula and Canaan. He Spiritually Purified both places as well as Physically Sanctifying the Houses of Worship. the Prophet Abraham عليه سلم and the Prophet Ismāʿīl (Ishmael) عليه سلم further established the Rites of pilgrimage, or *Ḥajj* ('Pilgrimage'), which are still followed by Muslims today. Muslims maintain that the Prophet Abraham عليه سلم further asked Allah سُبْحَانَهُ وَتَعَالَىٰ to Bless both the lines of his Progeny, of the Prophet Isma'il عليه سلم and the Prophet Isḥāq (Isaac)عليه سلم, and to keep all of his Descendants in the Protection of Allah سُبْحَانَهُ وَتَعَالَىٰ.

Before 2000 BCE	**Indus Valley Civilization.** The Indus Valley Civilization was located in the Basin of the River Indus, which flows through present day Pakistan. It had developed by about 2500 BCE although its origins reach back to the Neolithic Period. It had faded away by 1500 BCE. The Indus Valley was a developed Urban Culture akin to the Civilizations of Mesopotamia. Two Major Cities have been uncovered, Mohenjo-Daro and Harappa, which has given us the alternative name of Harappan Culture. These Cities housed about 40,000 people who enjoyed quite a High Standard of Living with sophisticated water systems; most houses having drainage systems, wells, and rubbish chutes. Grain was the basis of the Economy and large grain stores collected grain as Tax. The Civilization was extensive, from the Eastern Foothills of the Himalayas, to Lothar on the Gujarat Coast, and to Sutgagen Dor near the Iranian Border. Some Cities of the Indus Valley Culture have yet to be Excavated. The Indus Civilization did not develop as a result of contact with other Civilizations such as Sumer or Egypt but was an Indigenous Development growing out of earlier, local Cultures. **Religion in the Indus Valley.** We know little of the Religion, Social Structure or Politics of this early Civilization and we do not know the Language, but seals have been found with what looks like a script inscribed on them. This has not been deciphered successfully and some Scholars now question whether it is in fact a script, although this is contentious. Religion in the Indus valley seems to have involved Temple rituals and Ritual bathing in the 'great bath' found at Mohenjo-Daro. There is some evidence of animal sacrifice at Kalibangan. A number of terracotta figurines have been found, perhaps goddess images, and a seal depicting a seated figure surrounded by animals that some Scholars thought to be a prototype of the god Shiva. Others have disputed this, pointing out that it bears a close resemblance to Elamite seals depicting seated bulls. One image, carved on soapstone (steatite), depicts a figure battling with lions which is reminiscent of the Mesopotamian Gilgamesh myth. There may be continuities between the Indus Valley Civilization and later Hinduism as suggested by the apparent emphasis on Ritual bathing, sacrifice, and goddess Worship. But Ritual purity, sacrifice and an emphasis on fertility are common to other Ancient Religions.
1600 to 1700 BCE	The Prophet Yūsaf bin Yaʿqūb bin Isḥāq bin ʾIbrāhīm عليه سلم (the Prophet Joseph عليه سلم, Son of the Prophet Jacob عليه سلم, Son of the Prophet Isaac عليه سلم, Son of the Prophet Abraham عليـه سـلم) is a prophet mentioned in the Quran, and corresponds to the Prophet Joseph عليه سلم, a person from the Tanakh, the Jewish Religious Scripture, and the Christian Bible, who was estimated to have lived in the 16th Century BCE. It is one of the common Names in the Middle East and

	among Muslim Nations. Of all of the Prophet Jacob's عليـه سـلم Children, the Prophet Joseph عليه سلم was the one given the gift of prophecy. Although the narratives of other Prophets are Mentioned in various Surahs, the complete narrative of the Prophet Joseph عليه سلم is given only in one Surah Yusuf عليه سلم, making it unique. It is said to be the most detailed Narrative in the Qur'an and bears more details than the Biblical counterpart.
Between 1570 BCE and 1544 BC E	The **New Kingdom**, also referred to as the **Egyptian Empire**, is the Period in ancient Egyptian history between the 16th Century BCE and the 11th Century BCE, covering the Eighteenth, Nineteenth, and Twentieth dynasties of Egypt. Radiocarbon dating places the exact beginning of the New Kingdom between 1570 BCE and 1544 BCE. The New Kingdom followed the Second Intermediate Period and was succeeded by the Third Intermediate Period. It was Egypt's most prosperous time and marked the peak of its Power. The concept of a "New Kingdom" as one of three "golden ages" was coined in 1845 CE by German Egyptologist Baron von Bunsen, and its definition would evolve significantly throughout the 19th and 20th Centuries CE. The later part of this period, under the Nineteenth and Twentieth Dynasties (1292–1069 BCE), is also known as the *Ramesside Period*. It is named after the eleven Pharaohs who took the name Ramesses, after Ramesses I, the Founder of the Nineteenth Dynasty. Possibly as a result of the foreign rule of the Hyksos during the Second Intermediate Period, the New Kingdom saw Egypt attempt to create a buffer between the Levant and Egypt proper, and during this time Egypt attained its greatest territorial extent. Similarly, in response to very successful 17th-Century BCE attacks during the Second Intermediate Period by the powerful Kushites, the Rulers of the New Kingdom felt compelled to expand far South into Nubia and to hold wide territories in the Near East. In the North, Egyptian armies fought Hittite armies for control of modern-day Syria. **Rise of the New Kingdom.** **Eighteenth Dynasty of Egypt.** The Eighteenth Dynasty included some of Egypt's most famous Kings, including Ahmose I, Hatshepsut, Thutmose III, Amenhotep III, Akhenaten, and Tutankhamun. Hatshepsut concentrated on expanding Egypt's external trade, including sending a commercial expedition to the land of Punt, and made the Kingdom prosperous. Ahmose I is viewed to be the Founder of the Eighteenth Dynasty. He continued the Campaigns of his Father Seqenenre Tao and of Kamose against the Hyksos until he reunified the country once more. Ahmose would then continue to Campaign in the Levant, the home of the Hyksos, to prevent any future invasions on Egypt. Ahmose was followed by Amenhotep I, who campaigned in Nubia and was followed by Thutmose I. Thutmose I campaigned in the Levant and reached as far

	as the Euphrates. Thus becoming the first Pharaoh to cross the river. During this Campaign, the Syrian Princes declared allegiance to Thutmose. However, after he returned, they discontinued tribute and began fortifying against future incursions. Hatshepsut was one of the most powerful Pharaohs of this Dynasty. She was the Daughter of Thutmose I and the Royal Wife of Thutmose II. Upon the death of her Husband she ruled jointly with his Son by a minor Wife, Thutmose III, who had ascended to the Throne as a child of about two years of age, but she eventually she ruled in her own right as King. Hatshepsut built extensively in the Karnak Temple in Luxor and throughout all of Egypt and she re-established the trade networks that had been disrupted due to the Hyksos occupation of Egypt during the Second Intermediate Period, thereby building the wealth of the Eighteenth Dynasty. She oversaw the preparations and funding for a mission to the Land of Punt. After her death, having gained valuable experience heading up the Military for Hatshepsut, Thutmose III assumed rule. Thutmose III ("the Napoleon of Egypt") expanded Egypt's Army and wielded it with great success to consolidate the Empire created by his predecessors. This resulted in a peak in Egypt's power and wealth during the Reign of Amenhotep III. The term Pharaoh, originally the name of the King's Palace, became a form of address for the person who was King during the Reign of Thutmose III (c. 1479–1425 BCE). Widely considered a Military genius by historians, Thutmose III conducted at least 16 Campaigns in 20 years. He was an active expansionist Ruler, sometimes called Egypt's greatest conqueror or "the Napoleon of Egypt". He is recorded to have captured 350 Cities during his rule and conquered much of the Near East from the Euphrates to Nubia during seventeen known Military Campaigns. He was the first Pharaoh after Thutmose I to cross the Euphrates, doing so during his Campaign against Mitanni. He continued North through the territory belonging to the still unconquered Cities of Aleppo and Carchemish and quickly crossed the Euphrates in his boats, taking the Mitannian King entirely by surprise. The wealthiest of all the Kings of this Dynasty is Amenhotep III, who built the Luxor Temple, the Precinct of Monthu at Karnak and his massive Morturary Temple. Amenhotep III also built the Malkata Palace, the largest built in Egypt. One of the best-known eighteenth Dynasty Pharaohs is Amenhotep IV, who changed his name to Akhenaten in honor of the Aten, a representation of the Egyptian god, Ra. His Worship of the Aten as his personal deity is often interpreted as history's first instance of monotheism. Akhenaten's Wife, Nefertiti, contributed a great deal to his new direction in the Egyptian Religion. Nefertiti was bold enough to perform rituals to Aten. Akhenaten's religious fervor is cited as the reason why he and his Wife were subsequently written out of Egyptian history. Under his Reign, in the 14th Century BCE, Egyptian art flourished in a distinctive new style. (Ref: Amarna Period).

	By the end of the Eighteenth Dynasty, Egypt's status had changed radically. Aided by Akhenaten's apparent lack of interest in international affairs, the Hittites had gradually extended their influence into Phoenicia and Canaan to become a major power in international politics—a power that both Seti I and his Son Ramesses II would confront during the Nineteenth Dynasty. The last two members of the Eighteenth Dynasty—Ay and Horemheb—became Rulers from the ranks of officials in the Royal Court, although Ay might also have been the maternal uncle of Akhenaten and a fellow descendant of Yuya and Tjuyu. Ay may have married the widowed Great Royal Wife and young half-sister of Tutankhamun, Ankhesenamun, in Order to obtain power; she did not live long afterward. Ay then married Tey, who originally, had been wet-nurse to Nefertiti. Ay's Reign was short. His successor was Horemheb, a General during the Reign of Tutankhamun, whom the Pharaoh may have intended as his successor in the event that he had no surviving children, which came to pass. Horemheb may have taken the Throne away from Ay in a coup d'état. Although Ay's Son or stepson Nakhtmin was named as his Father's or stepfather's Crown Prince, Nakhtmin seems to have died during the Reign of Ay, leaving the opportunity for Horemheb to claim the Throne next. Horemheb also died without surviving children, having appointed his Vizier, Pa-ra-mes-su, as his heir. This Vizier ascended the Throne in 1292 BCE as Ramesses I, and was the first Pharaoh of the Nineteenth Dynasty. **Height of the New Kingdom.** **Nineteenth Dynasty of Egypt.** The Nineteenth Dynasty was founded by the Vizier Ramesses I, whom the last Ruler of the eighteenth Dynasty, Pharaoh Horemheb, had chosen as his successor. His brief Reign marked a transition period between the Reign of Horemheb and the powerful Pharaohs of this Dynasty, in particular, his Son Seti I and grandson Ramesses II, who would bring Egypt to new heights of Imperial power. Seti I fought a series of Wars in Western Asia, Libya, and Nubia in the first decade of his Reign. The main source for knowledge of Seti's Military activities are his Battle scenes on the North exterior wall of the Karnak Hypostyle Hall, along with several Royal Stelas with inscriptions mentioning Battles in Canaan and Nubia. The greatest achievement of Seti I's foreign policy was the capture of the Syrian town of Kadesh and neighboring territory of Amurru from the Hittite Empire. Egypt had not held Kadesh since the time of Akhenaten. Tutankhamun and Horemheb had failed to recapture the City from the Hittites. Seti I was successful in defeating a Hittite Army that tried to defend the town. However, The Hittites managed to take it again after Seti's departure. Ramesses II ("the Great") sought to recover territories in the Levant that had been held by the eighteenth Dynasty. His Campaigns of reconquest culminated in the Battle of Kadesh, where he led Egyptian armies against those of the Hittite King

	Muwatalli II. Ramesses was caught in history's first recorded Military ambush, although he was able to rally his troops and turn the tide of Battle against the Hittites thanks to the arrival of the Ne'arin (possibly mercenaries in the employ of Egypt). The outcome of the Battle was undecided, with both sides claiming victory at their home front, and ultimately resulting in a peace treaty between the two Nations. Egypt was able to obtain wealth and stability under the rule of Ramesses, for more than half a Century. His immediate successors continued the Military Campaigns, although an increasingly troubled Court—which at one point put a usurper (Amenmesse) on the Throne—made it increasingly difficult for a Pharaoh to effectively retain control of the territories. Ramesses II built extensively throughout Egypt and Nubia, and his cartouches are prominently displayed, even in buildings that he did not construct. There are accounts of his honor hewn on stone, statues, and the remains of Palaces and Temples—most notably the Ramesseum in western Thebes and the rock Temples of Abu Simbel. He covered the land from the Delta to Nubia with buildings in a way no King before him had. He also founded a new Capital City in the Delta during his Reign, called Pi-Ramesses. It previously had served as a summer Palace during the Reign of Seti I. Ramesses II constructed many large Monuments, including the archaeological Complex of Abu Simbel, and the Mortuary Temple known as the Ramesseum. He built on a Monumental scale to ensure that his legacy would survive the ravages of time. Ramesses used art as a means of propaganda for his victories over foreigners, which are depicted on numerous Temple reliefs. Ramesses II erected more colossal statues of himself than any other Pharaoh, and also usurped many existing statues by inscribing his own cartouche on them. Ramesses II was also famed for the huge number of children he sired by his various wives and concubines; the tomb he built for his sons (many of whom he outlived) in the Valley of the Kings has proven to be the largest funerary complex in Egypt. The immediate successors of Ramesses II continued the Military Campaigns although an increasingly troubled Court complicated matters. He was succeeded by his Son Merneptah and then by Merenptah's Son Seti II. Seti II's right to the Throne seems to have been disputed by his half-Brother Amenmesse, who may have temporarily ruled from Thebes. Upon his death, Seti II's Son Siptah, who may have been afflicted with poliomyelitis during his life, was appointed to the Throne by Bay, a chancellor and a West Asian commoner who served as Vizier behind the scenes. Siptah died early and Throne was assumed by Twosret, who was the Royal Wife of his Father and, possibly, his uncle Amenmesse's sister. A period of anarchy at the end of Twosret's short Reign saw a native reaction to foreign control leading to the execution of Bay and the enthronement of Setnakhte, establishing the Twentieth Dynasty.

	Final years of power. **Twentieth Dynasty of Egypt.** The last "great" Pharaoh from the New Kingdom is widely considered to be Ramesses III, a Twentieth Dynasty Pharaoh who reigned several decades after Ramesses II. In the eighth year of his Reign, the Sea Peoples invaded Egypt by land and Sea. Ramesses III defeated them in two great land and Sea Battles (the Battle of Djahy and the Battle of the Delta). He incorporated them as subject peoples and is thought to have settled them in Southern Canaan, although there is evidence that they forced their way into Canaan. Their presence in Canaan may have contributed to the formation of new states, such as Philistia, in this Region after the collapse of the Egyptian Empire. He later was compelled to fight invading Libyan tribesmen in two major Campaigns in Egypt's Western Delta in his sixth year and eleventh year respectively. The heavy cost of this warfare slowly drained Egypt's treasury and contributed to the gradual decline of the Egyptian Empire in Asia. The severity of the difficulties is indicated by the fact that the first known labor strike in recorded history occurred during the twenty-ninth year of Ramesses III's Reign. At that time, the food rations for Egypt's favored and elite Royal tomb-builders and artisans in the village of Deir el Medina could not be provisioned. Air pollution limited the amount of sunlight penetrating the atmosphere, affecting agricultural production and arresting global tree growth for almost two full decades, until 1140 BCE. One proposed cause is the Hekla 3 eruption of the Hekla Volcano in Iceland, but the dating of this remains disputed. **Decline into the Third Intermediate Period.** Ramesses III's death was followed by years of bickering among his heirs. Three of his sons ascended the Throne successively as Ramesses IV, Rameses VI, and Rameses VIII. Egypt was increasingly beset by droughts, below-normal flooding of the Nile, famine, civil unrest, and corruption of officials. The power of the last Pharaoh of the Dynasty, Ramesses XI, grew so weak that in the South the High Priests of Amun at Thebes became the *de facto* Rulers of Upper Egypt, and Smendes controlled Lower Egypt in the North, even before Rameses XI's death. Smendes eventually founded the Twenty-first Dynasty at Tanis.

1500 BCE	**Sharda Peeth** is a ruined Hindu Temple and ancient Center of learning located in present-day Azad Jammu and Kashmir, Pakistan. Between the 6th and 12th Centuries CE, it was among the most prominent Temple Universities in the Indian subcontinent. Known in particular for its library, stories recount Scholars traveling long distances to access its texts. It played a key role in the development and popularization of the Sharda script in North India, causing the script to be named after it, and Kashmir to acquire the moniker "*Sharda Desh"*, meaning "Country of Sharda". As one of the Indus Valley Civilization, Hindus believe that it represents the spiritual location of the goddess Sati's fallen right hand. Sharda Peeth is one of the three holiest sites of pilgrimage for Kashmiri Pandits, alongside the Martand Sun Temple and the Amarnath Temple. Sharda Peeth is located approximately 150 Kilometers from Muzaffarabad, the Capital of Pakistani-Administered Azad Kashmir, and 130 Kilometers from Srinagar, the Capital of Indian-Administered Jammu and Kashmir. It is 10 Kilometers away from the Line of Control, which divides the Pakistani- and Indian-controlled areas of the former Princely State of Jammu and Kashmir. It is situated 1,981 Meters (6,499 ft) above Sea level, along the Neelum River in the village of Sharda, in the valley of Mount Harmukh, believed by Kashmiri Pandits to be the abode of Shiva. **History and Etymology.** Sharda Peeth translates to "the Seat of Sharda", the Kashmiri name for the Hindu goddess Saraswati. "Sharda" could be also related to the proto-Nostratic terms *"Sarv"*, which means "flow or stream", and *Daw* (blow, tip or rock), because it was located at the confluence of three streams. The beginnings of Sharda Peeth are uncertain, and the question of origins difficult, because Sharda Peeth was both a Temple and an educational Institution. The earliest theory of its origins dates it to over 5,000 years in age, around the time of the earliest records of Neolithic sites in the flood plains of the Kashmir Valley. On this view, the Site could not have been first constructed by the Indo-Aryan peoples, who are estimated to have arrived at the Ganges River around 1500 BCE. More conservative estimates suggest that it was built under the Kushan Empire (30 CE – 230 CE), and some others believe that its similarity to the Martand Sun Temple indicates that it was built by the Kashmiri King Lalitaditya (724 CE – 760 CE). A third school of thought suggests that it was built not at once, but in stages. Some historians have suggested that Sharda Peeth was never a Center of learning, on the basis that in present-day, there are no sizeable ruins from a supposed educational Site. In response, it has been said that Sharda is prone to earthquakes, and debris from a collapsed abandoned university are likely to have been used by townspeople for other constructions. **As a Center of Learning.**

	Sharda Peeth is referred to by various Historians, detailing its mythological status and prominence in ancient India. Its historical development is traced through references made to it by various Historical sources. Although the Sharda script did not originate in Kashmir, it was used extensively in Sharda Peeth, and acquired its name from the Institution. This has fed the popular belief that the script was developed in Kashmir. The Center of learning was prominent by at least the 4th Century CE. Around that period, Buddhist Scholars such as Kumārajīva, Thonmi Sambhota and Rinchen Zangpo were associated with Sharda Peeth. This coincided with the period that Buddhism was prevalent in Kashmir (3rd – 8th Century CE). Kumarajiva (344 – 413 CE) was born to a Kashmiri Father, Kumārāyana, and a Chinese Mother from Kucha. He was sent to Kashmir at a young age to gain a grounding in Buddhism, where he studied under a Kashmiri Scholar of the Sarvastivada school. Thonmi Sambhota (7th Century CE) was sent on a mission to Kashmir to procure an alphabet for the Tibetan language. There, he learned various scripts and grammar treatises from learned *pandits*, and then devised a script for Tibetan based largely on the Sharda alphabet Other associated Scholars include the Kashmiri historian Kalhana Pandit and the Hindu philosopher Adi Shankara. Sharda Peeth was also valued by Scholars across the Indian subcontinent for its library, and stories detail long journeys they would take to consult it. In the 11th Century CE, the Saint Vaishnava Swami Ramanuja traveled from Srirangam to Sharda Peeth to refer to the Brahma Sutras, before commencing work on writing his commentary on the Brahma sutras, the Sri Bhasya. The 13th Century CE (1277 – 78 CE) text *Prabhāvakacarita* contains a story of the Śvētāmbara Scholar Hemachandra. As Sharda Peeth was the only place with a library known to have all such works available in their complete form, Hemachandra requested King Jayasimha Siddharaja to send a team to retrieve copies of the existing eight Sanskrit grammatical texts preserved there. These supported his own text of Sanskrit grammar, the Siddha-Hema-Śabdanuśāśana. **As a Temple.** The earliest reference to Sharda Peeth as a Temple comes from the *Nilamata Purana* (6th – 8th Century CE). It describes the confluence of two "holy" streams, where Sharda Peeth is located: the *Madhumati* (today known as the Neelum River or *Kishanganga*) and the *Sandili* (after the Saint Sandilya, who is said to have built Sharda Peeth). According to the text, bathing in it gave one visions of *Chakresh* (another name for the god Krishna, after his *Sudarshana Chakra*) and of the goddess Durga. By the 8th Century CE, the Temple was a Site of pilgrimage, attracting devotees from as far as present-day Bengal. By the 11th Century CE, it was among the most revered places of Worship in the Indian subcontinent, described in Al-Biruni's chronicle of India. Significantly, it featured not in his description of Kashmir, but in his list of the most famous Hindu Temples in the Indian subcontinent,

alongside the Multan Sun Temple, the Sthaneshwar Mahadev Temple, and the Somnath Temple

Reverence of Sharda Peeth extended to non-Hindus. The historian Jonaraja described a visit by the Kashmiri Muslim Sultan Zain-ul-Abidin in 1422 CE The Sultan visited the Temple seeking a vision of the goddess, but grew angry with her because she did not appear to him in person. In frustration, he slept in the Court of the Temple, where she appeared to him in a dream. In the 16th Century CE, Abu'l-Fazl ibn Mubarak, Grand Vizier to the Mughal Emperor Akbar, described Sharda Peeth as a "stone Temple... regarded with great veneration". He also described the popular belief in miracles at the Shrine: "it is believed that on every eighth tithe of the bright half of the month, it begins to shake and produces the most extraordinary effect".

Legendary Origins.

Hindu Legends.

A key source of mythological knowledge about the Shrine is the *Sharda Sahasranama* manuscript, written in the Sharda script, and communicated by the last *Purohit* of the Sharda Temple. It recounts the *rishi* Shandilya as performing a grand *Yajna* in the Sharda area, involving the local people and hundreds of worthy priests. During the *Yajna*, a beautiful woman appeared, introducing herself as a Brahmini who wished to participate. She said that she and her companion had come a long way and asked for food. Shandilya welcomed her and told her that the rules of the *Yajna* forbade him from giving her the food: the *Yajna* had to be completed, and the *Purohits* fed first. The Brahmini grew angry and declared herself to be Vāc, the Vedic goddess and Divine Mother. She revealed to him that the Paramatman he worshiped was the essence of the goddess. In her anger, she transformed before him into the divine *Neela* (or *blue*) form of Saraswati, with ornaments, weapons, and clouds, and declared that she would absorb the World. In shock, remorse and fear, Shandilya collapsed and died. Seeing his remorse, the goddess had him revived with *Amrita*, the elixir of life, and transformed into a different, graceful form of Saraswati. Addressing him as "Son", she told him that she was pleased with his devotion and compassion and would grant him whatever he wished. Shandilya, addressing her as the Divine Mother, asked her to revive the dead and restore the village and forest. Saraswati did so, instructing him to build his ashram at the base of the hill near the Madhumati river (present-day Neelum River). She took her abode there at Sharda Peeth.

An alternative account holds that Shandilya prayed to the goddess Sharda with great devotion, and was rewarded when she appeared to him and promised to show him her real, divine form. She advised him to look for the Sharda forest, and his journey was filled with miraculous experiences. On his way, he had a vision of the god Ganesha on the Eastern side of a hill. When he reached the Neelum river, he bathed in it and saw half his body turn golden. Eventually, the

goddess revealed herself to him in her triple form of Sharda, Saraswati and Vagdevi, and invited him to her abode. As he was preparing for a Ritual, he drew water from the *Mahāsindhu*. Half of this water transformed into honey, and became a stream, now known as the *Madhumati* stream.

A third account holds that during a fight between good and evil, the goddess Sharda saved a mythical container of knowledge and hid it in a hole in the ground. She then transformed into a structure to protect this container. This structure is now Sharda Peeth.

Local Legends.

There are two popular legends of Shardi explaining Sharda Peeth. The first holds that there were two sisters, Sharda and Narada, who ruled the World. The two mountains overlooking the valley, Shardi and Nardi, are named after them. One day, Narada saw, from her abode on the mountain, that Sharda had died, and that giants were fleeing from her body. Furious, she summoned them and ordered them to build her a Tomb, which became Sharda Peeth. The second legend says that there once was a giant who loved a princess. She desired a Palace, and so he began work. At the time of morning azan, he was supposed to have finished, but the roof remained incomplete and for that reason, Sharda Peeth today remains without a roof.

Literary and Cultural References.

Sharda Peeth has appeared in various historical and literary texts. Its earliest mention is in the *Nilamata Purana* (6th – 8th Century CE). The 11th Century CE Kashmiri poet Bilhana describes both the spiritual and academic elements of Sharda Peeth. He describes Kashmir as a patron of learning and Sharda Peeth as the source of that reputation. He also says that the goddess Sharda:

> "resemble[s] a swan, carrying as her diadem the [glittering gold washed from the sand] of the Madhumati stream, which is bent on rivalling Ganga. Spreading lustre by her fame as her diadem, and rivalling the Ganges river. Spreading lustre by her fame, brilliant like crystal, she makes even Mount Himalaya, the preceptor of Gauri, raise higher his head (referring to his peaks) [in pride] of her residence there."

In Kalhana's 12th Century CE epic, *Rajatarangini*, Sharda Peeth is identified as a Site of popular veneration:

> 35. There, the goddess *Saraswati* herself is seen in the form of a swan in a lake [situated] on the summit of the *Bheda* hill, which is sanctified by the *Ganga* source.
>
> 37. There, when visiting the goddess Sharda, one reaches at once the river *Madhumati*, and [the river of] *Saraswati* worshiped by poets.

Kalhana points out other events of political significance involving Sharda Peeth. During Lalitaditya's Reign (713 – 755 CE), a Group of assassins from the Gauda Kingdom entered Kashmir under the guise of a pilgrimage to Sharda

Peeth. Kalhana also describes a rebellion during his own lifetime. Three Princes, Lothana, Vigraharaja and Bhoja, rebelled against King Jayasimha of Kashmir. These Princes, pursued by the Royal Army, sought refuge in the upper Kishenganga Valley, in the Sirahsila Castle. Kalhana believed that the Royal Army took refuge in Sharda Peeth, because it had the open space required for a temporary Military village, and because the area surrounding the Sirahsila Castle was not large enough to host a camp for a siege without the siege force being vulnerable to archers.

In the 14th Century CE text *Madhaviya Shankara Vijayam*, there is a test, unique to Sharda Peeth, known as the *Sarvajna Peetham*, or Throne of Omniscience. These were four thrones, each representing an entrances of the Temple corresponding to one of the points of the compass, which only a learned Man from that direction could symbolically open. Adi Shankara, being from South India, took it upon himself to pass this challenge, because although the other doors had been opened, no one from the South of Kashmir had yet been successful. He was said to be welcomed by the common people, but challenged by the Scholars of the Region. As he approached the Southern door, he was stopped by various learned men from the Nyaya school of philosophy, Buddhists, Digambara Jains, and the followers of Jaimini. Engaging with them, he managed to persuade all of them of his proficiency in philosophy, and they stood aside to let him open the entrance. Finally, as he was about to ascend the Throne, he heard the voice of the goddess Sharda challenging him. The voice said that omniscience was not enough if one was impure, and that Shankara, who lived in the Palace of King Amaruka, could not be pure. Shankara replied that his body had never committed a sin, and the sins committed by another could not blemish him. The goddess Sharda accepted his explanation and permitted him to ascend. In the Carnatic music song *kalavathi kamalasana yuvathi*, the 19th Century CE composer Muthuswami Dikshitar refers to Sharda Peeth as Saraswati's abode. Set in the raga *yagapriya*, the song praises Saraswati:

> *Kashmira vihara, vara sharadha.*
> The one who resides in Kashmir, Sharda.

Today, Sharda Peeth continues to figure in South Indian Brahmin traditions. At the beginning of formal education, some sects of Brahmins ritually prostrate in the direction of Sharda Peeth. Saraswat Brahmin communities in Karnataka are also said to perform a Ritual of moving seven steps towards Kashmir before retracing their steps during the Yagnopavit ceremony, and include the *Sharda stotram* in their morning prayers.

> *Namaste Sarada Devi Kashmira mandala vasini.*
> I bow to the Goddess Sharda, who lives in Kashmir.

Religious Significance.

Importance to Kashmiri Pandits.

The Sharda Temple has played a significant historical role in Kashmiri Pandit

religious Culture. It is believed to be the earliest Shrine dedicated to Shaktism, or Hindu goddess Worship in Kashmir, with later shrines including the Kheer Bhawani and Vaishno Devi Temples. It also advanced the importance of knowledge and education in Kashmiri Pandit Culture, which persisted well after Kashmiri Pandits became a minority Group in Kashmir. Kashmiri Pandits believe that the goddess Sharda worshiped in Sharda Peeth is a tripartite embodiment of the goddess Shakti: Sharda (goddess of learning), Saraswati (goddess of knowledge), and Vagdevi (goddess of speech, which articulates power). In line with the Kashmiri Pandit belief that springs which are the abode of goddesses should not be looked at directly, the Shrine contains a stone slab concealing the spring underneath, which they believe to be the spring in which the goddess Sharda revealed herself to Sandilya.

During Mughal and Afghan rule, Neelum Valley was ruled independently by Muslim chiefs of the Bamba tribe, and the pilgrimage decreased in importance. It regained its stead during Dogra rule, when Maharaja Gulab Singh repaired the Temple and dedicated a monthly stipend to the Gautheng Brahmans who claimed the hereditary guardianship of the Temple. Since then, a thriving Kashmiri Pandit community lived in the vicinity of the Sharda Peeth *teerth* (or pilgrimage). These included priests and traders, as well as saints and their disciples. As a religious Ritual, Kashmiri Pandit theologians across Kashmir would place their manuscripts in covered platters before idols of the goddess Sharda, to obtain her blessings. They believed that the goddess would convey approval of the pages of writings by leaving them undisturbed, and disapproval by leaving the pages ruffled. In addition, an annual fair would be held at Shardi village, with pilgrims traveling through Kupwara (in present-day Indian-administered Jammu and Kashmir), in Worship of the goddess Sharda. Kashmiri Pandits believe that the Sharda pilgrimage parallels Shandilya's journey, and that the act of bathing in the confluence of the Neelum River and Madhumati stream cleanses the pilgrim of their sins. In 1947 CE, the Kashmiri Saint Swami Nand Lal Ji moved some of the stone idols to Tikker in Kupwara. Some of those were subsequently moved to Devibal in Baramulla. The Temple fell into disuse following the Indo-Pakistani War of 1947–1948 CE, which split the princely State of Kashmir into the Pakistani-administered territory of Azad Kashmir, and the Indian-administered territory of Jammu and Kashmir. This caused large numbers of Kashmiri Pandits to migrate out of Shardi to Indian Jammu and Kashmir. Since then, Kashmiri Pandits unable to visit the Shrine have created "substitutes" for the pilgrimage in places like Srinagar, Bandipore, and Gush in Indian Jammu and Kashmir.

As a *Shakti Peetha and Daksha yajna*

Shakti Peethas are shrines of Shakti which are said to derive their divinity from the fallen body parts of the goddess Sati, when Shiva carried it and wandered throughout Āryāvarta in sorrow. There are fifty-one Shakti Peethas, one for each of the fifty-one alphabets in Sanskrit, and each one has shrines for Shakti

and Kalabhairava. Sharda Peeth is one of the 18 *Maha (or "great") Shakti Peethas*, and is where Sati's right hand is said to have fallen. The form of Shakti worshiped here is Sharda.

Post-Indian Independence.

Religious tourism to Sharda Peeth has declined considerably since the Indo-Pakistani War of 1947–1948 CE, which resulted in the division of Kashmir between India and Pakistan. Following the Karachi Agreement; most Kashmiri Pandits remained on the Indian side of the Line of Control, and travel restrictions have discouraged Indian Hindus from visiting the Shrine. No Objection Certificates are required for Indians seeking to visit. Furthermore, the Temple's close proximity to the Line of Control discourages tourism from within Pakistan as well. Tourists to the Neelum District often overlook the ruins of the Shrine, instead spending time in the scenic valley surrounding it. In 2007 CE, a Group of Kashmiri Pandits who were permitted to visit Azad Jammu and Kashmir were denied permission to visit the Temple. In September 2009 CE, the Institute of Peace and Conflict Studies recommended increased cross-border religious tourism between India and Pakistan, including allowing Kashmiri Pandits to visit Sharda Peeth, and Pakistani Muslims to visit the Hazratbal Shrine in Srinagar.

The Shrine remains politically significant, with Kashmiri Pandit organizations and leaders from Jammu and Kashmir urging the Governments of India and Pakistan to facilitate cross-border pilgrimages. Senior Indian politicians have also called on Pakistan to renovate the Temple, and it is discussed bilaterally as part of the Composite Dialogue between the Governments of India and Pakistan. In 2019 CE, the Pakistan Government opened the Kartarpur Corridor to allow Sikh pilgrims in India to visit the Gurdwara Darbar Sahib Kartarpur across the border. This strengthened calls by Kashmiri Pandits to the Pakistani Government to open a corridor to the Sharda Peeth Site. In March 2019 CE, the Pakistani media reported that Pakistan had approved a plan for a Kartarpur-style corridor for Sharda Peeth. However, the Pakistani Government has since said that a decision has not been made.

Architecture.

The Temple is built in the Kashmiri architectural style using red sandstone. Historical records of the Temple's architecture are scarce. A late 19th Century account by the British archaeologist Aurel Stein describes the Temple's walls as intact to a height of approximately 20 feet (6.1 m), and its pillars rising approximately 16 feet (4.9 m).

The compound is situated on a hill, approached on its West side through an imposing stone staircase. The facades are repetitive. Suggested reasons for this include that architects disliked plain outside walls, or that even if the spire collapsed, a visitor would be able to tell what the Temple originally looked like. The design of the Temple is simple, with a plain conical Sharda spire. It sits on a raised plinth, 24 square feet (2.2 m2) in area and 5.25 feet (1.60 m) in height. The

	walls of the cella recede 2 feet (0.61 m) from the edge of the plinth. The Temple is surrounded by a quadrangle which measures 142 feet (43 m) by 94 feet (29 m). The quadrangle is enclosed by walls of 11 feet (3.4 m) in height and 6 feet (1.8 m) in width. On the North, East, and South, the walls of the cella are adorned by trefoil arches and supporting pilasters, which are constructed in high relief. Below these are small, trefoil-headed niches covered by double pediments. Although a pyramidal stone roof is more typical to Kashmiri architecture, in Stein's description, the Temple is covered by a low shingle roof. By the 21st Century CE, the roof is no longer present and the interior of the Temple is exposed to the elements. The Temple appears imposing even from outside the walled enclosure, because of the plinths it is raised on to equalize the uneven elevations of the ground. The North side of the wall contained a small recess, in which two ancient *linga* could be seen. The interior of the cella is plain, and forms a square of 12.25 feet (3.73 m) on each side. It houses a large slab of stone measuring 6 feet (1.8 m) by 7 feet (2.1 m). This slab covers the holy spring where the goddess Sharda is believed to have appeared to Rishi Shandilya. In the 19th Century, this sacred spot was surmounted by a red cloth canopy and tinsel. The remainder of the interior was filled with ornaments of Worship such as conches and bells.

c.1500–c.500 BCE	**Vedic Period in the Indo-Pak Sub Continent.** There have been two major theories about the early development of early South Asian traditions. The Aryan migration thesis that the Indus Valley groups calling themselves 'Aryans' (noble ones) migrated into the Sub-Continent and became the dominant cultural force. Hinduism, on this view, derives from their Religion recorded in the Veda along with elements of the indigenous traditions they encountered. The cultural transformation thesis that Aryan Culture is a development of the Indus Valley Culture. On this view there were no Aryan migrations (or invasion) and the Indus valley Culture was an Aryan or Vedic Culture. ***The second thesis is merely a cover-up for the ruthless suppression of the earlier Dravidian People (Dalits) who inhabitants of the Sub Continent. To date they are treated as outcasts.*** ***This has been fabricated to counter the Counter narrative of the Muslim entery into the Sub Continent, depicted by the Hindus as barbaric Invasion of twhich they, themselves are not Guilty in their own period.***[4] There are two sources of knowledge about this ancient period – language and archaeology – and we can make two comments about them. Firstly, the language of Vedic Culture was Vedic Sanskrit, which is related to other languages in the Indo-European language Group. This suggests that Indo-European speakers had a common linguistic origin known by Scholars as Proto-Indo-European. Secondly, there does seem to be archaeological continuity in the subcontinent from the Neolithic period. The history of this period is therefore Complex. One of the key problems is that no horse remains have been found in the Indus Valley but in the Veda the horse sacrifice is central. The debate is ongoing. Vedic Religion. **If we take 'Vedic Period' to refer to the period when the Vedas** were composed, we can say that early Vedic Religion centered around the sacrifice and sharing the sacrificial meal with each other and with the many **gods** (devas). The term 'sacrifice' (homa, yajna) is not confined to offering animals but refers more widely to any offering into the sacred fire (such as milk and clarified butter). Some of the Vedic rituals were very elaborate and continue to the present day. Sacrifice was offered to different Vedic gods (devas) who lived in different realms of a hierarchical universe divided into three broad realms: earth, atmosphere and sky. Earth contains the plant god Soma, the fire god Agni, and the god of priestly power, Brhaspati. The Atmosphere contains the warrior Indra, the wind Vayu, the storm gods or Maruts and the terrible Rudra. The Sky contains the sky god Dyaus (from the same root as Zeus), the Lord of cosmic law (or rta) Varuna, his friend the god of night Mitra, the nourisher Pushan, and the pervader Vishnu.

4 Insert by the Compiler, Sardar Taimur Hyat-Khan.

1351 or 1353 BCE	The Reign of Akhenaten, sometimes credited with starting the earliest known recorded monotheistic Religion, in Ancient Egypt.
1250–600 BCE	The Upanishads (Vedic texts) were composed, containing the earliest emergence of some of the central religious concepts of Hinduism, Buddhism and Jainism.
1200 BCE	The Olmecs built the earliest pyramids and Temples in Central America.
1700–1100 BCE	The oldest of the Hindu Vedas (scriptures), the Rig Veda was composed. This is the first mention of Rudra, a fearsome form of Shiva as the supreme god.
1000 BCE	**Taxila** (from Pāli Brahmi: Takhkhasilā, "City of Cut Stone", or "*Takṣa* Rock" in Sanskrit) is a significant archaeological Site in the modern City of the same name in Punjab, Pakistan. It lies about 32 km North-West of Islamabad and Rawalpindi, just off the famous Grand Trunk Road. Taxila was an important City of Ancient India, situated at the pivotal junction of the Indian subcontinent and Central Asia, on the Eastern shore of the Indus river. Its origins go back to c. 1000 BCE. Some ruins at Taxila date to the time of the Achaemenid Empire in the 6th Century BCE, followed successively by the Mauryan Empire, Indo-Greek, Indo-Scythian, and Kushan Empire periods. The Greeks pared the City's name down to Taxila which became the name that the Europeans were familiar with ever since the time of Alexander the Great. Takshashila can also alternately be translated to "Rock of *Taksha*" in reference to the Ramayana which states that the City was named in honor of Bharata's Son and first Ruler, Taksha. According to another derivation, Takshashila is related to Takshaka (Sanskrit for "carpenter") and is an alternate name for the Nāga, a non-Indo-Iranian people of ancient India. Faxian who had visited the City had given its name's meaning as "Cut off Head". With the help of a Jataka, he had interpreted it to be the place where Buddha in his previous birth as Pusa or Chandaprabha cut off his head to feed a hungry lion. *This is a confusion between the name of nearby Sirkap (Lit. Head Cut), named after an ancient Hindu Raja, who was a folklore character, to invite visitors to his area to play a game of Chopard (*Chaupar, chopad or chaupad is a cross and circle board game very similar to pachisi, played in India. It is similar in some ways to Pachisi, Parcheesi and Ludo), *with him on the condition that if they lost, the Raja would cut off their heads.*[5] Owing to its strategic location, Taxila has changed hands many times over the Centuries, with many Empires vying for its control. When the great ancient trade routes connecting these Regions ceased to be important, the City sank into insignificance and was finally destroyed by the nomadic Hunas in the 5th Century BCE. The renowned archaeologist Sir Alexander Cunningham rediscovered the ruins of Taxila in the mid-19th Century CE. In 1980 CE, Taxila was declared a UNESCO World Heritage Site. In 2006 CE it was ranked as the top tourist

5 Insert by the Compiler, Sardar Taimur Hyat-Khan (Local to the area).

	destination in Pakistan by *The Guardian* Newspaper. By some accounts, the University of Ancient Taxila was considered to be one of the earliest universities in the World. In a 2010 CE report, Global Heritage Fund identified Taxila as one of 12 Worldwide sites most "On the verge" of irreparable loss and damage, citing insufficient management, development pressure, looting, and War and conflict as primary threats. However, significant preservation efforts have been carried out since then by the Government which have resulted in the Site being declared as "well-preserved" by different international publications. Because of the extensive preservation efforts and upkeep, the Site is a popular tourist spot, attracting up to one million tourists every year. In Vedic texts such as the Shatapatha Brahmana, it is mentioned that the Vedic philosopher Uddalaka Aruni (c. 7th Century BCE) had traveled to the Region of Gandhara. In later Buddhist texts, the Jatakas, it is specified that Taxila was the City where Aruni and his Son Shvetaketu each had received their education. One of the earliest mentions of Taxila is in Pāṇini's *Aṣṭādhyāyī*, a Sanskrit grammar treatise dated to the 5th Century BCE. Much of the Hindu epic, the Mahabharata, is a conversation between Vaishampayana (a pupil of the Sage, Vyasa) and King Janamejaya. It is traditionally believed that the story was first recited by Vaishampayana at the behest of Vyasa during the snake sacrifice performed by Janamejaya at Takshashila. The audience also included Ugrashravas, an itinerant bard, who would later recite the story to a Group of priests at an ashram in the Naimisha Forest from where the story was further disseminated. The Kuru Kingdom's heir, Parikshit (grandson of Arjuna) is said to have been enthroned at Takshashila. The Ramayana describes Takshashila as a magnificent City famed for its wealth which was founded by Bharata, the younger Brother of Rama. Bharata, who also founded nearby Pushkalavati, installed his two sons, Taksha and Pushkala, as the Rulers of the two Cities. (**Pushkalavati**, Greek: Peukelaotis, and later **Shaikhan Dheri**, was the capital of the Gandhara Kingdom. Its ruins are located on the outskirts of the modern city of Charsadda, in Charsadda District, in the Khyber Pakhtunkhwa, 28 Kilometers Northeast of Peshawar. Its ruins are located on the banks of Swat River, near its junction with Kabul River, with the earliest archaeological remains from 1400 to 800 BCE in Bala Hisar mound. Pushkalavati became an Achaemenid regional Capital around 600 BCE, and it remained an important City until the 2nd century CE. The region around ancient Pushkulavati was recorded in the Zoroastrian *Zend Avesta* as *Vaēkərəta*, or the seventh most beautiful place on earth created by Ahura Mazda. It was known as the "Crown Jewel" of Bactria, and held sway over nearby ancient Taxila'). In the Buddhist Jatakas, Taxila is described as the Capital of the Kingdom of Gandhara and a great Center of learning with World-famous teachers. The

Takkasila Jataka, more commonly known as the Telapatta Jataka, tells the tale of a Prince of Benares who is told that he would become the King of Takkasila if he could reach the City within seven days without falling prey to the yakkhinis who waylaid travellers in the forest. According to the Dipavamsa, one of Taxila's early Kings was a Kshatriya named Dipankara who was succeeded by twelve sons and grandsons. *Kuñjakarṇa*, mentioned in the Avadanakalpalata, is another King associated with the City.

In the Jain tradition, it is said that Rishabha, the first of the Tirthankaras, visited Taxila millions of years ago. His footprints were subsequently consecrated by Bahubali who erected a Throne and a dharmachakra ("wheel of the law") over them several miles in height and circumference.

History.

Early settlement.

The Region around Taxila was settled by the neolithic era, with some ruins at Taxila dating to 3360 BCE. Ruins dating from the Early Harappan period around 2900 BCE have also been discovered in the Taxila area, though the area was eventually abandoned after the collapse of the Indus Valley Civilisation.

The earliest settled occupation in Taxila Valley was found at Sarai Khola, located 2 km to the South-West of Taxila Museum, where three radiocarbon dates from Period I suggest the Site was first occupied between the late 4th and early 3rd Millennium BCE, with deposits of polished stone celts, chert blades and a distinctive type of highly burnished pottery that shows clear signs of the use of woven baskets in the manufacturing process and the application of a slurry to the exterior surface. Periods IA and II at Sarai Khola, seem to show continuity from Period I, with the appearance of **red burnished wares**, but Kot Diji-style wares were found in more numbers, and the Kot Diji-style forms show signs of having been wheel thrown, marking a clear technological change from the Period I material, also seven radiocarbon dates were taken from the earlier and later Period II/ Kot Diji, and seem to show this phase dates from mid-late 3rd to early 2nd Millennium BCE.

Later on, the first major settlement at Taxila, in Hathial mound, was established around 1000 BCE. By 900 BCE, the City was already involved in regional commerce, as discovered pottery shards reveal trading ties between the City and Puṣkalāvatī.

Time after, Taxila was inhabited at Bhir Mound, dated to sometime around the period 800-525 BCE with these early layers bearing **"grooved" red burnished ware**,

Achaemenid invasion of the Indus Valley

Archaeological excavations show that the City may have grown significantly during the rule of the Persian Achaemenid Empire in the 6th Century BCE. In 516 BCE, Darius I embarked on a Campaign to conquer Central Asia, *Ariana* and *Bactria*, before marching onto what is now Afghanistan and Northern Pakistan.

Emperor Darius spent the winter of 516-515 BCE in the *Gandhara* Region surrounding Taxila, and prepared to conquer the Indus Valley, which he did in 515 BCE, after which he appointed Scylax of Caryanda to explore the Indian Ocean from the mouth of the Indus to the Suez. Darius then returned to Persia via the Bolan Pass. The Region continued under Achaemenid suzerainty under the Reign of Xerxes I, and continued under Achaemenid rule for over a Century.

Taxila was sometimes ruled as part of the Gandhara Kingdom (whose Capital was Pushkalavati), particularly after the Achaemenid period, but Taxila sometimes formed its own independent district or City-State.

Indian Campaign of Alexander the Great.

During his invasion of the Indus Valley, Alexander the Great was able to gain control of Taxila in 326 BCE without a Battle, as the City was surrendered by its Ruler, King Omphis (Āmbhi). Greek historians accompanying Alexander described Taxila as "wealthy, prosperous, and well governed". Arrian writes that Alexander was welcomed by the citizens of the City, and he offered sacrifices and celebrated a gymnastic and equestrian contest there.

Mauryan.

By 317 BCE, the Greek Satraps left by Alexander were driven out, and Taxila came under the control of Chandragupta Maurya, who turned Taxila into a regional Capital. His advisor, Kautilya/ Chanakya, was said to have taught at Taxila's university. Under the Reign of Ashoka, Chandragupta's grandson, the City was made a great seat of Buddhist learning, though the City was home to a minor rebellion during this time.

Taxila was founded in a strategic location along the ancient "Royal Highway" that connected the Mauryan Capital at Pataliputra in Bihar, with ancient Peshawar, Puṣkalāvatī, and onwards towards Central Asia via Kashmir, Bactria, and Kāpiśa. Taxila thus changed hands many times over the Centuries, with many Empires vying for its control.

Indo-Greek.

In the 2nd Century BCE, Taxila was annexed by the Indo-Greek Kingdom of Bactria. Indo-Greeks built a new Capital, Sirkap, on the opposite bank of the river from Taxila. During this new period of Bactrian Greek rule, several dynasties (like Antialcidas) likely ruled from the City as their Capital. During lulls in Greek rule, the City managed profitably on its own, to independently control several local trade guilds, who also minted most of the City's autonomous coinage. In about the 1st Century BCE or 1st Century CE, an Indo-Scythian King named Azilises had three mints, one of which was at Taxila, and struck coins with obverse legends in Greek and Kharoṣṭhī.

The last Greek King of Taxila was overthrown by the Indo-Scythian chief Maues around 90 BCE. Gondophares, Founder of the Indo-Parthian Kingdom, conquered Taxila around 20 BCE, and made Taxila his Capital. According to early Christian legend, Thomas the Apostle visited Gondophares IV around 46

CE, possibly at Taxila given that City was Gondophares' Capital City.

Kushan.

Around the year 50 CE, the Greek Neopythagorean philosopher Apollonius of Tyana allegedly visited Taxila, which was described by his biographer, Philostratus, writing some 200 years later, as a fortified City laid out on a symmetrical plan, similar in size to *Nineveh*. Modern archaeology confirms this description. Inscriptions dating to 76 CE demonstrate that the City had come under Kushan rule by that time, after the City was captured from the Parthians by Kujula Kadphises, Founder of the Kushan Empire. The great Kushan Ruler Kanishka later founded *Sirsukh*, the most recent of the ancient settlements at Taxila.

Gupta.

In the mid 4th Century CE, the Gupta Empire occupied the territories in Eastern Gandhara, establishing a Kumaratya's post at Taxila. The City became well known for its Trade links- including Silk, Sandalwood, Horses, Cotton, Silverware, Pearls, and Spices. It is during this time that the City heavily features in Classical Indian Literature- both as a Center of Culture as well as a militarized border City.

Taxila's university remained in existence during the travels of Chinese pilgrim Faxian, who visited Taxila around 400 CE.

Decline.

The Kidarites, vassals of the Hephthalite Empire are known to have invaded Taxila in c. 450 CE. Though repelled by the Gupta Emperor Skandagupta, the City would not recover- probably on account of the strong Hunnic presence in the area, breakdown of trade as well as the three-way War between Persia, the Kidarite State, and the Huns in Western Gandhara.

The White Huns swept over *Gandhāra* and Punjab around 470 CE, causing widespread devastation and destruction of Taxila's famous Buddhist monasteries and Stupas, a blow from which the City would never recover. From 500 CE to 540 CE, the City fell under the control of the Hunnic Empire in South Asia and languished.

Xuanzang visited India between 629 to 645 CE. Taxila which was desolate and half-ruined was visited by him in 630 CE, and found most of its sangharamas still ruined and desolate. Only a few Monks remained there. He adds that the Kingdom had become a dependency of Kashmir with the local leaders fighting among themselves for power. He noted that it had some time previously been a subject of Kapisa. By the 9th Century, it became a dependency of the Kabul Shahis. The Turki Shahi Dynasty of Kabul was replaced by the Hindu Shahi Dynasty which was overthrown by Mahmud of Ghazni with the defeat of Trilochanpala.

Al-Usaifan's King during the Reign of Al-Mu'tasim is said to have converted to Islam by Al-Biladhuri and abandoned his old faith due to the death of his Son

despite having priests of a Temple pray for his recovery. Said to be located between Kashmir, Multan and Kabul, al-Usaifan is identified with Kingdom of Taxila by some authors.

Center of Learning.

Ancient Higher-Learning Institutions.

Taxila is considered to be one of the earliest (or the earliest) universities in the World.

Taxila became a noted Center of learning (including the religious teachings of Buddhism) at least several Centuries BCE, and continued to attract students from around the old World until the destruction of the City in the 5th Century. It has been suggested that at its height, Taxila exerted a sort of "intellectual suzerainty" over other Centers of learning in India and its primary concern was not with elementary, but higher education. Generally, a student entered Taxila at the age of sixteen. The ancient and the most revered scriptures, and the Eighteen *Silpas* or Arts, which included skills such as archery, hunting, and elephant lore, were taught, in addition to its law school, medical school, and school of Military science. Students came to Taxila from far-off places such as Kashi, Kosala and Magadha, in spite of the long and arduous journey they had to undergo, on account of the excellence of the learned teachers there, all recognised as authorities on their respective subjects.

Notable Students and Teachers.

Taxila had great influence on Hindu Culture and the Sanskrit language. It is perhaps best known for its association with Chanakya, also known as Kautilya, the strategist who guided Chandragupta Maurya and assisted in the founding of the Mauryan Empire. Chanakya's Arthashastra (*The knowledge of Economics*) is said to have been composed in Taxila. The Ayurvedic healer Charaka also studied at Taxila. He also started teaching at Taxila in the later period. Pāṇini, the Grammarian who codified the rules that would define Classical Sanskrit, has also been part of the community at Taxila.

The Institution is significant in Buddhist tradition since it is believed that the Mahāyāna branch of Buddhism took shape there. Jīvaka, the Court Physician of the Magadha Emperor Bimbisara who once cured the Buddha, and the Buddhism-supporting Ruler of Kosala, Prasenajit, are some important personalities mentioned in Pali texts who studied at Taxila.

No external authorities like Kings or local leaders subjected the scholastic activities at Taxila to their control. Each Teacher formed his own Institution, enjoying complete autonomy in work, teaching as many students as he liked and teaching subjects he liked without conforming to any centralized syllabus. Study terminated when the Teacher was satisfied with the student's level of achievement. In General, specialization in a subject took around eight years, though this could be lengthened or shortened in accordance with the intellectual abilities and dedication of the student in question. In most cases the "schools"

were located within the teachers' private houses, and at times students were advised to quit their studies if they were unable to fit into the social, intellectual and moral atmosphere there.

Knowledge was considered too sacred to be bartered for money, and hence any stipulation that fees ought to be paid was vigorously condemned. Financial support came from the Society at large, as well as from rich merchants and wealthy parents. Though the number of students studying under a single Guru sometimes numbered in the hundreds, teachers did not deny education even if the student was poor; free boarding and lodging was provided, and students had to do manual work in the household. Paying students, such as Princes, were taught during the day, while non-paying ones were taught at night. Gurudakshina was usually expected at the completion of a student's studies, but it was essentially a mere token of respect and gratitude – many times being nothing more than a turban, a pair of sandals, or an umbrella. In cases of poor students being unable to afford even that, they could approach the King, who would then step in and provide something. Not providing a poor student a means to supply his Guru's Dakshina was considered the greatest slur on a King's reputation.

Examinations were treated as superfluous, and not considered part of the requirements to complete one's studies. The process of teaching was critical and thorough- unless one unit was mastered completely, the student was not allowed to proceed to the next. No convocations were held upon completion, and no written "degrees" were awarded, since it was believed that knowledge was its own reward. Using knowledge for earning a living or for any selfish end was considered sacrilegious.

Students arriving at Taxila usually had completed their primary education at home (until the age of eight), and their secondary education in the Ashrams (between the ages of eight and twelve), and therefore came to Taxila chiefly to reach the ends of knowledge in specific disciplines.

Ruins.

The sites of a number of important Cities noted in ancient Indian texts were identified by scholars early in the 19th Century CE. The lost City of Taxila, however, was not identified until later, in 1863-64 CE. Its identification was made difficult partly due to errors in the distances recorded by Pliny in his Naturalis Historia which pointed to a location somewhere on the Haro river, two days march from the Indus. Alexander Cunningham, the Founder and the first director-General of the Archaeological Survey of India, noticed that this position did not agree with the descriptions provided in the itineraries of Chinese pilgrims and in particular, that of Xuanzang, the 7th-Century CE Buddhist Monk. Unlike Pliny, these sources noted that the journey to Taxila from the Indus took three days and not two. Cunningham's subsequent explorations in 1863–64 CE of a Site at Shahdheri convinced him that his hypothesis was correct.

Now as Hwen Thsang, on his return to China, was accompanied by

> laden elephants, his three days' journey from *Takhshasila* to the Indus at *Utakhanda*, or Ohind, must necessarily have been of the same length as those of modern days, and, consequently, the Site of the City must be looked for somewhere in the neighbourhood of *Kâla ka Sarâi*. This Site is found near *Shahdheri*, just one mile to the North-East of *Kâla-ka-sarâi*, in the extensive ruins of a fortified City, around which I was able to trace no less than 55 Stupas, of which two are as large as the great Manikyala tope, twenty eight monasteries, and nine Temples.
>
> — Alexander Cunningham.

Taxila's archaeological sites lie near modern Taxila about 35 km Northwest of the City of Rawalpindi. The sites were first excavated by John Marshall, who worked at Taxila over a period of twenty years from 1913 CE.

The vast archaeological Site includes neolithic remains dating to 3360 BCE, and Early Harappan remains dating to 2900–2600 BCE at *Sarai Kala*. Taxila, however, is most famous for ruins of several settlements, the earliest dating from around 1000 BCE. It is also known for its collection of Buddhist religious Monuments, including the Dharmarajika Stupa, the Jaulian Monastery, and the Mohra Muradu Monastery.

The main ruins of Taxila include four major Cities, each belonging to a distinct time period, at three different sites. The earliest settlement at Taxila is found in the Hathial section, which yielded pottery shards that date from as early as the late 2nd Millennium BCE to the 6th Century BCE. The Bhir Mound ruins at the Site date from the 6th Century BCE, and are adjacent to *Hathial*. The ruins of Sirkap date to the 2nd Century BCE, and were built by the Region's Greco-Bactrian Kings who ruled in the Region following Alexander the Great's invasion of the Region in 326 BCE. The third and most recent settlement is that of Sirsukh, which was built by Rulers of the Kushan Empire, who ruled from nearby *Purushapura* (modern Peshawar).

World Heritage Site.

Taxila was designated a UNESCO World Heritage Site in 1980 CE in particular for the ruins of the four settlement sites which "reveal the pattern of urban evolution on the Indian subcontinent through more than five Centuries". The serial Site includes a number of Monuments and other historical places of note in the area besides the four settlements at Bhir, Saraikala, Sirkap, and Sirsukh. They number 18 in all:

1. Khanpur Cave.
2. Saraikala , prehistoric mound.
3. Bhir Mound.
4. Sirkap (fortified City).
5. Sirsukh (fortified ruined City).
6. Dharmarajika Stupa and Monastery.

	7 Khader Mohra (Akhuri). 8 Kalawan Group of Buildings. 9 Giri Complex of Monuments. • Kunala Stupa and Monastery. • Jandial Complex. • Lalchak and Badalpur Buddhist Stupa. • Mohra Moradu Stupa and Monastery. • Pippala Stupa and Monastery. • Jaulian Stupa and Monastery. • Lalchak mounds. • Buddhist remains around Bhallar Stupa. • Giri Mosque and Tombs. In a 2010 CE report, Global Heritage Fund identified Taxila as one of 12 Worldwide sites most "on the Verge" of irreparable loss and damage, citing insufficient management, development pressure, looting, and War and conflict as primary threats. In 2017 CE, it was announced that Thailand would assist in conservation efforts at Taxila, as well as at Buddhist sites in the Swat Valley.
Late 8th or early 7th Century BCE.	Homer was the presumed author of the *Iliad* and the *Odyssey*, two epic poems that are the foundational works of ancient Greek literature. The *Iliad* is set during the Trojan War, the ten-year siege of the City of Troy by a coalition of Greek Kingdoms. It focuses on a quarrel between King Agamemnon and the warrior Achilles lasting a few weeks during the last year of the War. The *Odyssey* focuses on the ten-year journey home of Odysseus, King of Ithaca, after the fall of Troy. Many accounts of Homer's life circulated in classical antiquity, the most widespread being that he was a blind bard from Ionia, a Region of Central Coastal Anatolia in present-day Turkey. Modern Scholars consider these accounts legendary.
Between 750 and 650 BCE	Hesiod ('he who emits the voice') was an ancient Greek poet generally thought to have been active, around the same time as Homer. He is generally regarded as the first written poet in the Western tradition to regard himself as an individual persona with an active role to play in his subject. Ancient authors credited Hesiod and Homer with establishing Greek Religious Customs. Modern Scholars refer to him as a major source on Greek mythology, farming techniques, early economic thought, archaic Greek astronomy and ancient time-keeping.
7th and 6th Century BCE	Possible start of Zoroastrianism; however some date Zarathustra closer to 1000 BCE. Zoroastrianism flourished under the Persian Emperors known as the Achaemenids. The Emperors Darius (ruled 522–486 BCE) and Xerxes (ruled 486–465 BCE) made it the official Religion of their Empire. **Zoroaster** was an ancient Iranian prophet (spiritual leader) who founded what is now known as Zoroastrianism. His teachings challenged the existing traditions of

	the Indo-Iranian Religion and inaugurated a movement that eventually became the dominant Religion in Ancient Persia. He was a native speaker of Old Avestan and lived in the Eastern part of the Iranian Plateau, but his exact birthplace is uncertain. There is no scholarly consensus on when he lived. Some Scholars, using linguistic and socio-cultural evidence, suggest a dating to somewhere in the second millennium BCE. Other Scholars date him in the as a near-contemporary of Cyrus the Great and Darius I. Zoroastrianism eventually became the official Religion of Ancient Persia and its distant subdivisions from the 6th Century BCE to the 7th Century CE. Zoroaster is credited with authorship of the Gathas as well as the Yasna Haptanghaiti, hymns composed in his native dialect, Old Avestan and which comprise the core of Zoroastrian thinking. Most of his life is known from these texts. By any modern standard of historiography, no evidence can place him into a fixed period and the historicization surrounding him may be a part of a trend from before the 10th Century CE that historicizes legends and myths.
6th to 5th Centuries BCE	The first five books of the Jewish Tanakh, the Torah, are probably compiled.
6th Century BCE	**Lao Tzu** also rendered as **Laozi** commonly translated as "Old Master" and **Lao-Tze,** was an ancient Chinese philosopher and writer. He is the reputed author of the *Tao Te Ching*, the Founder of philosophical Taoism, and a Deity in religious Taoism and traditional Chinese religions. A semi-legendary figure, Lao Tzu was usually portrayed as a contemporary of Confucius, but some modern historians consider him to have lived during the Warring States period of the 4th Century BCE. A central figure in Chinese Culture, Laozi is claimed by both the Emperors of the Tang Dynasty and modern people of the Li surname as a Founder of their lineage. Laozi's work has been embraced by both various anti-authoritarian movements and Chinese Legalism

c.500 BCE–500 CE	**Epic, Puranic and Classical Age in the Indo-Pak Sub Continent.** This period, beginning from around the time of Buddha (died c. 400 BCE), saw the composition of further **texts**, the Dharma Sutras and Shastras, the two Epics, the Mahabharata and the Ramayana, and subsequently the Puranas, containing many of the stories still popular today. The famous Bhagavad Gita is part of the Mahabharata. The idea of **dharma** (law, duty, truth) which is central to Hinduism was expressed in a genre of texts known as Dharma Sutras and Shastras. The Dharma Sutras recognize three sources of dharma: revelation (i.e. the Veda), tradition (smrti), and good custom. The Laws of Manu adds 'what is pleasing to oneself'. During this period the vedic fire sacrifice became minimized with the development of devotional **Worship** (puja) to images of deities in Temples. The rise of the Gupta Empire (320-500 CE) saw the development of the traditions of Vaishnavism (focused on **Vishnu**), Shaivism (focussed on **Shiva**) and Shaktism (focused on Devi). From this period we can recognize many elements in present day Hinduism, such as Bhakti (devotion) and Temple Worship. This period saw the development of poetic literature. These texts were composed in Sanskrit, which became the most important element in a shared Culture.
551 – 479 BCE	Confucius, Founder of Confucianism. Confucianism, also known as Ruism, is a system of thought and behavior originating in ancient China. Variously described as tradition, a philosophy, a Religion, a humanistic or rationalistic Religion, a way of Governing, or simply a way of life, Confucianism developed from what was later called the Hundred Schools of Thought from the teachings of the Chinese philosopher Confucius. Confucius considered himself a transmitter of Cultural values inherited from the Xia (c. 2070–1600 BCE), Shang (c. 1600–1046 BCE) and Zhou dynasties (c. 1046–256 BCE). Confucianism was suppressed during the Legalist and autocratic Qin dynasty (221–206 BCE), but survived. During the Han dynasty (206 BCE–220 CE), Confucian approaches edged out the "proto-Taoist" Huang–Lao as the official ideology, while the Emperors mixed both with the realist techniques of Legalism. A Confucian revival began during the Tang dynasty (618–907 CE). In the late Tang, Confucianism developed in response to Buddhism and Taoism and was reformulated as Neo-Confucianism. This reinvigorated form was adopted as the basis of the Imperial exams and the core philosophy of the Scholar official class in the Song dynasty (960–1297 CE). The abolition of the examination system in 1905 CE marked the end of official Confucianism. The intellectuals of the New Culture Movement of the early 20th Century CE blamed Confucianism for China's weaknesses. They searched for new doctrines to replace Confucian teachings; some of these new ideologies include the "Three Principles of the People" with the establishment of the Republic of China, and then Maoism under

	the People's Republic of China. In the late 20th Century CE, the Confucian work ethic has been credited with the rise of the East Asian economy. With particular emphasis on the importance of the family and social harmony, rather than on an otherworldly source of spiritual values, the core of Confucianism is humanistic. According to Herbert Fingarette's conceptualization of Confucianism as a philosophical system which regards "the secular as sacred", Confucianism transcends the dichotomy between Religion and humanism, considering the ordinary activities of human life—and especially human relationships—as a manifestation of the sacred, because they are the expression of humanity's moral nature (*xìng*), which has a transcendent anchorage in Heaven (*Tiān*). While *Tiān* has some characteristics that overlap the category of godhead, it is primarily an *impersonal* absolute principle, like the *Dào* or the *Brahman*. Confucianism focuses on the practical Order that is given by a this-worldly awareness of the *Tiān*. Confucian liturgy (called *rú*, or sometimes pinyin: *zhèngtǒng*, meaning 'orthopraxy') led by Confucian priests or "Sages of Rites" (*lǐshēng*) to Worship the gods in public and ancestral Chinese temples is preferred on certain occasions, by Confucian Religious groups and for civil Religious Rites, over Taoist or popular Ritual. The worldly concern of Confucianism rests upon the belief that human beings are fundamentally good, and teachable, improvable, and perfectible through personal and communal endeavor, especially self-cultivation and self-creation. Confucian thought focuses on the cultivation of virtue in a morally organized World. Some of the basic Confucian ethical concepts and practices include *rén*, *yì*, and *lǐ*, and *zhì*. *Rén* ('benevolence' or 'humaneness') is the essence of the human being which manifests as compassion. It is the virtue-form of Heaven. *Yì* is the upholding of righteousness and the moral disposition to do good. *Lǐ* is a system of Ritual norms and propriety that determines how a person should properly act in everyday life in harmony with the law of Heaven. *Zhì* is the ability to see what is right and fair, or the converse, in the behaviors exhibited by others. Confucianism holds one in contempt, either passively or actively, for failure to uphold the Cardinal Moral Values of *rén* and *yì*. Traditionally, Cultures and Countries in the East Asian cultural sphere are strongly influenced by Confucianism, including mainland China, Taiwan, Hong Kong, Macau, Korea, Japan, and Vietnam, as well as various territories settled predominantly by Han Chinese people, such as Singapore. Today, it has been credited for shaping East Asian Societies and overseas Chinese communities, and to some extent, other parts of Asia. In the last decades there have been talks of a "Confucian Revival" in the Academic and the Scholarly Community, and there has been a grassroots proliferation of various types of Confucian churches. In late 2015 CE many Confucian personalities formally established a National Holy Confucian Church (*Kǒngshènghuì*) in China to unify the many Confucian congregations and civil Society organizations.

Five Classics (*Wǔjīng*) and the Confucian Vision.

Traditionally, Confucius was thought to be the author or editor of the Five Classics which were the basic texts of Confucianism. The Scholar Yao Xinzhong allows that there are good reasons to believe that Confucian classics took shape in the hands of Confucius, but that "nothing can be taken for granted in the matter of the early versions of the classics". Professor Yao says that perhaps most scholars today hold the "pragmatic" view that Confucius and his followers, although they did not intend to create a system of classics, "contributed to their formation". In any case, it is undisputed that for most of the last 2,000 years, Confucius was believed to have either written or edited these texts.

The Scholar Tu Weiming explains these classics as embodying "five visions" which underlie the development of Confucianism:

- I Ching or Classic of Change or *Book of Changes,* generally held to be the earliest of the classics, shows a metaphysical vision which combines divinatory art with numerological technique and ethical insight; philosophy of change sees cosmos as interaction between the two energies yin and yang; universe always shows organismic unity and dynamism.
- Classic of Poetry or *Book of Songs* is the earliest anthology of Chinese poems and songs. It shows the poetic vision in the belief that poetry and music convey common human feelings and mutual responsiveness.
- Book of Documents or *Book of History* Compilation of speeches of major figures and records of events in ancient times embodies the political vision and addresses the Kingly way in terms of the ethical foundation for humane Government. The documents show the sagacity, Filial Piety, and work ethic of Yao, Shun, and Yu. They established a political Culture which was based on responsibility and trust. Their virtue formed a covenant of social harmony which did not depend on punishment or coercion.
- Book of Rites describes the social forms, administration, and ceremonial rites of the Zhou Dynasty. This social vision defined Society not as an adversarial system based on contractual relations but as a community of trust based on social responsibility. The four functional occupations are cooperative (farmer, Scholar, artisan, merchant).
- Spring and Autumn Annals chronicles the period to which it gives its name, Spring and Autumn period (771–476 BCE) and these events emphasize the significance of collective memory for communal self-identification, for reanimating the old is the best way to attain the new.

Doctrines.

Theory and Theology.

Confucianism revolves around the pursuit of the unity of the individual self and the God of Heaven (*Tiān*), or, otherwise said, around the relationship between humanity and Heaven. The principle of Heaven (*Lǐ* or *Dào*), is the Order of the Creation and the source of Divine Authority, monistic in its structure. Individuals

may realize their humanity and become one with Heaven through the contemplation of such Order. This transformation of the self may be extended to the family and Society to create a harmonious fiduciary community. Joël Thoraval studied Confucianism as a diffused civil Religion in contemporary China, finding that it expresses itself in the widespread Worship of five cosmological entities: Heaven and Earth (*Di*), the Sovereign or the Government (*jūn*), Ancestors (*qīn*) and Masters (*shī*).

Heaven is not some being pre-existing the Temporal World. According to the Scholar Stephan Feuchtwang, in Chinese Cosmology, which is not merely Confucian but shared by all Chinese religions, "the Universe creates itself out of a primary chaos of material energy" (*hundun* and *qi*), organizing through the polarity of yin and yang which characterizes any thing and life. Creation is therefore a continuous ordering; it is not a *creation ex nihilo*. "Yin and yang are the invisible and visible, the receptive and the active, the unshaped and the shaped; they characterize the yearly cycle (winter and summer), the landscape (shady and bright), the sexes (female and male), and even sociopolitical history (disorder and Order). Confucianism is concerned with finding "middle ways" between yin and yang at every new configuration of the World."

Confucianism conciliates both the inner and outer polarities of Spiritual cultivation, that is to say self-cultivation and World redemption, synthesized in the ideal of "Sageliness within and Kingliness without". *Rén*, translated as "humaneness" or the essence proper of a human being, is the character of compassionate mind; it is the virtue endowed by Heaven and at the same time the means by which man may achieve oneness with Heaven comprehending his own origin in Heaven and therefore Divine essence. In the *Dàtóng shū* is defined as "to form one body with all things" and "when the self and others are not separated... compassion is aroused".

Tiān and the gods.

Tiān, a key concept in Chinese thought, refers to the God of Heaven, the Northern culmen of the skies and its spinning stars, earthly nature and its laws which come from Heaven, to "Heaven and Earth" (that is, "all things"), and to the awe-inspiring forces beyond human control. There are such a number of uses in Chinese thought that it is not possible to give one translation into English.

Confucius used the term in a Mystical way. He wrote in the *Analects* (7.23) that Tian gave him life, and that Tian watched and judged (6.28; 9.12). In 9.5 Confucius says that a person may know the movements of the Tian, and this provides with the sense of having a special place in the Universe. In 17.19 Confucius says that Tian spoke to him, though not in words. The Scholar Ronnie Littlejohn warns that Tian was not to be interpreted as personal God comparable to that of the Abrahamic Faiths, in the sense of an otherworldly or Transcendent Creator. Rather it is similar to what Taoists meant by *Dao*: "the way things are" or "the regularities of the World", which Stephan Feuchtwang equates with the

ancient Greek concept of *physis*, "Nature" as the generation and regenerations of things and of the moral Order. Tian may also be compared to the *Brahman* of Hindu and Vedic traditions. The Scholar Promise Hsu, in the wake of Robert B. Louden, explained 17:19 ("What does Tian ever say? Yet there are four seasons going round and there are the hundred things coming into being. What does Tian say?") as implying that even though Tian is not a "speaking person", it constantly "does" through the rhythms of nature, and communicates "how human beings ought to live and act", at least to those who have learnt to carefully listen to it.

Zigong, a disciple of Confucius, said that Tian had set the Master on the Path to become a Wise Man (9.6). In 7.23 Confucius says that he has no doubt left that the Tian gave him life, and from it he had developed right virtue (*dé*). In 8.19 he says that the lives of the Sages are interwoven with Tian.

Regarding personal gods (*shén*, energies who emanate from and reproduce the Tian) enliving nature, in the *Analects* Confucius says that it is appropriate (*yi*) for people to Worship (*jìng*) them, though through proper rites (implying respect of positions and discretion. Confucius himself was a Ritual and sacrificial Master. Answering to a disciple who asked whether it is better to sacrifice to the god of the stove or to the god of the family (a popular saying), in 3.13 Confucius says that in Order to appropriately pray gods one should first know and respect Heaven. In 3.12 he explains that religious rituals produce meaningful experiences, and one has to offer sacrifices in person, acting in presence, otherwise "it is the same as not having sacrificed at all". Rites and sacrifices to the gods have an ethical importance: they generate good life, because taking part in them leads to the overcoming of the self. Analects 10.11 tells that Confucius always took a small part of his food and placed it on the sacrificial bowls as an offering to his Ancestors.

Other movements, such as Mohism which was later absorbed by Taoism, developed a more theistic idea of Heaven. Feuchtwang explains that the difference between Confucianism and Taoism primarily lies in the fact that the former focuses on the realization of the starry Order of Heaven in human Society, while the latter on the contemplation of the Dao which spontaneously arises in Nature.

Social Morality and Ethics.

As explained by Stephan Feuchtwang, the Order coming from Heaven preserves the World, and has to be followed by humanity finding a "middle way" between yin and yang forces in each new configuration of reality. Social harmony or morality is identified as Patriarchy, which is expressed in the Worship of Ancestors and deified Progenitors in the male line, at ancestral shrines.

Confucian ethical codes are described as humanistic. They may be practiced by all the members of a Society. Confucian ethics is characterised by the promotion of virtues, encompassed by the Five Constants, *Wǔcháng* in Chinese, elaborated by Confucian Scholars out of the inherited tradition during the Han dynasty. The

Five Constants are:

- *Rén* (benevolence, humaneness);
- *Yì* (righteousness or justice);
- *Lǐ* (proper rite);
- *Zhì* (knowledge);
- *Xìn* (integrity).

These are accompanied by the classical *Sìzì*, that singles out four virtues, one of which is included among the Five Constants:

- *Zhōng* (loyalty);
- *Xiào* (Filial Piety);
- *Jié* (continence/fidelity);
- *Yì* (righteousness).

There are still many other elements, such as *chéng* (honesty), *shù* (kindness and forgiveness), *lián* (honesty and cleanness), *chǐ* (shame, judge and sense of right and wrong), *yǒng* (bravery), *wēn* (kind and gentle), *liáng* (good, kindhearted), *gōng* (respectful, reverent), *jiǎn* (frugal), *ràng* (modestly, self-effacing).

Humaneness.

Ren (Confucianism).

Rén is the Confucian virtue denoting the good feeling a virtuous human experiences when being altruistic. It is exemplified by a normal adult's protective feelings for children. It is considered the essence of the human being, endowed by Heaven, and at the same time the means by which man may act according to the principle of Heaven (*Tiān lǐ*) and become one with it.

Yán Huí, Confucius's most outstanding student, once asked his Master to describe the rules of *rén* and Confucius replied, "one should see nothing improper, hear nothing improper, say nothing improper, do nothing improper." Confucius also defined *rén* in the following way: "wishing to be established himself, seeks also to establish others; wishing to be enlarged himself, he seeks also to enlarge others."

Another meaning of *rén* is "not to do to others as you would not wish done to yourself." Confucius also said, "*rén* is not far off; he who seeks it has already found it." *Rén* is close to man and never leaves him.

Rite and Centering.

Li is a classical Chinese word which finds its most extensive use in Confucian and post-Confucian Chinese philosophy. *Li* is variously translated as "rite" or "reason," "ratio" in the pure sense of Vedic *ṛta* ("right," "Order") when referring to the cosmic law, but when referring to its realization in the context of human social behavior it has also been translated as "customs", "measures" and "rules", among other terms. *Li* also means Religious Rites which establish relations between humanity and the gods.

According to Stephan Feuchtwang, Rites are conceived as "what makes the

invisible visible", making possible for humans to cultivate the underlying Order of Nature. Correctly performed rituals move Society in alignment with earthly and heavenly (astral) forces, establishing the harmony of the three realms—Heaven, Earth and humanity. This practice is defined as "Centering" (*yāng* or *zhōng*). Among all things of Creation, humans themselves are "Central" because they have the ability to Cultivate and Center Natural Forces.

Li embodies the entire Web of interaction between humanity, human objects, and Nature. Confucius includes in his discussions of *li* such diverse topics as learning, tea drinking, titles, mourning, and Governance. Xunzi cites "songs and laughter, weeping and lamentation... rice and millet, fish and meat... the wearing of ceremonial caps, embroidered robes, and patterned silks, or of fasting clothes and mourning clothes... spacious rooms and secluded halls, soft mats, couches and benches" as vital parts of the fabric of *li*.

Confucius envisioned proper Government being guided by the principles of *li*. Some Confucians proposed that all human beings may pursue perfection by learning and practising *li*. Overall, Confucians believe that Governments should place more emphasis on *li* and rely much less on Penal Punishment when they Govern.

Loyalty.

Loyalty (*zhōng*) is particularly relevant for the social class to which most of Confucius's students belonged, because the most important way for an ambitious young Scholar to become a prominent Official was to enter a Ruler's Civil Service.

Confucius himself did not propose that "might makes right," but rather that a uperior should be obeyed because of his Moral Rectitude. In addition, Loyalty does not mean Subservience to Authority. This is because Reciprocity is demanded from the Superior as well. As Confucius stated "a Prince should employ his Minister according to the rules of Propriety; Ministers should serve their Prince with Faithfulness (Loyalty)."

Similarly, Mencius also said that "when the Prince regards his Ministers as his hands and feet, his Ministers regard their Prince as their belly and heart; when he regards them as his dogs and horses, they regard him as another man; when he regards them as the ground or as grass, they regard him as a robber and an enemy." Moreover, Mencius indicated that if the Ruler is incompetent, he should be replaced. If the Ruler is evil, then the people have the right to overthrow him. A good Confucian is also expected to remonstrate with his Superiors when necessary. At the same time, a proper Confucian Ruler should also accept his Ministers' advice, as this will help him Govern the Realm better.

In later ages, however, emphasis was often placed more on the obligations of the Ruled to the Ruler, and less on the Ruler's obligations to the Ruled. Like Filial Piety, Loyalty was often Subverted by the Autocratic Regimes in China. Nonetheless, throughout the ages, many Confucians continued to fight against

unrighteous Superiors and Rulers. Many of these Confucians suffered and sometimes died because of their conviction and action. During the Ming-Qing era, prominent Confucians such as Wang Yangming promoted individuality and independent thinking as a counterweight to Subservience to Authority. The famous thinker Huang Zongxi also strongly criticized the Autocratic nature of the Imperial system and wanted to keep Imperial Power in check.

Many Confucians also realized that Loyalty and Filial Piety have the potential of coming into conflict with one another. This may be true especially in times of social chaos, such as during the period of the Ming-Qing transition.

Filial Piety.

In Confucian philosophy, Filial Piety (*xiào*) is a virtue of respect for one's parents and Ancestors, and of the hierarchies within Society: Father–Son, Elder–junior and male–female. The Confucian classic *Xiaojing* ("Book of Piety"), thought to be written around the Qin-Han period, has historically been the authoritative source on the Confucian tenet of *xiào*. The book, a conversation between Confucius and his disciple Zeng Shen, is about how to set up a good Society using the principle of *xiào*.

In more general terms, Filial Piety means to be good to one's parents; to take care of one's parents; to engage in good conduct not just towards parents but also outside the home so as to bring a good name to one's parents and Ancestors; to perform the duties of one's job well so as to obtain the material means to support parents as well as carry out sacrifices to the Ancestors; not be rebellious; show love, respect and support; the Wife in Filial Piety must obey her Husband absolutely and take care of the whole family wholeheartedly. display courtesy; ensure male heirs, uphold fraternity among brothers; wisely advise one's parents, including dissuading them from moral unrighteousness, for blindly following the parents' wishes is not considered to be *xiao*; display sorrow for their sickness and death; and carry out sacrifices after their death.

Filial Piety is considered a key virtue in Chinese Culture, and it is the main concern of a large number of stories. One of the most famous collections of such stories is "The Twenty-four Filial Exemplars". These stories depict how children exercised their Filial Piety in the past. While China has always had a diversity of Religious beliefs, Filial Piety has been common to almost all of them; historian Hugh D.R. Baker calls respect for the family the only element common to almost all Chinese believers.

Relationships.

Social harmony results in part from every individual knowing his or her place in the Natural Order, and playing his or her part well. Reciprocity or responsibility (*renqing*) extends beyond Filial Piety and involves the entire network of social relations, even the respect for Rulers. This is shown in the story where Duke Jing of Qi asks Confucius about Government, by which he meant proper administration so as to bring social harmony.

The Duke Jing, of Qi, asked Confucius about Government. Confucius replied, "There is Government, when the Prince is Prince, and the Minister is Minister; when the Father is Father, and the Son is Son."

— *Analects* 12.11 (Legge Translation).

Particular duties arise from one's particular situation in relation to others. The individual stands simultaneously in several different relationships with different people: as a junior in relation to parents and Elders, and as a senior in relation to younger siblings, students, and others. While juniors are considered in Confucianism to owe their seniors reverence, seniors also have duties of benevolence and concern toward juniors. The same is true with the Husband and Wife relationship where the Husband needs to show benevolence towards his Wife and the Wife needs to respect the Husband in return. This theme of mutuality still exists in East Asian Cultures even to this day.

The Five Bonds are: Ruler to ruled, Father to Son, Husband to Wife, Elder Brother to younger Brother, friend to friend. Specific duties were prescribed to each of the participants in these sets of relationships. Such duties are also extended to the dead, where the living stand as sons to their deceased family. The only relationship where respect for Elders isn't stressed was the friend to friend relationship, where mutual equal respect is emphasised instead. All these duties take the practical form of prescribed rituals, for instance wedding and death rituals.

Junzi

The *junzi* (*jūnzǐ*, "lord's Son") is a Chinese philosophical term often translated as "gentleman" or "superior person" and employed by Confucius in the *Analects* to describe the ideal man.

In Confucianism, the Sage or wise is the ideal personality; however, it is very hard to become one of them. Confucius created the model of *junzi*, gentleman, which may be achieved by any individual. Later, Zhu Xi defined *junzi* as second only to the Sage. There are many characteristics of the *junzi*: he may live in poverty, he does more and speaks less, he is loyal, obedient and knowledgeable. The *junzi* disciplines himself. *Ren* is fundamental to become a *junzi*.

As the potential leader of a Nation, a Son of the Ruler is raised to have a superior ethical and moral position while gaining inner peace through his virtue. To Confucius, the *junzi* sustained the functions of Government and social stratification through his ethical values. Despite its literal meaning, any righteous man willing to improve himself may become a *junzi*.

On the contrary, the *xiaoren* (*xiǎorén*, "small or petty person") does not grasp the value of virtues and seeks only immediate gains. The petty person is egotistic and does not consider the consequences of his action in the overall scheme of things. Should the Ruler be surrounded by *xiaoren* as opposed to *junzi*, his Governance and his people will suffer due to their small-mindness. Examples of such *xiaoren*

individuals may range from those who continually indulge in sensual and emotional pleasures all day to the politician who is interested merely in power and fame; neither sincerely aims for the long-term benefit of others.

The *junzi* enforces his Rule over his subjects by acting virtuously himself. It is thought that his pure virtue would lead others to follow his example. The ultimate goal is that the Government behaves much like a family, the *junzi* being a beacon of Filial Piety.

Rectification of Names.

Confucius believed that social disorder often stemmed from failure to perceive, understand, and deal with reality. Fundamentally, then, social disorder may stem from the failure to call things by their proper names, and his solution to this was *zhèngmíng* (*zhèngmíng*; 'rectification of terms'). He gave an explanation of *zhengming* to one of his disciples.

> Zi-lu said, "The vassal of Wei has been waiting for you, in Order with you to administer the Government. What will you consider the first thing to be done?"
>
> The Master replied, "What is necessary to rectify names."
>
> "So! indeed!" said Zi-lu. "You are wide off the mark! Why must there be such rectification?"
>
> The Master said, "How uncultivated you are, Yu! The superior man [Junzi] cannot care about the everything, just as he cannot go to check all himself!
>
> If names be not correct, language is not in accordance with the truth of things.
>
> If language be not in accordance with the truth of things, affairs cannot be carried on to success.
>
> When affairs cannot be carried on to success, proprieties and music do not flourish.
>
> When proprieties and music do not flourish, punishments will not be properly awarded.
>
> When punishments are not properly awarded, the people do not know how to move hand or foot.
>
> Therefore a superior man considers it necessary that the names he uses may be spoken appropriately, and also that what he speaks may be carried out appropriately. What the superior man requires is just that in his words there may be nothing incorrect."
>
> (*Analects* XIII, 3, tr. Legge).

Xun Zi chapter (22) "On the Rectification of Names" claims the ancient Sage-Kings chose names (*míng*) that directly corresponded with actualities (*shí*), but later generations confused terminology, coined new nomenclature, and thus could no longer distinguish right from wrong. Since social harmony is of utmost importance, without the proper rectification of names, Society would essentially

crumble and "undertakings [would] not [be] completed."

History.

According to He Guanghu, Confucianism may be identified as a continuation of the Shang-Zhou (~1600–256 BCE) official Religion, or the Chinese aboriginal Religion which has lasted uninterrupted for three thousand years. Both the Dynasties worshiped the supreme godhead, called *Shangdi* ("Highest Deity") or simply *Dì* by the Shang and *Tian* ("Heaven") by the Zhou. Shangdi was conceived as the first Ancestor of the Shang royal house, an alternate name for him being the "Supreme Progenitor" (*Shàngjiǎ*). In Shang theology, the multiplicity of gods of nature and Ancestors were viewed as parts of Di, and the four *fāng* ("directions" or "sides") and their *fēng* ("winds") as his cosmic will. With the Zhou dynasty, which overthrew the Shang, the name for the supreme godhead became *Tian* ("Heaven"). While the Shang identified Shangdi as their Ancestor-god to assert their claim to power by divine right, the Zhou transformed this claim into a legitimacy based on moral power, the Mandate of Heaven. In Zhou Theology, Tian had no singular earthly progeny, but bestowed divine favor on virtuous Rulers. Zhou Kings declared that their victory over the Shang was because they were virtuous and loved their people, while the Shang were Tyrants and thus were deprived of power by Tian.

John C. Didier and David Pankenier relate the shapes of both the ancient Chinese characters for Di and Tian to the patterns of stars in the Northern skies, either drawn, in Didier's theory by connecting the constellations bracketing the North celestial pole as a square, or in Pankenier's theory by connecting some of the stars which form the constellations of the Big Dipper and broader Ursa Major, and Ursa Minor (Little Dipper). Cultures in other parts of the World have also conceived these stars or constellations as symbols of the origin of things, the supreme godhead, divinity and Royal power. The supreme godhead was also identified with the dragon, symbol of unlimited power (*qi*), of the "protean" primordial power which embodies both yin and yang in unity, associated to the constellation Draco which winds around the North ecliptic pole, and slithers between the Little and Big Dipper.

By the 6th Century BCE the power of Tian and the symbols that represented it on earth (architecture of cities, temples, altars and Ritual cauldrons, and the Zhou Ritual system) became "diffuse" and claimed by different potentates in the Zhou states to legitimize economic, political, and military ambitions. Divine Right no longer was an exclusive privilege of the Zhou Royal House, but might be bought by anyone able to afford the elaborate Ceremonies and the old and new Rites required to access the Authority of Tian.

Besides the waning Zhou Ritual system, what may be defined as "wild" (*yě*) traditions, or traditions "outside of the official system", developed as attempts to access the will of Tian. The population had lost faith in the official tradition, which was no longer perceived as an effective way to communicate with Heaven.

The traditions of the ("Nine Fields") and of the *Yijing* flourished. Chinese thinkers, faced with this challenge to legitimacy, diverged in a "Hundred Schools of Thought", each proposing its own theories for the reconstruction of the Zhou moral Order.

Confucius appeared in this period of political decadence and spiritual questioning. He was educated in Shang-Zhou Theology, which he contributed to transmit and reformulate giving centrality to self-cultivation and agency of humans, and the educational power of the self-established individual in assisting others to establish themselves (the principle of *àirén*, "loving others"). As the Zhou Reign collapsed, traditional values were abandoned resulting in a period of moral decline. Confucius saw an opportunity to reinforce values of compassion and tradition into Society. Disillusioned with the widespread vulgarization of the Rituals to access Tian, he began to preach an ethical interpretation of traditional Zhou Religion. In his view, the power of Tian is immanent, and responds positively to the sincere heart driven by humaneness and rightness, decency and altruism. Confucius conceived these qualities as the foundation needed to restore socio-political harmony. Like many contemporaries, Confucius saw Ritual practices as efficacious ways to access Tian, but he thought that the crucial knot was the State of meditation that participants enter prior to engage in the Ritual acts. Confucius amended and recodified the classical books inherited from the Xia-Shang-Zhou Dynasties, and composed the *Spring and Autumn Annals*.

Philosophers in the Warring States period, both "inside the square" (focused on State-endorsed Ritual) and "outside the square" (non-aligned to State Ritual) built upon Confucius's legacy, compiled in the *Analects*, and formulated the classical metaphysics that became the lash of Confucianism. In accordance with the Master, they identified mental tranquility as the State of Tian, or the One (*Yī*), which in each individual is the Heaven-bestowed divine power to rule one's own life and the World. Going beyond the Master, they theorized the oneness of production and reabsorption into the cosmic source, and the possibility to understand and therefore reattain it through meditation. This line of thought would have influenced all Chinese individual and collective-political mystical theories and practices thereafter.

Organization and Liturgy.

Since the 2000s (CE), there has been a growing identification of the Chinese intellectual class with Confucianism. In 2003 CE, the Confucian intellectual Kang Xiaoguang published a manifesto in which he made four suggestions: Confucian education should enter official education at any level, from elementary to high school; the State should establish Confucianism as the State Religion by law; Confucian Religion should enter the daily life of ordinary people through standardization and development of doctrines, rituals, organizations, churches and activity sites; the Confucian Religion should be spread through non-governmental organizations. Another modern proponent of the institutionalization

of Confucianism in a State church is Jiang Qing.

In 2005 CE, the Center for the Study of Confucian Religion was established, and *guoxue* started to be implemented in public schools on all levels. Being well received by the population, even Confucian preachers have appeared on television since 2006 CE. The most enthusiastic New Confucians proclaim the uniqueness and superiority of Confucian Chinese Culture, and have generated some popular sentiment against Western Cultural influences in China.

The idea of a "Confucian Church" as the State Religion of China has roots in the thought of Kang Youwei, an exponent of the early New Confucian search for a regeneration of the social relevance of Confucianism, at a time when it was de-institutionalized with the collapse of the Qing dynasty and the Chinese Empire. Kang modeled his ideal "Confucian Church" after European National Christian churches, as a hierarchic and centralized institution, closely bound to the State, with local church branches, devoted to the Worship and the spread of the teachings of Confucius.

In contemporary China, the Confucian revival has developed into various interwoven directions: the proliferation of Confucian schools or academies (*shuyuan*), the resurgence of Confucian rites (*chuántǒng*), and the birth of new forms of Confucian activity on the popular level, such as the Confucian communities (*shèqū rúxué*). Some scholars also consider the reconstruction of lineage churches and their ancestral temples, as well as cults and temples of natural and National gods within broader Chinese traditional Religion, as part of the renewal of Confucianism.

Other forms of revival are salvationist folk religious movements groups with a specifically Confucian focus, or Confucian churches, for example the *Yidan xuetang* of Beijing, the *Mengmutang* of Shanghai, Confucian Shenism (*Rúzōng Shénjiào*) or the phoenix churches, the Confucian Fellowship (*Rújiào Dàotán*) in northern Fujian which has spread rapidly over the years after its foundation, and ancestral temples of the Kong kin (the lineage of the descendants of Confucius himself) operating as Confucian-teaching churches.

Also, the Hong Kong Confucian Academy, one of the direct heirs of Kang Youwei's Confucian Church, has expanded its activities to the mainland, with the construction of statues of Confucius, Confucian hospitals, restoration of temples and other activities. In 2009 CE, Zhou Beichen founded another institution which inherits the idea of Kang Youwei's Confucian Church, the Holy Hall of Confucius (*Kǒngshèngtáng*) in Shenzhen, affiliated with the Federation of Confucian Culture of Qufu City. It was the first of a nationwide movement of congregations and civil organizations that was unified in 2015 CE in the Holy Confucian Church (*Kǒngshènghuì*). The first Spiritual Leader of the Holy Church is the renowned Scholar Jiang Qing, the founder and manager of the Yangming Confucian Abode (*Yángmíng jīngshě*), a Confucian academy in Guiyang, Guizhou.

	Chinese folk Religious Temples and kinship Ancestral Shrines may, on peculiar occasions, choose Confucian liturgy (called *rú* or *zhèngtǒng*, "orthopraxy") led by Confucian Ritual Masters (*lǐshēng*) to Worship the gods, instead of Taoist or popular Ritual. "Confucian businessmen" (*rúshāngrén*, also "refined businessman") is a recently rediscovered concept defining people of the economic-entrepreneurial elite who recognize their social responsibility and therefore apply Confucian Culture to their business. **Governance.** A key Confucian concept is that in Order to Govern others one must first Govern oneself according to the Universal Order. When actual, the King's personal virtue (*de*) spreads beneficent influence throughout the Kingdom. This idea is developed further in the Great Learning, and is tightly linked with the Taoist concept of wu wei: the less the King does, the more gets done. By being the "calm center" around which the Kingdom turns, the King allows everything to function smoothly and avoids having to tamper with the individual parts of the whole. This idea may be traced back to the ancient shamanic beliefs of the King being the axle between the sky, human beings, and the Earth. The Emperors of China were considered agents of Heaven, endowed with the Mandate of Heaven. They hold the power to define the hierarchy of divinities, by bestowing titles upon mountains, rivers and dead people, acknowledging them as powerful and therefore establishing their cults. Confucianism, despite supporting the importance of obeying National Authority, places this obedience under absolute moral principles that curbed the willful exercise of power, rather than being unconditional. Submission to Authority (*tsun wang*) was only taken within the context of the moral obligations that Rulers had toward their subjects, in particular benevolence (*jen*). From the earliest periods of Confucianism, the Right of revolution against Tyranny was always recognized by Confucianism, including the most pro-authoritarian scholars such as Xunzi. **Meritocracy.** Although Confucius claimed that he never invented anything but was only transmitting ancient knowledge (*Analects* 7.1), he did produce a number of new ideas. Many European and American admirers such as Voltaire and Herrlee G. Creel point to the revolutionary idea of replacing nobility of blood with nobility of virtue. *Jūnzǐ* (lit. "lord's child"), which originally signified the younger, non-inheriting, offspring of a noble, became, in Confucius's work, an epithet having much the same meaning and evolution as the English "gentleman." A virtuous commoner who cultivates his qualities may be a "gentleman", while a shameless Son of the King is only a "small man." That he admitted students of different classes as disciples is a clear demonstration that he fought against the feudal structures that defined pre-Imperial Chinese Society. Another new idea, that of meritocracy, led to the introduction of the Imperial

examination system in China. This system allowed anyone who passed an examination to become a Government officer, a position which would bring wealth and honor to the whole family. The Chinese Imperial examination system started in the Sui dynasty. Over the following centuries the system grew until finally almost anyone who wished to become an official had to prove his worth by passing a set of written Government examinations. The practice of meritocracy still exists across China and East Asia today.

The works of Confucius were translated into European languages through the agency of Jesuit missionaries stationed in China. Matteo Ricci was among the very earliest to report on the thoughts of Confucius, and Father Prospero Intorcetta wrote about the life and works of Confucius in Latin in 1687 CE.

Translations of Confucian texts influenced European thinkers of the period, particularly among the Deists and other philosophical groups of the Enlightenment who were interested by the integration of the system of morality of Confucius into Western civilization.

Confucianism influenced the German philosopher Gottfried Wilhelm Leibniz, who was attracted to the philosophy because of its perceived similarity to his own. It is postulated that certain elements of Leibniz's philosophy, such as "simple substance" and "pre-established harmony," were borrowed from his interactions with Confucianism. The French philosopher Voltaire was also influenced by Confucius, seeing the concept of Confucian rationalism as an alternative to Christian dogma. He praised Confucian ethics and politics, portraying the sociopolitical hierarchy of China as a model for Europe.

> Confucius has no interest in falsehood; he did not pretend to be prophet; he claimed no inspiration; he taught no new Religion; he used no delusions; flattered not the Emperor under whom he lived...
>
> — Voltaire.

On Islamic Thought.

From the late 17th Century CE onwards a whole body of literature known as the Han Kitab developed amongst the Hui Muslims of China who infused Islamic thought with Confucianism. Especially the works of Liu Zhi such as *Tiānfāng Diǎnlǐ* sought to harmonize Islam with not only Confucianism but also with Taoism and is considered to be one of the crowning achievements of the Chinese Islamic Culture.

In Modern Times.

Important Military and Political figures in modern Chinese history continued to be influenced by Confucianism, like the Muslim Warlord Ma Fuxiang. The New Life Movement in the early 20th Century CE was also influenced by Confucianism.

Referred to variously as the Confucian hypothesis and as a debated component of the more all-encompassing Asian Development Model, there exists among political scientists and economists a theory that Confucianism plays a large latent

role in the ostensibly non-Confucian Cultures of modern-day East Asia, in the form of the rigorous work ethic it endowed those Cultures with. These scholars have held that, if not for Confucianism's influence on these Cultures, many of the people of the East Asia region would not have been able to modernize and industrialize as quickly as Singapore, Malaysia, Hong Kong, Taiwan, Japan, South Korea and even China have done.

For example, the impact of the Vietnam War on Vietnam was devastating, but over the last few decades Vietnam has been re-developing in a very fast pace. Most scholars attribute the origins of this idea to futurologist Herman Kahn's *World Economic Development: 1979 CE and Beyond*.

Other studies, for example Cristobal Kay's *Why East Asia Overtook Latin America: Agrarian Reform, Industrialization, and Development*, have attributed the Asian growth to other factors, for example the character of agrarian reforms, "State-craft" (State capacity), and interaction between agriculture and industry.

On Chinese Martial Arts.

After Confucianism had become the official 'State Religion' in China, its influence penetrated all walks of life and all streams of thought in Chinese Society for the Generations to come. This did not exclude martial arts Culture. Though in his own day, Confucius had rejected the practice of Martial Arts (with the exception of Archery), he did serve under Rulers who used Military Power extensively to achieve their goals. In later centuries, Confucianism heavily influenced many educated martial artists of great influence, such as Sun Lutang, especially from the 19th Century CE onwards, when bare-handed martial arts in China became more widespread and had begun to more readily absorb philosophical influences from Confucianism, Buddhism and Daoism. Some argue therefore that despite Confucius's disdain with martial Culture, his teachings became of much relevance to it.

Criticism.

Confucius and Confucianism were opposed or criticized from the start, including Laozi's philosophy and Mozi's critique, and Legalists such as Han Fei ridiculed the idea that virtue would lead people to be orderly. In modern times, waves of opposition and vilification showed that Confucianism, instead of taking credit for the glories of Chinese civilization, now had to take blame for its failures. The Taiping Rebellion described Confucianism Sages as well as gods in Taoism and Buddhism as devils. In the New Culture Movement, Lu Xun criticized Confucianism for shaping Chinese people into the condition they had reached by the late Qing Dynasty: his criticisms are dramatically portrayed in "A Madman's Diary," which implies that Confucian Society was cannibalistic. Leftists during the Cultural Revolution described Confucius as the representative of the class of slave owners.

In South Korea, there has long been criticism. Some South Koreans believe Confucianism has not contributed to the modernization of South Korea. For

example, South Korean writer Kim Kyong-il wrote an essay entitled "Confucius Must Die For the Nation to Live". Kim said that Filial Piety is one-sided and blind, and if it continues, social problems will continue as Government keeps forcing Confucian Filial obligations onto families.

Women in Confucian Thought.

Confucianism "largely defined the mainstream discourse on gender in China from the Han dynasty onward." The gender roles prescribed in the Three Obediences and Four Virtues became a cornerstone of the family, and thus, societal stability. Starting from the Han period, Confucians began to teach that a virtuous woman was supposed to follow the males in her family: the Father before her marriage, the Husband after she marries, and her sons in widowhood. In the later dynasties, more emphasis was placed on the virtue of chastity. The Song dynasty Confucian Cheng Yi stated that: "To starve to death is a small matter, but to lose one's chastity is a great matter." Chaste widows were revered and memorialized during the Ming and Qing periods. This "cult of chastity" accordingly condemned many widows to poverty and loneliness by placing a social stigma on remarriage.

For years, many modern scholars have regarded Confucianism as a sexist, patriarchal ideology that was historically damaging to Chinese women. It has also been argued by some Chinese and Western writers that the rise of neo-Confucianism during the Song dynasty had led to a decline of status of women. Some critics have also accused the prominent Song neo-Confucian Scholar Zhu Xi for believing in the inferiority of women and that men and women need to be kept strictly separate, while Sima Guang also believed that women should remain indoors and not deal with the matters of men in the outside World. Finally, scholars have discussed the attitudes toward women in Confucian texts such as Analects. In a much-discussed passage, women are grouped together with *xiaoren*, literally "small people", meaning people of low status or low moral) and described as being difficult to cultivate or deal with. Many traditional commentators and modern scholars have debated over the precise meaning of the passage, and whether Confucius referred to all women or just certain groups of women.

Further analysis suggests, however, that women's place in Confucian Society may be more complex. During the Han dynasty period, the influential Confucian text *Lessons for Women* (*Nüjie*), was written by Ban Zhao (45–114 CE) to instruct her daughters how to be proper Confucian wives and mothers, that is, to be silent, hard-working, and compliant. She stresses the complementarity and equal importance of the male and female roles according to yin-yang theory, but she clearly accepts the dominance of the male. However, she does present education and literary power as important for women. In later dynasties, a number of women took advantage of the Confucian acknowledgment of education to become independent in thought.

Joseph A. Adler points out that "Neo-Confucian writings do not necessarily

reflect either the prevailing social practices or the scholars' own attitudes and practices in regard to actual women." Matthew Sommers has also indicated that the Qing dynasty Government began to realise the utopian nature of enforcing the "cult of chastity" and began to allow practices such as widow remarrying to stand. Moreover, some Confucian texts like the *Chunqiu Fanlu* have passages that suggest a more equal relationship between a Husband and his Wife. More recently, some scholars have also begun to discuss the viability of constructing a "Confucian feminism".

Catholic Controversy Over Chinese Rites.

Ever since Europeans first encountered Confucianism, the issue of how Confucianism should be classified has been subject to debate. In the 16th and the 17th Centuries CE, the earliest European arrivals in China, the Christian Jesuits, considered Confucianism to be an ethical system, not a Religion, and one that was compatible with Christianity. The Jesuits, including Matteo Ricci, saw Chinese rituals as "civil rituals" that could co-exist alongside the spiritual rituals of Catholicism.

By the early 18th Century CE, this initial portrayal was rejected by the Dominicans and Franciscans, creating a dispute among Catholics in East Asia that was known as the "Rites Controversy." The Dominicans and Franciscans argued that Chinese ancestral Worship was a form of idolatry that was contradictory to the tenets of Christianity. This view was reinforced by Pope Benedict XIV, who ordered a ban on Chinese rituals, though this ban was re-assessed and repealed in 1939 CE by Pope Pius XII, provided that such traditions harmonize with the true and authentic spirit of the liturgy.

Some critics view Confucianism as definitely pantheistic and nontheistic, in that it is not based on the belief in the supernatural or in a personal god existing separate from the temporal plane. Confucius views about Tiān and about the divine providence ruling the World, can be found above (in this page) and in Analects 6:26, 7:22, and 9:12, for example. On spirituality, Confucius said to Chi Lu, one of his students: "You are not yet able to serve men, how can you serve spirits?" Attributes such as Ancestor Worship, Ritual, and sacrifice were advocated by Confucius as necessary for social harmony; these attributes may be traced to the traditional Chinese folk Religion.

Scholars recognize that classification ultimately depends on how one defines Religion. Using stricter definitions of Religion, Confucianism has been described as a moral science or philosophy. But using a broader definition, such as Frederick Streng's characterization of Religion as "a means of ultimate transformation," Confucianism could be described as a "sociopolitical doctrine having religious qualities." With the latter definition, Confucianism is religious, even if non-theistic, in the sense that it "performs some of the basic psycho-social functions of full-fledged religions."

c.563/ 480–c.483/ 400 BCE	Shakyamuni Gautama Buddha, Founder of Buddhism was born.
Late 6th or early 5th Century BCE	**Parmenides of Elea** was a pre-Socratic Greek philosopher from Elea in Magna Graecia (meaning "Great Greece," the term which Romans gave to Greek-populated coastal areas in Southern Italy). He is thought to have been in his prime (or "floruit") around 475 BCE. Parmenides has been considered the Founder of metaphysics or ontology and has influenced the whole history of Western philosophy. He was the Founder of the Eleatic school of philosophy, which also included Zeno of Elea and Melissus of Samos. Zeno's paradoxes of motion were to defend Parmenides' view. The single known work by Parmenides is a poem whose original title is unknown but which is often referred to as *On Nature*. Only fragments of it survive, but its importance lies in the fact that it contains the first sustained argument in the history of Western philosophy. In his poem, Parmenides prescribes two views of reality. In "the way of truth" (a part of the poem), he explains how all reality is one, change is impossible, and existence is timeless, uniform, and necessary. In "the way of opinion", Parmenides explains the World of appearances, in which one's sensory faculties lead to conceptions which are false and deceitful, yet he does offer a cosmology. Parmenides' philosophy has been explained with the slogan "whatever is is, and what is not cannot be". He is also credited with the phrase out of nothing nothing comes. He argues that "A is not" can never be thought or said truthfully, and thus despite appearances everything exists as one, giant, unchanging thing. This is generally considered one of the first digressions into the philosophical concept of being, and has been contrasted with Heraclitus's statement that "No Man ever steps into the same river twice" as one of the first digressions into the philosophical concept of becoming. Scholars have generally believed that either Parmenides was responding to Heraclitus, or Heraclitus to Parmenides. Parmenides' views have remained relevant in philosophy, even thousands of years after his death. Alexius Meinong, much like Parmenides, defended the view that even the "golden mountain" is real since it can be talked about. The rivalry between Heraclitus and Parmenides has also been re-introduced in debates in the philosophy of time between A theory and B theory.
c. 5th to 4th Century BCE	The Buddha (also known as Siddhattha Gotama or Siddhārtha Gautama or Buddha Shakyamuni) was a philosopher, mendicant, meditator, spiritual Teacher, and religious leader who lived in ancient India It is generally accepted that Buddhism started with Siddhartha Gautama, an extraordinary and noble person, who came to be known as the Buddha. Siddhartha was born in Nepal. He was born into a life of luxury as a Prince. His Father was King Suddhodana Tharu and his Mother was Queen Maya. He grew

had many Hindu beliefs, including the idea of Samsara which was deeply embedded in Hindu teachings.

According to legends, Queen Maya had a dream in which she learned she would give birth to a child who would be Holy. He was given the name Siddhartha because it means 'perfect fulfillment'. After Siddhartha was born, a prophecy foretold that he would be a great Ruler or a Holy man. The king wanted him to be a great ruler so he shielded his son from seeing any pain or suffering. Siddhartha lived a life of luxury in a Palace. He made sure his son had everything in the Palace, so he wouldn't want to leave.

Siddhartha grew up to become a caring and kind person. When he was 16 years old he married his cousin, Yasodhara. As he grew up, he wondered about the world around him and wanted to see what was outside the palace. With his chariot driver, Channa, he left the Palace on a trip to the city and saw what have become known as The Four Sights.

Siddhartha saw four things he had never seen before. He was shocked and didn't really understand what he had seen.

- The first sight was an old man. Siddhartha had never seen anyone old before and questioned his chariot driver, Channa, about what he was looking at. Channa explained that when people get older they physically decline.
- The second sight was illness. When Siddhartha saw an ill person by the side of the road, he was upset as he had never seen anyone who was ill before. Channa explained that, during their lives, people get ill.
- The third sight was a dead person being carried. Channa explained that everyone dies eventually.
- The fourth sight was a holy man walking through the street. This person made Siddhartha curious, as the holy man was looking to understand truth.

His Path to Enlightenment.

Siddhartha wanted to find out about why people suffer and how it might be possible to end this suffering. He decided that he would leave the Palace and his family behind to go into the world to try to find some answers. He gave up all his possessions and expensive clothes to try to understand more about suffering.

Siddhartha became an ascetic, which means he lived a simple life with no possessions and refused to do anything that would give him pleasure. He also tried to be disciplined in meditating to try to understand suffering. He fasted for long periods of time and this caused him to suffer even more. Eventually he was so weak that he ate some rice, and this made him realize that he still didn't understand how to get rid of suffering. He realized that the way to live was the Middle Way between luxury and poverty.

Siddhartha continued to meditate over time and eventually became enlightened. He then became known as the Buddha, which means 'enlightened one'.

The Creation of the Sangha.

The Sangha, which is the Buddhist community of Monks, was founded by the

	Buddha in the 5th Century BCE. The Sangha is made up of people who want to dedicate their lives to a disciplined way of life, follow the Buddha's teachings and have a simple life. The teaching of the Buddha (his doctrine) were passed on by word of mouth, first of all by his immediate followers and later through the teachers of the growing Monastic community. His teachings were not written down until hundreds of years after his death. These writings are known as the Tipitaka.[6] He is revered as the Founder of the World Religion of Buddhism, and as an avatar in Vaishnavism and recognized by most Buddhist schools as the Enlightened One who is believed to have transcended Karma and escaped the cycle of birth and rebirth. He taught for around 45 years and built a large following, both Monastic and lay. His teaching is based on his insight into *duḥkha* (typically translated as "suffering") and the end of duhkha—the State called *Nibbāna* or *Nirvana*.

6 https://www.bbc.co.uk/bitesize/guides/zd8bcj6/revision/.

Buddhism is an Indian Religion based on a series of original teachings attributed to Gautama Buddha. It originated in ancient India as a Sramana tradition sometime, spreading through much of Asia. It is the World's fourth-largest Religion with over 520 million followers, or over 7% of the Global population, known as **Buddhists**. Buddhism encompasses a variety of traditions, beliefs and spiritual practices largely based on the Buddha's teachings (born Siddhārtha Gautama in the 5th or 4th Century BCE) and resulting interpreted philosophies. Two major extant branches of Buddhism are generally recognized by Scholars: Theravāda (Pali: "The School of the Elders") and Mahāyāna (Sanskrit: "The Great Vehicle").

As expressed in the Buddha's Four Noble Truths, the goal of Buddhism is to overcome suffering (*duḥkha*) caused by desire and ignorance of reality's true nature, including impermanence (*anicca*) and the non-existence of the self (*anattā*). Most Buddhist traditions emphasize transcending the individual self through the attainment of Nirvana or by following the path of Buddhahood, ending the cycle of death and rebirth. Buddhist schools vary in their interpretation of the path to liberation, the relative importance and canonicity assigned to the various Buddhist texts, and their specific teachings and practices. Widely observed practices include taking refuge in the Buddha, the Dharma and the Sangha, observance of moral precepts, Buddhist monasticism, Buddhist meditation, and the cultivation of the Paramitas (perfections, or virtues).

The *Transmission of the Light* gives 28 patriarchs iof Buddha's Teachings After him:

1	Mahākāśyapa
2	Ānanda
3	Śānavāsa
4	Upagupta
5	Dhrtaka
6	Miccaka
7	Vasumitra
8	Buddhanandi
9	Buddhamitra
10	Pārśva
11	Punyayaśas
12	Ānabodhi / Aśvaghoṣa
13	Kapimala
14	Nāgārjuna
15	Āryadeva / Kānadeva
16	Rāhulata
17	Sanghānandi
18	Sanghayaśas
19	Kumārata
20	Śayata / Jayata
21	Vasubandhu
22	Manorhita

23	Haklenayaśas
24	Simhabodhi
25	Vasiasita
26	Punyamitra
27	Prajñātāra
28	Dharma / **Bodhidharma**

120 years before the Buddha's passing away Mahātittha, Magadha In Kukkuṭapāda Mountain, Magadha. According to many traditional accounts, still alive there.	**Mahā Kāśyapa** or **Mahākāśyapa** (Pali: Mahākassapa) was one of the principal disciples of Gautama Buddha. He is regarded in Buddhism as an enlightened disciple, being foremost in ascetic practice. Mahākāśyapa assumed leadership of the Monastic community following the *paranirvāṇa* (death) of the Buddha, presiding over the First Buddhist Council. He was considered to be the first patriarch in a number of early Buddhist schools and continued to have an important role as patriarch in the Chan and Zen traditions. In Buddhist texts, he assumed many identities, that of a renunciant Saint, a lawgiver, an anti-establishment figure, but also a "guarantor of future justice" in the time of Maitreya, the future Buddha—he has been described as "both the anchorite and the friend of mankind, even of the outcast". In Canonical Buddhist texts in several traditions, Mahākāśyapa was born as **Pippali** in a village and entered an arranged marriage with a woman named Bhadra-Kapilānī. Both of them aspired to lead a celibate life, however, and they decided not to consummate their marriage. Having grown weary of the agricultural profession and the damage it did, they both left the lay life behind to become mendicants. Pippali later met the Buddha, under whom he was ordained as a Monk, named *Kāśyapa*, but later called *Mahākāśyapa* to distinguish him from other disciples. Mahākāśyapa became an important disciple of the Buddha, to the extent that the Buddha exchanged his robe with him, which was a symbol of the transmittance of the Buddhist teaching. He became foremost in ascetic practices and attained enlightenment shortly after. He often had disputes with Ānanda, the attendant of the Buddha, due to their different dispositions and views. Despite his ascetic, strict and stern reputation, he paid an interest in community matters and teaching, and was known for his compassion for the poor, which sometimes caused him to be depicted as an anti-establishment figure. He had a prominent role in the cremation of the Buddha, acting as a sort of eldest Son of the Buddha, as well as being the leader in the subsequent First Council. He is depicted as hesitatingly allowing Ānanda to participate in the Council, and chastising him afterwards for a number of offenses the latter was regarded to have committed. Mahākāśyapa's life as described in the early Buddhist texts has been considerably studied by Scholars, who have been skeptical about his role in the cremation, his role toward Ānanda and the historicity of the Council itself. A number of Scholars have hypothesized that the accounts have later been embellished to

	emphasize the values of the Buddhist establishment Mahākāśyapa stood for, emphasizing Monastic discipline, *Brahmin* and ascetic values, as opposed to the values of Ānanda and other disciples. Regardless, it is clear that Mahākāśyapa had an important role in the early days of the Buddhist community after the Buddha's *parinirvāṇa*, to help establish a stable Monastic tradition. He effectively became the leader for the first twenty years after the Buddha, as he had become the most influential figure in the Monastic community. For this reason, he was regarded by many early Buddhist schools as a sort of first Patriarch, and was seen to have started a lineage of Patriarchs of Buddhism. In many post-Canonical texts, Mahākāśyapa decided at the end of his life to enter a State of meditation and suspended animation, which was believed to cause his physical remains to stay intact in a cave under a mountain called Kukkuṭapāda, until the coming of Maitreya Buddha. This story has led to several cults and practices, and affected some Buddhist Countries up until early modern times. It has been interpreted by Scholars as a narrative to physically connect Gautama Buddha and Maitreya Buddha, through the body of Mahākāśyapa and Gautama Buddha's robe, which covered Mahākāśyapa's remains. In Chan Buddhism, this account was less emphasized, but Mahākāśyapa was seen to have received a special mind-to-mind transmission from Gautama Buddha outside of orthodox scripture, which became essential to the identity of Chan. Again, the robe was an important symbol in this transmission. Apart from having a role in texts and lineage, Mahākāśyapa has often been depicted in Buddhist art as a symbol of reassurance and hope for the future of Buddhism. Another aspect of Mahākāśyapa's role as Teacher was his compassion for the poor. Numerous accounts describe how he went out of his way to give impoverished donors the chance to give to him and support him in his livelihood. Such donors would typically provide him with secondhand food, which in the Culture of Brahminism at the time was considered impure. By receiving food from these donors, Mahākāśyapa was considered a field of merit for them, or, in other words, an opportunity for them to make merit and "vanquish their bad karma". In one case, he sought out a very poor woman who was at the end of her life, just to give her an opportunity to give a little. At first she did not dare to because she felt the food's quality was too low, but when Mahākāśyapa kept waiting, she eventually realized he had just come for her, and gave. Religion Scholar Liz Wilson argues that these accounts of generosity have been influenced by pre-Buddhist beliefs of Vedic sacrifice, in which the sacrificer and the sacrificed are connected, and the offering contains something of the person offering. By giving something of themselves, the donors acquire a new self, and purify themselves by means of the Monastic recipient. In one account, a leprous person accidentally lets her finger fall off in a bowl of food she is offering. Mahākāśyapa accepts and consumes the offering anyway. Further, Mahākāśyapa's choice for poor people to make merit is further amplified by having supernatural

	or extraordinary donors like deities or a wealthy merchant compete with the poor, and Mahākāśyapa accepting only the poor as donor. In one discourse, he even advises other monastics against visiting "high-born families". The poor donors making an offering to Mahākāśyapa thus become empowered with a high status and power through their merit-making. Wilson surmises, "[t]he perfect donor, in Mahakassapa's eyes, is the donor who has the least to give...". When the Buddha had attained *parinirvāṇa* (death), and when Mahākāśyapa was reportedly 120 years old, the number of disciples that had once met the Buddha or had attained enlightenment was shrinking. Some Monks, among them a Monk called Subhadra (Pali: Subhadda), expressed satisfaction that they could now do as they pleased, because their Teacher the Buddha was no longer there to prohibit them from anything. Some Chinese and Tibetan texts State that there was "doubt and consternation" among many disciples. The Sanskrit *Aśokavadāna* and the Chinese *Mahāprajñāpāramitāśāstra* say that many enlightened disciples wished to stop teaching, leave the World behind and attain *paranirvāṇa*. This alarmed Mahākāśyapa, and he successfully attempted to stop his fellow disciples from leaving the World. To record the Buddha's discourses and preserve Monastic discipline, Mahākāśyapa set up the First Buddhist Council. According to the texts, the First Buddhist Council was held in a cave called Saptaparṇaguhā in Rājagṛha (Pali: Sattapaṇṇaguhā; Rājagaha, present-day Rajgir), which was the Site of many Buddhist discourses. In the first rains retreat after the Buddha had died, Mahākāśyapa called upon Ānanda to recite the discourses he had heard, as a representative on this Council. There was a rule issued, however, that only *arhats* were allowed to attend the Council, to prevent bias like favoritism or sectarianism from clouding the disciples' memories. Ānanda had not attained enlightenment yet. Mahākāśyapa therefore did not yet allow Ānanda to attend. Although he knew that Ānanda's presence in the Council was required, he did not want to be biased by allowing an exception to the rule. The Mūlasarvāstivāda tradition adds that Mahākāśyapa initially allowed Ānanda to join as a sort of servant assisting during the Council, but then was forced to remove him when the disciple Anuruddha saw that Ānanda was not yet enlightened. Nevertheless, that night, Ānanda was able to attain enlightenment. When the Council began the next morning, Mahākāśyapa questioned Upāli, to establish the texts on Monastic discipline for Monks and *bhikṣuṇis*. Ānanda was consulted to recite the discourses and to determine which were authentic and which were not. Mahākāśyapa asked of each discourse that Ānanda listed where, when, and to whom it was given. Then the assembly agreed that Ānanda's memories and recitations were correct, after which the discourse collection was considered finalized and closed. In some versions of the account, the Abhidharma was also standardized during this Council, or rather its precursor the *Mātṛka*. Some texts say it was Mahākāśyapa who reviewed it, and other texts say it was Ānanda or Śāriputra. During the recitations, one problem was raised. Before the

Buddha's *parinirvāṇa*, he had mentioned to Ānanda that, if required, minor rules could be abolished after his passing. Now the question remained what the Buddha had meant when he said *minor rules*. The Monks present at the Council discussed several possibilities, but it was not resolved. To prevent disrepute of the *saṃgha* and criticism from non-Buddhists, Mahākāśyapa opposed to abolish any rules of discipline. After the Council, Mahákáyapa attempted to have the Monks Gavāmpati and Purāṇa approve the results of the Council, but both preferred not to give their opinion about the matter.

A Thai text relates that Mahākāśyapa knew through his meditation that he was about to die and attain *paranirvāṇa* on the next day. The day after, he informed his pupils of his death and taught them, then went for alms, wearing the robe he had received from the Buddha. In the texts on discipline from the Mūlasarvāstivāda tradition, it says he also went to pay his respects to the Buddha's relics. In several texts, he attempted to visit King Ajātaśatru, but the King was asleep. Mahākāśyapa then cleaned the Monastery, and proceeded to Kukkuṭapāda, the place of burial he had selected. He gave a final teaching to the lay people, and performed supernatural accomplishments.

Having settled in a cave there in the middle of three peaks, he covered himself in the robe he had received from the Buddha. The texts then State he took a vow that his body would stay there until the arriving of Maitreya Buddha, which is an uncountable number of years. His body would not decay in that time, but become visible and disintegrate in the time of Maitreya Buddha. Though Mahākāśyapa died after the vow, his body remained intact according to his resolution. The three mountain peaks then closed in on the body. Later, King Ajātaśatru heard about the news of Mahākāśyapa's passing, and fainted of grief. He wanted to visit Mahākāśyapa once more. Ānanda and King Ajātaśatru went to the mountain, which slightly opened, just enough for the two to see Mahākāśyapa's body. In the Mūlasarvāstivāda discipline and the *Aśokāvadāna*, the King wanted to cremate the body, but Ānanda told him it would remain until the time of Maitreya Buddha. When they left, the mountain closed up again. Later, Emperor Aśoka would also visit the mountain with the Monk Upagupta, after the latter took him to see the *Stūpa* of the Buddha's disciples.

The accounts then continue that in the future, in the time of Maitreya Buddha, the mountain opens upon his visit, in "the way a *cakravartin* opens a City gate". However, people in Maitreya Buddha's time are much taller than during the time of Gautama Buddha. In one text, Maitreya Buddha's disciples are therefore contemptuous of Mahākāśyapa, whose head is no larger than an insect to them. Gautama Buddha's robe barely covers two of their fingers, making them marvel how small Gautama Buddha was. Eventually, in several accounts, Maitreya Buddha takes Mahākāśyapa's body in his hands, explains to his pupils what great person he was, and sees the body miraculously burn in his hands, according to

	Mahākāśyapa's vow. But in the well-known account of Xuanzang, as well as the Tocharian *Maitreyasamitināṭaka* and other accounts, Mahākāśyapa is alive and waiting in his "cavern of meditation", until the time of Maitreya: he hands over the robe to Maitreya Buddha explaining who it is from, and expresses his joy at having met two Buddhas. He then hovers in the air, displays supernatural accomplishments that are reminiscent of Gautama Buddha, and bursts miraculously into flames. In the Mūlasarvāstivāda discipline and the *Aśokāvadāna*, the account ends with Maitreya Buddha's disciples attaining *arhat*, as the encounter has caused their pride to be humbled. Tournier speculates that the story of Mahākāśyapa resolving that his body endure until the next Buddha is a "conscious attempt to dress the *arhat* in a *bodhisattva* (Buddha-to-be) garb". On a similar note, Strong argues the story shows sentiments that are at the root of the *bodhisattva* ideal, and may have led to the idea of the Eighteen Arhats (pinyin: *lo-han*) that "postpone" their death to protect the Buddhist teaching till the arrival of Maitreya. Indologist Padmanabh Jaini argues that the story was created by the Mūlasarvāstivādins to connect Maitreya Buddha to Gautama Buddha, through a line of transmission. In this, they may have been influenced by the Indo-Greeks and Persians, who ruled the area where the Mūlasarvāstivādins lived. Historian Max Deeg raises the question, however, that if Jaini is correct, why no traces of an early development of the legend can be found. Silk also hypothesizes that the story was developed by Mahāyāna authors to create a narrative to connect the two Buddhas physically through Mahākāśyapa's *paranirvāṇa* and the passing on of the robe. Lagirarde notes, however, that not all Āgama sources insist on connecting the two Buddhas. Furthermore, Pāli, Thai and Laotian sources do not mention the passing on of the robe, yet the meeting is still narrated as significant. Silk also notes that the Sanskrit texts the *Abhiniṣkramaṇa Sūtra*, the *Mahāprajñāpāramitōpadeśa* and the *Divyāvadāna* contain the story of Mahākāśyapa under the mountain, and do not mention the robe of the Buddha at all. But in every version of the account there is a physical connection between Gautama Buddha, Mahākāśyapa and Maitreya Buddha. He concludes that Mahāyāna authors used Mahākāśyapa as a way to legitimize the Mahāyāna teachings, by affirming that there were more authentic teachings which had not yet come. Mahākāśyapa has a significant role in texts from the Chan tradition. In East Asia, there is a Chan and Zen tradition, first recounted in *The Jingde Record of the Transmission of the Lamp*, which is a 1036 CE genealogical record about Chan Buddhism. According to this tradition, Mahākāśyapa once received a direct "transmission" from Gautama Buddha. Chan and Zen purport to lead their adherents to insights akin to that mentioned by the Buddha in the *Flower Sermon* (lit.'Holding up a flower and smiling subtly') given on the Vulture Peak, in which he held up a white flower and just admired it in his hand, without speaking. All the disciples just looked on without knowing how to react, but only

	Mahākāśyapa smiled faintly, and the Buddha picked him as one who truly understood him and was worthy to be the one receiving a special "mind-to-mind transmission". Thus, a way within Buddhism developed which concentrated on direct experience rather than on rational creeds or revealed scriptures. Chan therefore became a method of meditative Religion which seek to enlighten people in the manner that Mahākāśyapa experienced: "A special transmission outside the scriptures, directly pointing at the heart of Man, looking into one's own Nature." This transmission was then purportedly passed on by the Buddha to Mahākāśyapa, who then passed it on to a long list of Indian and Chinese patriarchs, eventually reaching Bodhidharma (5^{th} or 6^{th} Century CE), who brought Chan Buddhism to China, and passed it on to Huike (487–593 CE). The Jingde Record took the passing on of the robe from Buddha Gautama to Mahākāśyapa to refer to a secret transmission of Chan teachings, within the specific Chan lineage.
5th–4th Century BCE Kapilavatthu Died20 years after the Buddha's death On the river Rohīni near Vesālī, or the Ganges	**Ānanda** was the primary attendant of the Buddha and one of his ten principal disciples. Among the Buddha's many disciples, Ānanda stood out for having the best memory. Most of the texts of the early Buddhist Sutta-Piṭaka are attributed to his recollection of the Buddha's teachings during the First Buddhist Council. For that reason, he is known as the Treasurer of the Dhamma, with *Dhamma* (Sanskrit: *Dharma*) referring to the Buddha's teaching. In Early Buddhist Texts, Ānanda was the first cousin of the Buddha. Although the early texts do not agree on many parts of Ānanda's early life, they do agree that Ānanda was ordained as a Monk and that Puṇṇa Mantānīputta (Sanskrit: Pūrṇa Maitrāyaṇīputra) became his Teacher. Twenty years in the Buddha's Ministry, Ānanda became the attendant of the Buddha, when the Buddha selected him for this task. Ānanda performed his duties with great devotion and care, and acted as an intermediary between the Buddha and the laypeople, as well as the *saṅgha* (Sanskrit: *saṃgha*, lit. 'Monastic community'). He accompanied the Buddha for the rest of his life, acting not only as an assistant, but also a secretary and a mouthpiece. Scholars are skeptical about the historicity of many events in Ānanda's life, especially the First Council, and consensus about this has yet to be established. A traditional account can be drawn from early texts, commentaries, and post-canonical chronicles. Ānanda had an important role in establishing the Order of *bhikkhunīs* (Sanskrit: *bhikṣuṇī*, lit. 'female mendicant'), when he requested the Buddha on behalf of the latter's foster-Mother Mahāpajāpati Gotamī (Sanskrit: Mahāprajāpatī Gautamī) to allow her to be ordained. Ānanda also accompanied the Buddha in the last year of his life, and therefore was witness to many tenets and principles that the Buddha conveyed before his death, including the well-known principle that the Buddhist community should take his teaching and discipline as their refuge, and that he would not appoint a new leader. The final period of the Buddha's life also shows that Ānanda was very much attached to the

	Buddha's person, and he saw the Buddha's passing with great sorrow. Shortly after the Buddha's death, the First Council was convened, and Ānanda managed to attain enlightenment just before the Council started, which was a requirement. He had a historical role during the Council as the living memory of the Buddha, reciting many of the Buddha's discourses and checking them for accuracy. During the same Council, however, he was chastised by Mahākassapa (Sanskrit: Mahākāśyapa) and the rest of the *saṅgha* for allowing women to be ordained and failing to understand or respect the Buddha at several crucial moments. Ānanda continued to teach until the end of his life, passing on his spiritual heritage to his pupils Sāṇavāsī (Sanskrit: Śāṇakavāsī) and Majjhantika (Sanskrit: Madhyāntika), among others, who later assumed leading roles in the Second and Third Councils. Ānanda died 20 years after the Buddha, and *stūpas* (Monuments) were erected at the river where he died. Ānanda is one of the most loved figures in Buddhism. He was known for his memory, erudition and compassion, and was often praised by the Buddha for these matters. He functioned as a foil to the Buddha, however, in that he still had worldly attachments and was not yet enlightened, as opposed to the Buddha. In the Sanskrit textual traditions, Ānanda is considered the Patriarch of the Dhamma who stood in a Spiritual Lineage, receiving the teaching from Mahākassapa and passing them on to his own pupils. Ānanda has been honored by *bhikkhunīs* since early medieval times for his merits in establishing the Nun's Order. In recent times, the composer Richard Wagner and Indian poet Rabindranath Tagore were inspired by stories about Ānanda in their work. In the first twenty years of the Buddha's Ministry, the Buddha had several personal attendants. However, after these twenty years, when the Buddha was aged 55, the Buddha announced that he had need for a permanent attendant. The Buddha had been growing older, and his previous attendants had not done their job very well. Initially, several of the Buddha's foremost disciples responded to his request, but the Buddha did not accept them. All the while Ānanda remained quiet. When he was asked why, he said that the Buddha would know best whom to choose, upon which the Buddha responded by choosing Ānanda. Ānanda agreed to take on the position, on the condition that he did not receive any material benefits from the Buddha. Accepting such benefits would open him up to criticism that he chose the position because of ulterior motives. He also requested that the Buddha allow him to accept invitations on his behalf, allow him to ask questions about his doctrine, and repeat any teaching that the Buddha had taught in Ānanda's absence. These requests would help people trust Ānanda and show that the Buddha was sympathetic to his attendant. Furthermore, Ānanda considered these the real advantages of being an attendant, which is why he requested them. The Buddha agreed to Ānanda's conditions, and Ānanda became the Buddha's attendant, accompanying the Buddha on most of his wanderings. Ānanda took

	care of the Buddha's daily practical needs, by doing things such as bringing water and cleaning Buddha's dwelling place. He is depicted as observant and devoted, even guarding the dwelling place at night. Ānanda takes the part of interlocutor in many of the recorded dialogues. He tended the Buddha for a total of 25 years, a duty which entailed much work. His relationship with the Buddha is depicted as warm and trusting: when the Buddha grew ill, Ānanda had a sympathetic illness; when the Buddha grew older, Ānanda kept taking care of him with devotion. Ānanda sometimes literally risked his life for his Teacher. At one time, the rebellious Monk Devadatta tried to kill the Buddha by having a drunk and wild elephant released in the Buddha's presence. Ānanda stepped in front of the Buddha to protect him. When the Buddha told him to move, he refused, although normally he always obeyed the Buddha. Through a supernatural accomplishment the Buddha then moved Ānanda aside and subdued the elephant, by touching it and speaking to it with loving-kindness. Ānanda often acted as an intermediary and secretary, passing on messages from the Buddha, informing the Buddha of news, invitations, or the needs of lay people, and advising lay people who wanted to provide gifts to the *saṅgha*. At one time, Mahāpajāpatī, the Buddha's foster-Mother, requested to offer robes for personal use for the Buddha. She said that even though she had raised the Buddha in his youth, she never gave anything in person to the young Prince; she now wished to do so. The Buddha initially insisted that she give the robe to the community as a whole rather than to be attached to his person. However, Ānanda interceded and mediated, suggesting that the Buddha had better accept the robe. Eventually the Buddha did, but not without pointing out to Ānanda that good deeds like giving should always be done for the sake of the action itself, not for the sake of the person. The texts say that the Buddha sometimes asked Ānanda to substitute for him as Teacher, and was often praised by the Buddha for his teachings. Ānanda was often given important teaching roles, such as regularly teaching Queen Mallikā, Queen Sāmāvatī, (Sanskrit: Śyāmāvatī) and other people from the ruling class. Once Ānanda taught a number of King Udena (Sanskrit: Udayana)'s concubines. They were so impressed by Ānanda's teaching, that they gave him five hundred robes, which Ānanda accepted. Having heard about this, King Udena criticized Ānanda for being greedy; Ānanda responded by explaining how every single robe was carefully used, reused and recycled by the Monastic Community, prompting the King to offer another five hundred robes. Ānanda also had a role in the Buddha's visit to Vesālī. In this story, the Buddha taught the well-known text *Ratana Sutta* to Ānanda, which Ānanda then recited in Vesālī, ridding the City from illness, drought and evil spirits in the process. Another well-known passage in which the Buddha taught Ānanda is the passage about spiritual friendship. In this passage, Ānanda stated that spiritual friendship is half of the

	holy life; the Buddha corrected Ānanda, stating that such friendship is the entire holy life. In summary, Ānanda worked as an assistant, intermediary and a mouthpiece, helping the Buddha in many ways, and learning his teachings in the process. In the role of mediator between the Buddha and the lay communities, Ānanda sometimes made suggestions to the Buddha for amendments in the Monastic discipline. Most importantly, the early texts attribute the inclusion of women in the early *saṅgha* (Monastic Order) to Ānanda. Fifteen years after the Buddha's enlightenment, his foster Mother Mahāpajāpatī came to see him to ask him to be ordained as the first Buddhist *bhikkhunī*. Initially, the Buddha refused this. Five years later, Mahāpajāpatī came to request the Buddha again, this time with a following of other Sākiya women, including the Buddha's former Wife Yasodharā (Sanskrit: Yaśodarā). They had walked 500 Kilometers, looked dirty, tired and depressed, and Ānanda felt pity for them. Ānanda therefore confirmed with the Buddha whether women could become enlightened as well. Although the Buddha conceded this, he did not allow the Sākiya women to be ordained yet. Ānanda then discussed with the Buddha how Mahāpajāpatī took care of him during his childhood, after the death of his real Mother. Ānanda also mentioned that previous Buddhas had also ordained *bhikkhunīs*. In the end, the Buddha allowed the Sākiya women to be ordained, being the start of the *bhikkhunī* Order. Ānanda had Mahāpajāpati ordained by her acceptance of a set of rules, set by the Buddha. These came to be known as the *garudhamma*, and they describe the subordinate relation of the *bhikkhunī* community to that of the *bhikkhus* or Monks. Scholar of Asian religions Reiko Ohnuma argues that the debt the Buddha had toward his foster-Mother Mahāpajāpati may have been the main reason for his concessions with regard to the establishment of a *bhikkhunī* Order. The Pāli *Mahā-parinibbāna Sutta* related the last year-long trip the Buddha took with Ānanda from Rājagaha (Sanskrit: Rājagṛha) to the small town of Kusināra (Sanskrit: Kuśingarī) before the Buddha died there. Before reaching Kusināra, the Buddha spent the retreat during the monsoon (Pali: *vassa*, Sanskrit: *varṣā*) in Veḷugāma (Sanskrit: Veṇugrāmaka), getting out of the Vesālī area which suffered from famine. Here, the eighty-year old Buddha expressed his wish to speak to the *saṅgha* once more. The Buddha had grown seriously ill in Vesālī, much to the concern of some of his disciples. Ānanda understood that the Buddha wished to leave final instructions before his death. The Buddha stated, however, that he had already taught everything needed, without withholding anything secret as a Teacher with a "closed fist" would. He also impressed upon Ānanda that he did not think the *saṅgha* should be reliant too much on a leader, not even himself He then continued with the well-known statement to take his teaching as a refuge, and oneself as a refuge, without relying on any other refuge, also after he would be gone Bareau argued that this is one of the most ancient parts of the text, found in slight variation in five early textual traditions:

> "Moreover, this very beautiful episode, touching with nobility and psychological verisimilitude with regard to both Ānanda and the Buddha, seems to go back very far, at the time when the authors, like the other disciples, still considered the Blessed One [the Buddha] a Man, an eminently respectable and undefiled master, to whom behavior and utterly human words were lent, so that one is even tempted to see there the memory of a real scene which Ānanda reportedly told to the Community in the months following the Parinirvāṇa [death of the Buddha]."

The same text contains an account in which the Buddha, at numerous occasions, gave a hint that he could prolong his life to a full eon through a supernatural accomplishment, but this was a power that he would have to be *asked* to exercise. Ānanda was distracted, however, and did not take the hint. Later, Ānanda did make the request, but the Buddha replied that it was already too late, as he would die soon. Māra, the Buddhist personification of evil, had visited the Buddha, and the Buddha had decided to die in three months. When Ānanda heard this, he wept. The Buddha consoled him, however, pointing out that Ānanda had been a great attendant, being sensitive to the needs of different people. If he was earnest in his efforts, he would attain enlightenment soon. He then pointed out to Ānanda that all conditioned things are impermanent: all people must die.

Ānanda then continued by asking how devotees should honor the Buddha after his death. The Buddha responded by listing four important places in his life that people could pay their respects to, which later became the four main places of Buddhist pilgrimage. Before the Buddha died, Ānanda recommended the Buddha to move to a more meaningful City instead, but the Buddha pointed out that the town was once a great Capital. Ānanda then asked who will be next Teacher after the Buddha would be gone, but the Buddha replied that his teaching and discipline would be the Teacher instead. This meant that decisions should be made by reaching consensus within the *saṅgha*, and more generally, that now the time had come for the Buddhist Monastics and devotees to take the Buddhist texts as Authority, now that the Buddha was dying.

During the Buddha's *final Nirvana*, Anuruddha was able to use his meditative powers to understand which stages the Buddha underwent before attaining final Nirvana. However, Ānanda was unable to do so, indicating his lesser spiritual maturity. After the Buddha's death, Ānanda recited several verses, expressing a sense of urgency (Pali: *saṃvega*), deeply moved by the events and their bearing: "Terrible was the quaking, men's hair stood on end, When the all-accomplished Buddha passed away."

Shortly after the council, Ānanda brought the message with regard to the Buddha's directive to Channa personally. Channa was humbled and changed his ways, attained enlightenment, and the penalty was withdrawn by the *saṅgha*. Ānanda traveled to Sāvatthī (Sanskrit: Śrāvastī), where he was met with a sad

	populace, who he consoled with teachings on impermanence. After that, Ānanda went to the quarters of the Buddha and went through the motions of the routine he formerly performed when the Buddha was still alive, such as preparing water and cleaning the quarters. He then saluted and talked to the quarters as though the Buddha was still there. The Pāli commentaries State that Ānanda did this out of devotion, but also because he was "not yet free from the passions". After the Buddha's death, some sources say Ānanda stayed mostly in the West of India, in the area of Kosambī (Sanskrit: Kausambī), where he taught most of his pupils. Other sources say he stayed in the Monastery at Veḷuvana. Several pupils of Ānanda became well-known in their own right. According to post-canonical Sanskrit sources such as the Divyavadāna and the Aśokavadāna, before the Buddha's death, the Buddha confided to Ānanda that the latter's student Majjhantika (Sanskrit: Madhyāntika) would travel to Udyāna, Kashmir, to bring the teaching of the Buddha there. Mahākassapa made a prediction that later would come true that another of Ānanda's future pupils, Sāṇavāsī (Sanskrit: Śāṇakavāsī, Śāṇakavāsin or Śāṇāvasika), would make many gifts to the *saṅgha* at Mathurā, during a feast held from profits of successful business. After this event, Ānanda would successfully persuade Sāṇavāsī to become ordained and be his pupil. Ānanda later persuaded Sāṇavāsī by pointing out that the latter had now made many material gifts, but had not given "the gift of the Dhamma". When asked for explanation, Ānanda replied that Sāṇavāsī would give the gift of Dhamma by becoming ordained as a Monk, which was reason enough for Sāṇavāsī to make the decision to get ordained. Majjhantika later successfully carried out the mission following the Buddha's prediction. The latter's pupil Upagupta was described to be the Teacher of King Aśoka (3rd Century BCE). Together with four or five other pupils of Ānanda, Sāṇavāsī and Majjhantika formed the majority of the Second Council, with Majjhantika being Ānanda's last pupil. Post-canonical Pāli sources add that Sāṇavāsī had a leading role in the Third Buddhist Council as well. Although little is historically certain, Cousins thought it likely at least one of the leading figures on the Second Council was a pupil of Ānanda, as nearly all the textual traditions mention a connection with Ānanda.
c. 525/524 – c. 456/455 BCE	Aeschylus was an ancient Greek author of Greek tragedy, and is often described as the Father of tragedy. Academics' knowledge of the genre begins with his work, and understanding of earlier Greek tragedy is largely based on inferences made from reading his surviving plays. According to Aristotle, he expanded the number of characters in the theater and allowed conflict among them. Before this, characters interacted only with the chorus.
c. 497/6 – 406/5 BCE	Sophocles is one of three ancient Greek tragedians whose plays have survived. His first plays were written later than, or contemporary with, those of Aeschylus; and earlier than, or contemporary with, those of Euripides. Sophocles wrote over

	120 plays, but only seven have survived in a complete form: *Ajax*, *Antigone*, *Women of Trachis*, *Oedipus Rex*, *Electra*, Philoctetes and *Oedipus at Colonus*. For almost fifty years, Sophocles was the most celebrated playwright in the dramatic competitions of the City-State of Athens which took place during the religious festivals of the Lenaea and the Dionysia. He competed in thirty competitions, won twenty-four, and was never judged lower than second place. Aeschylus won thirteen competitions, and was sometimes defeated by Sophocles; Euripides won four.
c. 480 – c. 406 BCE	Euripides was a tragedian of classical Athens. Along with Aeschylus and Sophocles, he is one of the three ancient Greek tragedians for whom any plays have survived in full. Some ancient Scholars attributed ninety-five plays to him, but the *Suda* says it was ninety-two at most. Of these, eighteen or nineteen have survived more or less complete (*Rhesus* is suspect). There are many fragments (some substantial) of most of his other plays. More of his plays have survived intact than those of Aeschylus and Sophocles together, partly because his popularity grew as theirs declined—he became, in the Hellenistic Age, a cornerstone of ancient literary education, along with Homer, Demosthenes, and Menander.
c. 470 – 399 BCE	**Socrates** was a Greek philosopher from Athens who is credited as one of the founders of Western philosophy, and as being the first moral philosopher of the Western ethical tradition of thought. An enigmatic figure, he authored no texts, and is known chiefly through the accounts of classical writers composing after his lifetime, particularly his students Plato and Xenophon. Other sources include the contemporaneous Antisthenes, Aristippus, and Aeschines of Sphettos. Aristophanes, a playwright, is the main contemporary author to have written plays mentioning Socrates during Socrates' lifetime, although a fragment of Ion of Chios' *Travel Journal* provides important information about Socrates' youth. Plato's dialogues are among the most comprehensive accounts of Socrates to survive from antiquity, from which Socrates has become renowned for his contributions to the fields of ethics and epistemology. It is this **Platonic Socrates** who lends his name to the concepts of Socratic irony and the Socratic method, or *elenchus*. However, questions remain regarding the distinction between the real-life Socrates and Plato's portrayal of Socrates in his dialogues. Socrates exerted a strong influence on philosophers in later antiquity and in the modern era. Depictions of Socrates in art, literature and popular Culture have made him one of the most widely known figures in the Western philosophical tradition.
428/427 or 424/423 – 348/347 BCE	**Plato** was an Athenian Philosopher during the Classical period in Ancient Greece, Founder of the Platonist school of thought and the Academy, the first Institution of higher learning in the Western World. He is widely considered one of the most important and influential individuals in

	human history, and the pivotal figure in the history of Ancient Greek and Western philosophy, along with his Teacher, Socrates, and his most famous student, Aristotle. Plato has also often been cited as one of the founders of Western Religion and spirituality. The so-called neoplatonism of philosophers such as Plotinus and Porphyry greatly influenced Christianity through Church Fathers such as Augustine. Alfred North Whitehead once noted: "the safest General characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato." Plato was an innovator of the written dialogue and dialectic forms in philosophy. Plato is also considered the Founder of Western political philosophy. His most famous contribution is the theory of Forms known by pure reason, in which Plato presents a solution to the problem of universals known as Platonism (also ambiguously called either Platonic realism or Platonic idealism). He is also the namesake of Platonic love and the Platonic solids. His own most decisive philosophical influences are usually thought to have been along with Socrates, the pre-Socratics Pythagoras, Heraclitus and Parmenides, although few of his predecessors' works remain extant and much of what we know about these figures today derives from Plato himself. Unlike the work of nearly all of his contemporaries, Plato's entire body of work is believed to have survived intact for over 2,400 years. Although their popularity has fluctuated over the years, Plato's works have never been without readers since the time they were written.
551–479 BCE	**Confucius** "Master Kǒng" was a Chinese philosopher and politician of the Spring and Autumn period who was traditionally considered the paragon of Chinese sages. Widely considered one of the most important and influential individuals in human history, Confucius's teachings and philosophy formed the basis of East Asian Culture and Society, and remain influential today. The philosophy of Confucius—Confucianism—emphasized personal and Governmental morality, correctness of social relationships, justice, kindness, and sincerity. Confucianism was part of the Chinese social fabric and way of life; to Confucians, everyday life was the arena of Religion. His followers competed successfully with many other schools during the Hundred Schools of Thought era only to be suppressed in favor of the Legalists during the Qin Dynasty. Following the victory of Han over Chu after the collapse of Qin, Confucius's thoughts received official sanction in the new Government. During the Tang and Song dynasties, Confucianism developed into a system known in the West as Neo-Confucianism, and later New Confucianism. Confucius is traditionally credited with having authored or edited many of the Chinese classic texts, including all of the Five Classics, but modern Scholars are cautious of attributing specific assertions to Confucius himself. Aphorisms concerning his teachings were compiled in the *Analects*, but only many years after his death.

	Confucius's principles have commonality with Chinese tradition and belief. With Filial Piety, he championed strong family loyalty, Ancestor veneration, and respect of Elders by their children and of husbands by their wives, recommending family as a basis for ideal Government. He espoused the well-known principle "Do not do unto others what you do not want done to yourself", the Golden Rule. He is also a traditional Deity in Daoism.

Taoism, or Daoism, is a philosophical and spiritual tradition of Chinese origin which emphasizes living in harmony with the Tao (Dào; lit. 'Way', or Dao). In Taoism the Tao is the source, pattern and substance of everything that exists. Taoism teaches about the various disciplines for achieving "perfection" by becoming one with the unplanned rhythms of the universe, called "the way" or "Tao". Taoist ethics vary depending on the particular school, but in General tend to emphasize wu wei (action without intention), "naturalness", simplicity, spontaneity and the Three Treasures: "compassion", "frugality" and "humility".

The roots of Taoism go back at least to the 4th Century BCE. Early Taoism drew its cosmological notions from the School of Yinyang (Naturalists) and was deeply influenced by one of the oldest texts of Chinese Culture, the I Ching (Yi Jing), which expounds a philosophical system about how to keep human behavior in accordance with the alternating cycles of nature. The "Legalist" Shen Buhai (c. 400 – c. 337 BCE) may also have been a major influence, expounding a realpolitik of wu wei. The Tao Te Ching (Dao De Jing), a compact book containing teachings attributed to Lao Tzu, is widely considered the keystone work of the Taoist tradition, together with the later writings of Zhuangzi.

Taoism has had a profound influence on Chinese Culture in the course of the Centuries and Taoists (Dàoshi, "Masters of the Tao"), a title traditionally attributed only to the Clergy and not to their lay followers, usually take care to note the distinction between their Ritual tradition and the practices of Chinese folk Religion and non-Taoist vernacular Ritual orders, which are often mistakenly identified as pertaining to Taoism. Chinese alchemy (especially neidan), Chinese astrology, Chan (Zen) Buddhism, several martial arts, traditional Chinese medicine, feng shui and many styles of qigong have been intertwined with Taoism throughout history.

Today, the Taoist tradition is one of the five religious doctrines officially recognized by the People's Republic of China. It is also a major Religion in Taiwan and claims adherents in a number of other societies, in particular in Hong Kong, Macau and Southeast Asia.

The word Taoism is used to translate different Chinese terms which refer to different aspects of the same tradition and semantic field:

1 "Taoist Religion" (Dàojiào; lit. "teachings of the Tao"), or the "liturgical" aspect – A family of organized religious movements sharing concepts or terminology from "Taoist philosophy"; the first of these is recognized as the Celestial Masters school.

2 "Taoist philosophy" (Dàojiā; lit. "school or family of the Tao") or "Taology" (Dàoxué; lit. "learning of the Tao"), or the "Mystical" aspect – The philosophical doctrines based on the texts of the Yi Jing, the Tao Te Ching (or Dao De Jing, dàodéjīng) and the Zhuangzi (Zhuāngzi). These texts were linked together as "Taoist philosophy" during the early Han Dynasty, but notably not before. It is unlikely that Zhuangzi was familiar with the text of the Tao Te Ching, and Zhuangzi would not have identified himself as a Taoist as this classification did not arise until well after his death.

However, the discussed distinction is rejected by the majority of Western and Japanese Scholars. It is

contested by hermeneutic (interpretive) difficulties in the categorization of the different Taoist schools, sects and movements. Taoism does not fall under an umbrella or a definition of a single organized Religion like the Abrahamic traditions; nor can it be studied as a mere variant of Chinese folk Religion, as although the two share some similar concepts, much of Chinese folk Religion is separate from the tenets and core teachings of Taoism. The Sinologists Isabelle Robinet and Livia Kohn agree that "Taoism has never been a unified Religion, and has constantly consisted of a combination of teachings based on a variety of original revelations."

The philosopher Chung-ying Cheng views Taoism as a Religion that has been embedded into Chinese history and tradition. "Whether Confucianism, Taoism, or later Chinese Buddhism, they all fall into this pattern of thinking and organizing and in this sense remain religious, even though individually and intellectually they also assume forms of philosophy and practical Wisdom." Chung-ying Cheng also noted that the Taoist view of heaven flows mainly from "observation and meditation, [though] the teaching of the way (Tao) can also include the way of heaven independently of human nature". In Chinese history, the three religions of Buddhism, Taoism and Confucianism stand on their own independent views, and yet are "involved in a process of attempting to find harmonization and convergence among themselves, so that we can speak of a 'unity of three religious teachings'.

The term "Taoist" and "Taoism" as a "liturgical framework".

Traditionally, the Chinese language does not have terms defining lay people adhering to the doctrines or the practices of Taoism, who fall instead within the field of folk Religion. "Taoist", in Western sinology, is traditionally used to translate Taoshih ("Master of the Tao"), thus strictly defining the priests of Taoism, ordained Clergymen of a Taoist Institution who "represent Taoist Culture on a professional basis", are experts of Taoist liturgy, and therefore can employ this knowledge and Ritual skills for the benefit of a community.

This role of Taoist priests reflects the definition of Taoism as a "liturgical framework for the development of local cults", in other words a scheme or structure for Chinese Religion, proposed first by the Scholar and Taoist initiate Kristofer Schipper in The Taoist Body (1986 CE). Taoshih are comparable to the non-Taoist fashi ("Ritual Masters") of vernacular traditions (the so-called "Faism") within Chinese Religion.

The term Dàojiàotú ('Follower of Taoism'), with the meaning of "Taoist" as "lay member or believer of Taoism", is a modern invention that goes back to the introduction of the Western category of "Organized Religion" in China in the 20th Century CE, but it has no significance for most of Chinese Society in which Taoism continues to be an "Order" of the larger body of Chinese Religion.

Lao Tzu is traditionally regarded as one of the founders of Taoism and is closely associated in this context with "original" or "primordial" Taoism. Whether he actually existed is disputed; however, the work attributed to him—the Tao Te Ching—is dated to the late 4th Century BCE.

Taoism draws its cosmological foundations from the School of Naturalists (in the form of its main elements—yin and yang and the Five Phases), which developed during the Warring States period (4th to 3rd Centuries BCE).

Robinet identifies four components in the emergence of Taoism:

1 Philosophical Taoism, i.e. the Tao Te Ching and Zhuangzi.
2 Techniques for achieving ecstasy.
3 Practices for achieving longevity or immortality.

4 Exorcism.

Some elements of Taoism may be traced to prehistoric folk religions in China that later coalesced into a Taoist tradition. In particular, many Taoist practices drew from the Warring-States-era phenomena of the wu (connected to the Shamanic Culture of Northern China) and the fangshi (which probably derived from the "archivist-soothsayers of antiquity, one of whom supposedly was Lao Tzu himself"), even though later Taoists insisted that this was not the case. Both terms were used to designate individuals dedicated to "... Magic, medicine, divination,... methods of longevity and to ecstatic wanderings" as well as exorcism; in the case of the wu, "Shamans" or "Sorcerers" is often used as a translation. The Fangshi were philosophically close to the School of Naturalists, and relied much on astrological and calendrical speculations in their divinatory activities.

The first organized form of Taoism, the Way of the Celestial Masters's school (later known as Zhengyi school), developed from the Five Pecks of Rice movement at the end of the 2nd Century CE; the latter had been founded by Zhang Taoling, who said that Lao Tzu appeared to him in the year 142 CE. The Way of the Celestial Masters school was officially recognized by Ruler Cao Cao in 215 CE, legitimizing Cao Cao's rise to power in return. Lao Tzu received Imperial recognition as a Divinity in the mid-2nd Century BCE.

By the Han Dynasty (206 BCE–220 CE), the various sources of Taoism had coalesced into a coherent tradition of religious organizations and orders of Ritualists in the State of Shu (modern Sichuan). In earlier ancient China, Taoists were thought of as hermits or recluses who did not participate in political life. Zhuangzi was the best known of these, and it is significant that he lived in the South, where he was part of local Chinese shamanic Traditions.

Female Shamans played an important role in this tradition, which was particularly strong in the Southern State of Chu. Early Taoist movements developed their own Institution in contrast to Shamanism but absorbed basic Shamanic elements. Shamans revealed basic texts of Taoism from early times down to at least the 20th Century CE. Institutional orders of Taoism evolved in various strains that in more recent times are conventionally grouped into two main branches: Quanzhen Taoism and Zhengyi Taoism. After Lao Tzu and Zhuangzi, the literature of Taoism grew steadily and was compiled in form of a Canon—the Tao Tsang—which was published at the behest of the Emperor. Throughout Chinese history, Taoism was nominated several times as a State Religion. After the 17th Century, however, it fell from favor.

Taoism, in form of the Shangqing school, gained official status in China again during the Tang Dynasty (618–907 CE), whose Emperors claimed Lao Tzu as their relative. The Shangqing movement, however, had developed much earlier, in the 4th Century, on the basis of a series of revelations by gods and spirits to a certain Yang Xi in the years between 364 and 370 CE.

Between 397 and 402 CE, Ge Chaofu compiled a series of scriptures which later served as the foundation of the Lingbao school, which unfolded its greatest influence during the Song Dynasty (960–1279 CE). Several Song Emperors, most notably Huizong, were active in promoting Taoism, collecting Taoist texts and publishing editions of the Taotsang.

In the 12th Century CE, the Quanzhen School was founded in Shandong. It flourished during the 13th and 14th Centuries CE and during the Yuan Dynasty became the largest and most important Taoist School in Northern China. The School's most revered Master, Qiu Chuji, met with Genghis Khan in 1222 CE and was successful in influencing the Khan towards exerting more restraint during his brutal

conquests. By the Khan's decree, the school also was exempt from taxation.
Aspects of Confucianism, Taoism, and Buddhism were consciously synthesized in the Neo-Confucian school, which eventually became Imperial orthodoxy for State bureaucratic purposes under the Ming (1368–1644 CE).
During the Qing Dynasty (1644–1912 CE), however, due to discouragements of the Government, many people favored Confucian and Buddhist classics over Taoist works.
During the 18th Century CE, the Imperial library was constituted, but excluded virtually all Taoist books. By the beginning of the 20th Century CE, Taoism went through many catastrophic events. (As a result, only one complete copy of the Tao Tsang still remained, at the White Cloud Monastery in Beijing).
Today, Taoism is one of five official recognized religions in the People's Republic of China. The Government regulates its activities through the Chinese Taoist Association. However, Taoism is practiced without Government involvement in Taiwan, where it claims millions of adherents.
World Heritage Sites Mount Qingcheng and Mount Longhu are thought to be among the birthplaces of Taoism.

Ethics.

Taoism tends to emphasize various themes of the Tao Te Ching and Zhuangzi, such as naturalness, spontaneity, simplicity, detachment from desires, and most important of all, wu wei. However, the concepts of those keystone texts cannot be equated with Taoism as a whole.

Tao and Te.

The Three Treasures can also refer to jing, qi and shen (Jīng-qì-shén; Jing is usually translated as essence, Qi as life force, and Shen as spirit). These terms are elements of the traditional Chinese concept of the human body, which shares its cosmological foundation—Yinyangism or the Naturalists—with Taoism. Within this framework, they play an important role in neidan ("Taoist Inner Alchemy").

Cosmology.

School of Naturalists, Qi, and Taoism and Death.

Taoist cosmology is cyclic—the universe is seen as being in a constant process of re-creating itself. Evolution and 'extremes meet' are main characters. Taoist Cosmology shares similar views with the School of Naturalists (Yinyang) which was headed by Zou Yan (305–240 BCE). The School's tenets harmonized the concepts of the Wu Xing (Five Elements) and yin and yang. In this spirit, the Universe is seen as being in a constant process of re-creating itself, as everything that exists is a mere aspect of qi, which "condensed, becomes life; diluted, it is indefinite potential". Qi is in a perpetual transformation between its condensed and diluted State. These two different states of Qi, on the other hand, are embodiments of the abstract entities of yin and yang, two complementary extremes that constantly play against and with each other and one cannot exist without the other.
Human beings are seen as a microcosm of the universe, and for example comprise the Wu Xing in form of the zang-fu organs. As a consequence, it is believed that deeper understanding of the Universe can be achieved by understanding oneself.

Theology.

Taoist theology
Xian (Taoism) and Li Hong (Taoist eschatology).

Taoism can be defined as pantheistic, given its philosophical emphasis on the formlessness of the Tao and the primacy of the "Way" rather than anthropomorphic concepts of God. This is one of the core beliefs that nearly all the Sects share.

Taoist orders usually present the Three Pure Ones at the top of the pantheon of deities, visualizing the hierarchy emanating from the Tao. Lao Tzu is considered the incarnation of one of the Three Purities and worshiped as the Ancestor of the philosophical doctrine.

Different branches of Taoism often have differing pantheons of lesser Deities, where these deities reflect different notions of Cosmology. Lesser Deities also may be promoted or demoted for their activity. Some varieties of popular Chinese Religion incorporate the Jade Emperor, derived from the main of the Three Purities, as a representation of the most high God.

Persons from the history of Taoism, and people who are considered to have become immortals (xian), are venerated as well by both Clergy and laypeople.

Despite these hierarchies of Deities, traditional conceptions of Tao should not be confused with the Western theism. Being one with the Tao does not necessarily indicate a union with an eternal spirit in, for example, the Hindu sense.

Tao (Dào) literally means "Way", but can also be interpreted as road, channel, path, doctrine, or line. In Taoism, it is "the One, which is natural, spontaneous, eternal, nameless, and indescribable. It is at once the beginning of all things and the way in which all things pursue their course." It has variously been denoted as the "Flow of the Universe", a "conceptually necessary ontological ground", or a demonstration of nature. The Tao also is something that individuals can find immanent in themselves

The active expression of Tao is called Te (also spelled—and pronounced—De, or even Teh; often translated with Virtue or Power; Dé), in a sense that Te results from an individual living and cultivating the Tao.

Wu wei

The ambiguous term Wu-Wei (wú wéi) constitutes the leading ethical concept in Taoism. Wei refers to any intentional or deliberated action, while Wu carries the meaning of "there is no ..." or "lacking, without". Common translations are "nonaction", "effortless action" or "action without intent". The meaning is sometimes emphasized by using the paradoxical expression "Wei Wu Wei": "action without action".

In ancient Taoist texts, Wu-Wei is associated with water through its yielding nature. Taoist philosophy, in accordance with the I Ching, proposes that the Universe works harmoniously according to its own ways. When someone exerts their will against the World in a manner that is out of rhythm with the cycles of change, they may disrupt that harmony and unintended consequences may more likely result rather than the willed outcome. Taoism does not identify one's will as the root problem. Rather, it asserts that one must place their will in harmony with the natural Universe. Thus, a potentially harmful interference may be avoided, and in this way, goals can be achieved effortlessly. "By Wu-Wei, the Sage seeks to come into harmony with the great Tao, which itself accomplishes by nonaction."

Ziran

Ziran (lit. "self-such", "self-organization") is regarded as a central value in Taoism. It describes the "primordial State" of all things as well as a basic character of the Tao, and is usually associated with spontaneity and creativity. To attain naturalness, one has to identify with the Tao; this involves freeing oneself from selfishness and desire, and appreciating simplicity.

An often cited metaphor for naturalness is pu (pǔ, pú; p'u; lit. "uncut wood"), the "uncarved block", which represents the "original nature... prior to the imprint of Culture" of an individual. It is usually referred to as a State one returns to.

Three Treasures (Taoism).

The Taoist Three Treasures or Three Jewels (Sānbǎo) comprise the basic virtues of Ci; (Cí, usually translated as compassion), Jian (Jiǎn, usually translated as moderation), and bugan wei tianxia xian (literally "not daring to act as first under the Heavens", but usually translated as humility).

As the "practical, political side" of Taoist philosophy, Arthur Waley translated them as "abstention from aggressive War and Capital punishment", "absolute simplicity of living", and "refusal to assert active Authority".

The Tao Te Ching or Taodejing is widely considered the most influential Taoist text. According to legend, it was written by Lao Tzu, and often the book is simply referred to as the "Lao Tzu." However, authorship, precise date of origin, and even unity of the text are still subject of debate, and will probably never be known with certainty. The earliest texts of the Tao Te Ching that have been excavated (written on bamboo tablets) date back to the late 4th Century BCE. Throughout the history of religious Taoism, the Tao Te Ching has been used as a Ritual text.

The famous opening lines of the Tao Te Ching are:

"The Tao that can be told is not the eternal Tao"

"The name that can be named is not the eternal name."

There is significant, at times acrimonious, debate regarding which English translation of the Tao Te Ching is preferable, and which particular translation methodology is best. The Tao Te Ching is not thematically ordered. However, the main themes of the text are repeatedly expressed using variant formulations, often with only a slight difference.

The leading themes revolve around the nature of Tao and how to attain it. Tao is said to be ineffable, and accomplishing great things through small means. Ancient commentaries on the Tao Te Ching are important texts in their own right. Perhaps the oldest one, the Heshang Gong commentary, was most likely written in the 2nd Century CE. Other important commentaries include the one from Wang Bi and the Xiang'er.

Zhuangzi (book).

The Zhuangzi, named after its traditional author Zhuangzi, is a composite of writings from various sources, and is generally considered the most important of all Taoist writings. The commentator Guo Xiang (c. CE 300) helped establish the text as an important source for Taoist thought. The traditional view is that Zhuangzi himself wrote the first seven chapters (the "inner chapters") and his students and related thinkers were responsible for the other parts (the "outer" and "miscellaneous" chapters). The work uses anecdotes, parables and dialogues to express one of its main themes, that is aligning oneself to the laws of the natural World and "the way" of the elements.

I Ching.

The I Ching was originally a divination system that had its origins around 1150 BCE. Although it predates the first mentions of Tao as an organized system of philosophy and religious practice, this text later became of philosophical importance to Taoism and Confucianism.

The I Ching itself, shorn of its commentaries, consists of 64 combinations of 8 trigrams (called "hexagrams"), traditionally chosen by throwing coins or yarrow sticks, to give the Diviner some idea

of the situation at hand and, through reading of the "changing lines", some idea of what is developing.
The 64 original notations of the hexagrams in the I Ching can also be read as a meditation on how change occurs, so it assists Taoists with managing yin and yang cycles as Laozi advocated in the Tao Te Ching (the oldest known version of this text was dated to 400 BCE). More recently as recorded in the 18th Century, the Taoist master Liu Yiming continued to advocate this usage.

The Taoist Canon.

Tao Tsang.

The Taoist Canon (Treasury of Tao) is also referred to as the Taotsang. It was originally compiled during the Jin, Tang, and Song Dynasties. The extant version was published during the Ming Dynasty. The Ming Taotsang includes almost 1500 texts. Following the example of the Buddhist Tripitaka, it is divided into three Dong ("Caves", "Grottoes"). They are arranged from "highest" to "lowest":

1 The Zhen ("Real" or "Truth") Grotto. Includes the Shangqing texts.
2 The Xuan ("Mystery") Grotto. Includes the Lingbao scriptures.
3 The Shen ("Divine") Grotto. Includes texts predating the Maoshan revelations.

Taoist generally do not consult published versions of the Taotsang, but individually choose, or inherit, texts included in the Taotsang. These texts have been passed down for generations from Teacher to student.

The Shangqing School has a tradition of approaching Taoism through scriptural study. It is believed that by reciting certain texts often enough one will be rewarded with immortality.

Other texts.

While the Tao Te Ching is most famous, there are many other important texts in traditional Taoism. Taishang Ganying Pian ("Treatise of the Exalted One on Response and Retribution") discusses sin and ethics, and has become a popular morality tract in the last few Centuries. It asserts that those in harmony with Tao will live long and fruitful lives. The wicked, and their descendants, will suffer and have shortened lives.

Symbols and images.

The taijitu (Tàijítú; commonly known as the "Yin and Yang symbol" or simply the "Yin Yang") and the Ba-gua ("Eight Trigrams") have importance in Taoist symbolism. In this Cosmology, the Universe creates itself out of a primary chaos of material energy, organized into the cycles of Yin and Yang and formed into objects and lives. Yin is the receptive and Yang is the active principle, seen in all forms of change and difference such as the annual season cycles, the natural landscape, the formation of both men and women as characters, and sociopolitical history. While almost all Taoist organizations make use of it, its principles have influenced Confucian, Neo-Confucian or pan-Chinese theory. One can see this symbol as a decorative element on Taoist organization flags and logos, Temple floors, or stitched into clerical robes. According to Song Dynasty sources, it originated around the 10th Century CE. Previously, a tiger and a dragon had symbolized Yin and Yang.

Taoist Temples may fly square or triangular flags. They typically feature mystical writing or diagrams and are intended to fulfill various functions including providing guidance for the spirits of the dead, bringing good fortune, increasing life span, etc. Other flags and banners may be those of the gods or immortals themselves.

A zigzag with seven stars is sometimes displayed, representing the Big Dipper (or the Bushel, the Chinese equivalent). In the Shang Dynasty of the 2nd Millennium BCE, Chinese thought regarded the

Big Dipper as a Deity, while during the Han Dynasty, it was considered a Qi path of the circumpolar god, Taiyi.

Taoist Temples in Southern China and Taiwan may often be identified by their roofs, which feature dragons and phoenixes made from multicolored ceramic tiles. They also stand for the harmony of Yin and Yang (with the Phoenix representing Yin). A related symbol is the flaming Pearl, which may be seen on such roofs between two dragons, as well as on the hairpin of a Celestial Master. In General though, Chinese Taoist architecture lacks Universal features that distinguish it from other structures.

Practices.

Rituals.

In ancient times, before the Taoism Religion was founded, food would sometimes be set out as a sacrifice to the spirits of the deceased or the gods. This could include slaughtered animals, such as pigs and ducks, or fruit. The Taoist Celestial Master Zhang Taoling rejected food and animal sacrifices to the Gods. He tore apart Temples which demanded animal sacrifice and drove away its priests. This rejection of sacrifices has continued into the modern day, as Taoism Temples are not allowed to use animal sacrifices (with the exception of folk Temples or local tradition.) Another form of sacrifice involves the burning of joss paper, or hell money, on the assumption that images thus consumed by the fire will reappear—not as a mere image, but as the actual item—in the spirit World, making them available for revered Ancestors and departed loved ones. The joss paper is mostly used when memorializing Ancestors, such as done during the Qingming festival.

Also on particular holidays, street parades take place. These are lively affairs which invariably involve firecrackers and flower-covered floats broadcasting traditional music. They also variously include lion dances and dragon dances; human-occupied puppets (often of the "Seventh Lord" and "Eighth Lord"), Kungfu-practicing and palanquins carrying god-images. The various participants are not considered performers, but rather possessed by the gods and spirits in question.

Fortune-telling—including astrology, I Ching, and other forms of divination—has long been considered a traditional Taoist pursuit. Mediumship is also widely encountered in some sects. There is an academic and social distinction between martial forms of mediumship (such as tongji) and the spirit-writing that is typically practiced through planchette writing.

Physical cultivation.

A recurrent and important element of Taoism are rituals, exercises and substances aiming at aligning oneself spiritually with cosmic forces, at undertaking ecstatic spiritual journeys, or at improving physical health and thereby extending one's life, ideally to the point of immortality. Enlightened and immortal beings are referred to as xian.

A characteristic method aiming for longevity is Taoist alchemy. Already in very early Taoist scriptures —like the Taiping Jing and the Baopuzi—alchemical formulas for achieving immortality were outlined.

A number of martial arts traditions, particularly the ones falling under the category of Neijia (like T'ai Chi Ch'uan, Pa Kwa Chang and Xing Yi Quan) embody Taoist principles to a significant extent, and some practitioners consider their art a means of practicing Taoism.

Throughout Chinese history, there have been many examples of art being influenced by Taoist thought. Notable painters influenced by Taoism include Wu Wei, Huang Gongwang, Mi Fu, Muqi Fachang, Shitao, Ni Zan, T'ang Mi, and Wang Tseng-tsu. Taoist arts represents the diverse Regions,

dialects, and time spans that are commonly associated with Taoism. Ancient Taoist art was commissioned by the aristocracy; however, Scholars masters and adepts also directly engaged in the art themselves.

Further information: Taoist art

Political aspects.

Taoism never had a unified political theory. While Huang-Lao's positions justified a strong Emperor as the legitimate Ruler, the "Primitivists" (like in the chapters 8-11 of the Zhuangzi) argued strongly for a radical anarchism. A more moderate position is presented in the Inner Chapters of the Zhuangzi in which the political life is presented with disdain and some kind of pluralism or perspectivism is preferred. The syncretist position in texts like the Huainanzi and some Outer Chapters of the Zhuangzi blended some Taoist positions with Confucian ones.

Many Scholars believe Taoism arose as a counter-movement to Confucianism. The philosophical terms Tao and De are indeed shared by both Taoism and Confucianism. Zhuangzi explicitly criticized Confucian and Mohist tenets in his work. In General, Taoism rejects the Confucian emphasis on rituals, hierarchical social Order, and conventional morality, and favors "naturalness", spontaneity, and individualism instead.

The entry of Buddhism into China was marked by significant interaction and syncretism with Taoism. Originally seen as a kind of "foreign Taoism", Buddhism's scriptures were translated into Chinese using the Taoist vocabulary. Representatives of early Chinese Buddhism, like Sengzhao and Tao Sheng, knew and were deeply influenced by the Taoist keystone texts.

Taoism especially shaped the development of Chan (Zen) Buddhism, introducing elements like the concept of naturalness, distrust of scripture and text, and emphasis on embracing "this life" and living in the "every-moment"

On the other hand, Taoism also incorporated Buddhist elements during the Tang Dynasty. Examples of such influence include monasteries, vegetarianism, prohibition of alcohol, the doctrine of emptiness, and collecting scripture in tripartite organization in certain sects.

Ideological and political rivals for Centuries, Taoism, Confucianism, and Buddhism deeply influenced one another. For example, Wang Bi, one of the most influential philosophical commentators on Lao Tzu (and the I Ching), was a Confucian. The three rivals also share some similar values, with all three embracing a humanist philosophy emphasizing moral behavior and human perfection. In time, most Chinese people identified to some extent with all three traditions simultaneously. This became institutionalized when aspects of the three schools were synthesized in the Neo-Confucian school.

Some authors have undertaken comparative studies between Taoism and Christianity. This has been of interest for students of history of Religion such as J. J. M. de Groot, among others. The comparison of the teachings of Lao Tzu and Jesus of Nazareth عليه سلم has been done by several authors such as Martin Aronson, and Toropov & Hansen (2002 CE), who believe that they have parallels that should not be ignored. In the opinion of J. Isamu Yamamoto the main difference is that Christianity preaches a personal God while Taoism does not. Yet, a number of authors, including Lin Yutang, have argued that some moral and ethical tenets of these religions are similar. In neighboring Vietnam, Taoist values have been shown to adapt to social norms and formed emerging sociocultural beliefs together with Confucianism.

	Demosthenes was a Greek Statesman and Orator of ancient Athens. His orations

384 – 322 BCE	constitute a significant expression of contemporary Athenian intellectual prowess and provide an insight into the politics and Culture of ancient Greece during the 4th Century BCE. Demosthenes learned rhetoric by studying the speeches of previous great orators. He delivered his first judicial speeches at the age of 20, in which he argued effectively to gain from his guardians what was left of his inheritance. For a time, Demosthenes made his living as a professional speech-writer (logographer) and a lawyer, writing speeches for use in private legal suits.
c. 342/41 – c. 290 BCE	**Menander** was a Greek dramatist and the best-known representative of Athenian New Comedy. He wrote 108 comedies and took the prize at the Lenaia festival eight times. His record at the City Dionysia is unknown but may well have been similarly spectacular. One of the most popular writers of antiquity, his work was lost during the Middle Ages and is known in modernity in highly fragmentary form, much of which was discovered in the 20th Century CE. Only one play, *Dyskolos*, has survived almost entirely.

Hermeticism, or **Hermetism**, is a label used to designate a philosophical system that is primarily based on the purported teachings of Hermes Trismegistus (a legendary Hellenistic combination of the Greek god Hermes and the Egyptian god Thoth). These teachings are contained in the various writings attributed to Hermes (the *Hermetica*), which were produced over a period spanning many Centuries (c. 300 BCE – 1200 CE), and may be very different in content and scope.

One of the most common uses of the label is to refer to the religio-philosophical system propounded by a specific subgroup of Hermetic writings known as the 'philosophical' *Hermetica*, the most famous of which is the *Corpus Hermeticum* (a collection of seventeen Greek Hermetic treatises written between c. 100 and c. 300 CE). This specific, historical form of Hermetic philosophy is sometimes more restrictively called Hermetism, to distinguish it from the philosophies inspired by the many Hermetic writings of a completely different period and nature.

A more open-ended term is Hermeticism, which may refer to a wide variety of philosophical systems drawing on Hermetic writings, or even merely on subject matter generally associated with Hermes (most notably, alchemy often went by the name of "the Hermetic art" or "the Hermetic philosophy"). The most famous use of the term in this broader sense is in the concept of Renaissance Hermeticism, which refers to the wide array of early modern philosophies inspired by, on the one hand, Marsilio Ficino's (1433–1499 CE) and Lodovico Lazzarelli's (1447–1500 CE) translation of the *Corpus Hermeticum*, and on the other, by Paracelsus' (1494–1541 CE) introduction of a new medical philosophy drawing upon the 'technical' *Hermetica* (i.e., astrological, alchemical, and Magical *Hermetica*, such as the *Emerald Tablet*).

In 1964 CE, Frances A. Yates advanced the thesis that Renaissance Hermeticism, or what she called "the Hermetic tradition", had been a crucial factor in the development of modern science. While Yates's thesis has since been largely rejected, the important role played by the 'Hermetic' science of alchemy in the thought of such figures as Jan Baptist van Helmont (1580–1644 CE), Robert Boyle (1627–1691 CE) or Isaac Newton (1642–1727 CE) has been amply demonstrated.

Throughout its history, Hermeticism was closely associated with the idea of a primeval, Divine

Wisdom, revealed only to the most ancient of Sages, such as Hermes Trismegistus. In the Renaissance, this developed into the notion of a *prisca theologia* or "ancient theology", which asserted that there is a single, true Theology which was given by God to some of the first humans, and traces of which may still be found in various ancient systems of thought. Thinkers like Giovanni Pico della Mirandola (1463–1494 CE) supposed that this 'ancient theology' could be reconstructed by studying (what were then considered to be) the most ancient writings still in existence, such as those attributed to Hermes, but also those attributed to, e.g., Zoroaster, Orpheus, Pythagoras, Plato, the 'Chaldeans', or the Kaballah. This soon evolved into the idea, first proposed by Agostino Steuco (1497–1548 CE), that one and the same Divine truth may be found in the Religious and philosophical traditions of different periods and places, all considered as different manifestations of the same Universal perennial philosophy. In this perennialist context, the term 'Hermetic' tended to lose even more of its specificity, eventually becoming a mere byword for the purported Divine knowledge of the ancient Egyptians, especially as related to alchemy and Magic. Despite their occasional use of authentic Hermetic texts and concepts, this generic and pseudo-historical use of the term was greatly popularized by 19th- and 20th-Century CE occultists.

Etymology.

The term *Hermetic* is from the medieval Latin *hermeticus*, which is derived from the name of the Greek god Hermes. In English, it has been attested since the 17th Century CE, as in "Hermetic writers" (e.g., Robert Fludd).

The word *Hermetic* was used by John Everard in his English translation of *The Pymander of Hermes*, published in 1650 CE.

Mary Anne Atwood mentioned the use of the word *Hermetic* by Dufresnoy in 1386 CE.

The synonymous term *Hermetical* is also attested in the 17th Century CE. Sir Thomas Browne in his *Religio Medici* of 1643 CE wrote: "Now besides these particular and divided Spirits, there may be (for ought I know) a Universal and common Spirit to the whole World. It was the opinion of Plato, and is yet of the Hermeticall Philosophers." (R. M. Part 1:2)

Hermes Trismegistus supposedly invented the process of making a glass tube airtight (a process in alchemy) using a secret seal. Hence, the term "completely sealed" is implied in "hermetically sealed" and the term "hermetic" is also equivalent to "occult" or hidden.

History

Late Antiquity.

In Late Antiquity, Hermetism emerged in parallel with early Christianity, Gnosticism, Neoplatonism, the Chaldaean Oracles, and late Orphic and Pythagorean literature. These doctrines were "characterized by a resistance to the dominance of either pure rationality or doctrinal faith."

The texts now known as the *Corpus Hermeticum* are dated by modern translators and most Scholars to the beginning of the 2nd Century CE or earlier. These texts dwell upon the oneness and goodness of God, urge purification of the soul, and expand on the relationship between mind and spirit. Their predominant literary form is the dialogue: Hermes Trismegistus instructs a perplexed disciple upon various teachings of the hidden Wisdom.

Renaissance.

Plutarch's mention of Hermes Trismegistus dates back to the 1st Century CE, and Tertullian, Iamblichus, and Porphyry were all familiar with Hermetic writings.

After Centuries of falling out of favor, Hermeticism was reintroduced to the West when, in 1460 CE, a Man named Leonardo de Candia Pistoia brought the *Corpus Hermeticum* to Pistoia. He was one of many agents sent out by Pistoia's Ruler, Cosimo de' Medici, to scour European Monasteries for lost ancient writings.

In 1614 CE, Isaac Casaubon, a Swiss philologist, analyzed the Greek Hermetic texts for linguistic style. He concluded that the writings attributed to Hermes Trismegistus were not the work of an ancient Egyptian priest but in fact dated to the 2nd and 3rd Centuries CE.

Even in light of Casaubon's linguistic discovery (and typical of many adherents of Hermetic philosophy in Europe during the 16th and 17th Centuries CE), Thomas Browne in his *Religio Medici* (1643 CE) confidently stated: "The severe schools shall never laugh me out of the philosophy of Hermes, that this visible World is but a portrait of the invisible." (R. M. Part 1:12)

In 1678 CE, however, flaws in Casaubon's dating were discerned by Ralph Cudworth, who argued that Casaubon's allegation of forgery could only be applied to three of the seventeen treatises contained within the Corpus Hermeticum. Moreover, Cudworth noted Casaubon's failure to acknowledge the codification of these treatises as a late formulation of a pre-existing oral tradition. According to Cudworth, the texts must be viewed as a terminus ad quem and not a terminus a quo. Lost Greek texts, and many of the surviving vulgate books, contained discussions of alchemy clothed in philosophical metaphor.

In the 19th Century CE, Walter Scott placed the date of the Hermetic texts shortly after 200 CE, but W. Flinders Petrie placed their origin between 200 and 500 BCE.

Modern Era.

In 1945 CE, Hermetic texts were found near the Egyptian town Nag Hammadi. One of these texts had the form of a conversation between Hermes and Asclepius. A second text (titled *On the Ogdoad and Ennead*) told of the Hermetic mystery schools. It was written in the Coptic language, the latest and final form in which the Egyptian language was written.

According to Geza Vermes, Hermeticism was a Hellenistic mysticism contemporaneous with the Fourth Gospel, and Hermes Tresmegistos was "the Hellenized reincarnation of the Egyptian Deity Thoth, the source of Wisdom, who was believed to Deify Man through knowledge (*Gnosis*)."

Gilles Quispel says "It is now completely certain that there existed before and after the beginning of the Christian era in Alexandria a secret Society, akin to a Masonic Lodge. The members of this Group called themselves 'brethren,' were initiated through a baptism of the Spirit, greeted each other with a sacred kiss, celebrated a sacred meal and read the Hermetic writings as edifying treatises for their spiritual progress." On the other hand, Christian Bull argues that "there is no reason to identify [Alexandria] as the birthplace of a 'Hermetic Lodge' as several Scholars have done. There is neither internal nor external evidence for such an Alexandrian 'Lodge', a designation that is alien to the ancient World and carries Masonic connotations."

Philosophy.

God as 'the All'.

In the philosophical *Hermetica*, the ultimate reality is called by many names, such as God, Lord, Father, Mind (*Nous*), the Creator, the All, the One, etc. However, peculiar to the Hermetic view of the Divinity is that it is both the all (Greek: *to pan*) and the Creator of the all: all created things pre-exist in God, and God is the nature of the Cosmos (being both the substance from which it proceeds and the

Governing principle which orders it), yet the things themselves and the Cosmos were all Created by God. Thus, God Creates itself, and is both transcendent (as the Creator of the Cosmos) and immanent (as the Created Cosmos). These ideas are closely related to the cosmo-theological views of the Stoics.

***Prisca Theologia*.**

Hermeticists believe in a *prisca theologia*, the Doctrine that a single, true Theology exists, that it exists in all Religions, and that it was given by God to Man in antiquity. In Order to demonstrate the truth of the *prisca theologia* Doctrine, Christians appropriated the Hermetic teachings for their own purposes. By this account, Hermes Trismegistus was (according to the Fathers of the Christian Church) either a contemporary of Moses or the third in a line of men named Hermes—Enoch, Noah, and the Egyptian priest-King who is known to us as Hermes Trismegistus.

"As above, so below".

Theurgy (the operation of the gods): There are two different types of Magic, according to Giovanni Pico della Mirandola's *Apology*, completely opposite of each other. The first is Goëtia, black Magic reliant upon an alliance with evil spirits (i.e., demons). The second is Theurgy, Divine Magic reliant upon an alliance with Divine Spirits (i.e., angels, archangels, gods)."Theurgy" translates to "The Science or Art of Divine Works" and is the practical aspect of the Hermetic art of alchemy. Furthermore, alchemy is seen as the "key" to theurgy, the ultimate goal of which is to become united with higher counterparts, leading to the attainment of Divine Consciousness.

Good and Evil.

Hermes explains in Book 9 of the *Corpus Hermeticum* that Nous (reason and knowledge) brings forth either good or evil, depending upon whether one receives one's perceptions from God or from demons. God brings forth good, but demons bring forth evil. Among the evils brought forth by demons are: "adultery, murder, violence to one's Father, sacrilege, ungodliness, strangling, suicide from a cliff and all such other demonic actions".

This provides evidence that Hermeticism includes a sense of morality. However, the word "good" is used very strictly. It is restricted to references to God. It is only God (in the sense of the nous, not in the sense of the All) who is completely free of evil. Men are prevented from being good because Man, having a body, is consumed by his physical nature, and is ignorant of the Supreme Good.

A focus upon the material life is said to be the only thing that offends God:

> As processions passing in the road cannot achieve anything themselves yet still obstruct others, so these men merely process through the universe, led by the pleasures of the body.

One must create, one must do something positive in one's life, because God is a Generative Power. Not creating anything leaves a person "sterile" (i.e., unable to accomplish anything).

Cosmogony.

A creation story is told by God to Hermes in the first book of the *Corpus Hermeticum*. It begins when God, by an act of will, creates the primary matter that is to constitute the cosmos. From primary matter God separates the four elements (earth, air, fire, and water). Then God orders the elements into the seven heavens (often held to be the spheres of Mercury, Venus, Mars, Jupiter, Saturn, the Sun, and the Moon, which travel in circles and Govern destiny).

"The Word (Logos)" then leaps forth from the materializing four elements, which were unintelligent. Nous then makes the seven heavens spin, and from them spring forth creatures without speech. Earth is then separated from water, and animals (other than Man) are brought forth.

***Fall of Man*.**

Man carefully observed the creation of nous and received from God Man's Authority over all creation. Man then rose up above the spheres' paths in Order to better view creation. He then showed the form of the All to Nature. Nature fell in love with the All, and Man, seeing his reflection in water, fell in love with Nature and wished to dwell in it. Immediately, Man became one with Nature and became a slave to its limitations, such as sex and sleep. In this way, Man became speechless (having lost "the Word") and he became "double", being mortal in body yet immortal in spirit, and having Authority over all creation yet subject to destiny.

Alternative Account of the Fall of Man.

An alternative account of the fall of Man, preserved in *Isis the Prophetess to Her Son Horus*, is as follows:

> God, having created the Universe, then created the divisions, the worlds, and various gods and goddesses, whom he appointed to certain parts of the Universe. He then took a mysterious transparent substance, out of which he created human souls. He appointed the souls to the astral Region, which is just above the physical Region.
>
> He then assigned the souls to create life on Earth. He handed over some of his creative substance to the souls and commanded them to contribute to his creation. The souls then used the substance to create the various animals and forms of physical life. Soon after, however, the souls began to overstep their boundaries; they succumbed to pride and desired to be equal to the highest gods.
>
> God was displeased and called upon Hermes to create physical bodies that would imprison the souls as a punishment for them. Hermes created human bodies on earth, and God then told the souls of their punishment. God decreed that suffering would await them in the physical World, but he promised them that, if their actions on Earth were worthy of their Divine origin, their condition would improve and they would eventually return to the heavenly World. If it did not improve, he would condemn them to repeated reincarnation upon Earth.

Religious and Philosophical Texts.

Some of the most well-known Hermetic texts are:

- The ***Corpus Hermeticum*** is the most widely known Hermetic text. It has 18 chapters, which contain dialogues between Hermes Trismegistus and a series of other men. The first chapter contains a dialogue between Poimandres and Hermes. Poimandres teaches the secrets of the universe to Hermes. In later chapters, Hermes teaches others, such as his Son Tat and Asclepius. It was first translated into Latin by Marsilio Ficino (1433–1499 CE), whose translation set off the Hermetic revival in the Renaissance.
- The ***Emerald Tablet*** is a short work attributed to Hermes Trismegistus which was highly regarded by Islamic and European alchemists as the foundation of their art. The text of the *Emerald Tablet* first appears in a number of early medieval Arabic sources, the oldest of which dates to the late 8th or early 9th Century CE. It was translated into Latin several times in the twelfth and thirteenth Centuries CE. Among Neo-Hermeticists, "As above, so below" (a popular modern paraphrase of the second verse of the *Tablet*) has become an often cited catchphrase.
- The ***Asclepius*** (also known as *The Perfect Sermon*, *The Perfect Discourse*, or *The Perfect*

Teaching) was written in the 2nd or 3rd Century CE and is a Hermetic work similar in content to the *Corpus Hermeticum*. It was one of the very few Hermetic works which were available to medieval Latin readers.

Other important original Hermetic texts include *Isis the Prophetess to Her Son Horus*, which consists of a long dialogue between Isis and Horus on the fall of Man and other matters; the *Definitions of Hermes Trismegistus to Asclepius*; and many fragments, which are chiefly preserved in the anthology of Stobaeus.

There are additional works that, while not as historically significant as the works listed above, have an important place in Neo-Hermeticism:

- *A Suggestive Inquiry into Hermetic Philosophy and Alchemy* was written by Mary Anne Atwood and originally published anonymously in 1850 CE. This book was withdrawn from circulation by Atwood but was later reprinted, after her death, by her longtime friend Isabelle de Steiger. Isabelle de Steiger was a member of the Golden Dawn. *A Suggestive Inquiry* was used for the study of Hermeticism and resulted in several works being published by members of the Golden Dawn:
- Arthur Edward Waite, a member and later the head of the Golden Dawn, wrote *The Hermetic Museum* and *The Hermetic Museum Restored and Enlarged*. He edited *The Hermetic and Alchemical Writings of Paracelsus*, which was published as a two-volume set. He considered himself to be a Hermeticist and was instrumental in adding the word "Hermetic" to the official title of the Golden Dawn.
- William Wynn Westcott, a founding member of the Golden Dawn, edited a series of books on Hermeticism titled *Collectanea Hermetica*. The series was published by the Theosophical Publishing Society.
- Initiation Into Hermetics is the title of the English translation of the first volume of Franz Bardon's three-volume work dealing with self-realization within the Hermetic tradition.
- The *Kybalion* is a book anonymously published in 1908 CE by three people who called themselves the "Three Initiates", and claims to expound upon essential Hermetic principles.

Societies.

When Hermeticism was no longer endorsed by the Christian Church, it was driven underground, and several Hermetic societies were formed. The Western esoteric tradition is now steeped in Hermeticism. The work of such writers as Giovanni Pico della Mirandola, who attempted to reconcile Jewish kabbalah and Christian mysticism, brought Hermeticism into a context more easily understood by Europeans during the time of the Renaissance.

A few primarily Hermetic occult orders were founded in the late Middle Ages and early Renaissance.

Hermetic Magic underwent a 19th-Century CE revival in Western Europe, where it was practiced by groups such as the Hermetic Order of the Golden Dawn, Aurum Solis, and Ragon. It was also practiced by individual persons, such as Eliphas Lévi, William Butler Yeats, Arthur Machen, Frederick Hockley, and Kenneth M. Mackenzie.

Many Hermetic, or Hermetically influenced, groups exist today. Most of them are derived from Rosicrucianism, Freemasonry, or the Golden Dawn.

Rosicrucianism.

Rosicrucianism is a movement which incorporates the Hermetic philosophy. It dates back to the 17th Century CE. The sources dating the existence of the Rosicrucians to the 17th Century CE are three

German pamphlets: the *Fama*, the *Confessio Fraternitatis*, and *The Chymical Wedding of Christian Rosenkreutz*. Some Scholars believe these to be hoaxes of the time and say that later Rosicrucian organizations are the first actual appearance of a Rosicrucian Society.

The Rosicrucian Order consists of a secret inner body and a public outer body that is under the direction of the inner body. It has a graded system in which members move up in rank and gain access to more knowledge. There is no fee for advancement. Once a member has been deemed able to understand the teaching, he moves on to the next higher grade.

The *Fama Fraternitatis* states that the Brothers of the Fraternity are to profess no other thing than "to cure the sick, and that gratis".

The Rosicrucian spiritual path incorporates philosophy, Kabbalah, and Divine Magic.

The Order is symbolized by the rose (the soul) and the cross (the body). The unfolding rose represents the human soul acquiring greater consciousness while living in a body on the material plane.

Hermetic Order of the Golden Dawn.

"As above, so below" is a popular modern paraphrase of the second verse of the Emerald Tablet (a compact and cryptic text attributed to Hermes Trismegistus and first attested in a late eight or early ninth Century Arabic source), as it appears in its most widely divulged medieval Latin translation:

> *Quod est superius est sicut quod inferius, et quod inferius est sicut quod est superius.*
> That which is above is like to that which is below, and that which is below is like to that which is above.

The three parts of the Wisdom of the whole Universe.

Alchemy (the operation of the Sun): Alchemy is not merely the changing of lead into gold. It is an investigation into the spiritual constitution, or life, of matter and material existence through an application of the mysteries of birth, death, and resurrection. The various stages of chemical distillation and fermentation, among other processes, are aspects of these mysteries that, when applied, quicken nature's processes in Order to bring a natural body to perfection. This perfection is the accomplishment of the magnum opus (Latin for "Great Work").

Astrology (the operation of the stars): Hermes claims that Zoroaster discovered this part of the Wisdom of the whole universe, astrology, and taught it to Man. In Hermetic thought, it is likely that the movements of the planets have meaning beyond the laws of physics and actually hold metaphorical value as symbols in the mind of The All, or God. Astrology has influences upon the Earth, but does not dictate our actions, and Wisdom is gained when we know what these influences are and how to deal with them.

Unlike the Societas Rosicruciana in Anglia, the Hermetic Order of the Golden Dawn was open to both sexes and treated them as equals. The Order was a specifically Hermetic Society that taught alchemy, Kabbalah, and the Magic of Hermes, along with the principles of occult science.

The Golden Dawn maintained the tightest of secrecy, which was enforced by severe penalties for those who disclosed its secrets. Overall, the General public was left oblivious of the actions, and even of the existence, of the Order, so few if any secrets were disclosed.

Its secrecy was broken first by Aleister Crowley in 1905 CE and later by Israel Regardie in 1937 CE. Regardie gave a detailed account of the Order's teachings to the General public.

Regardie had once claimed that there were many occult orders which had learned whatever they knew of Magic from what had been leaked from the Golden Dawn by those whom Regardie deemed

"renegade members".
The Stella Matutina was a successor Society of the Golden Dawn.
Esoteric Christianity.
Hermeticism remains influential within esoteric Christianity, especially in Martinism. Influential 20th Century CE and early 21st Century CE writers in the field include Valentin Tomberg and Sergei O. Prokofieff. The Kybalion somewhat explicitly owed itself to Christianity, and the Meditations on the Tarot was one important book illustrating the theory and practice of Christian Hermeticism.

269-231 BCE	Reign of King Ashoka in India, Patron of Buddhism; sends first Buddhists to Sri Lanka in the 3rd Century BCE.
-872AH to -398AH 250 BC to 224 CE	Parthian Empire in Iran.
-822 AH to-122 AH -200 BC to 500 CE	Himyar Kingdom in Arabia.
100 BCE – 100 CE	Rise of Mahayana Buddhism.
2nd Century BCE – 1st Century CE	**Essene**, member of a religious sect or brotherhood that flourished in Palestine. The New Testament does not mention them and accounts given by Josephus, Philo of Alexandria, and Pliny the Elder sometimes differ in significant details, perhaps indicating a diversity that existed among the Essenes themselves. The Essenes clustered in Monastic communities that, generally at least, excluded women. Property was held in common and all details of daily life were regulated by officials. The Essenes were never numerous; Pliny fixed their number at some 4,000 in his day. Like the Pharisees, the Essenes meticulously observed the Law of Moses, the sabbath, and Ritual purity. They also professed belief in immortality and divine punishment for sin. But, unlike the Pharisees, the Essenes denied the resurrection of the body and refused to immerse themselves in public life. With few exceptions, they shunned Temple Worship and were content to live ascetic lives of manual labor in seclusion. The Sabbath was reserved for day-long prayer and meditation on the Torah (first five books of the Bible). Oaths were frowned upon, but once taken they could not be rescinded. After a year's probation, proselytes received their Essenian emblems but could not participate in common meals for two more years. Those who qualified for membership were called upon to swear Piety to God, justice toward men, hatred of falsehood, love of truth, and faithful observance of all other tenets of the Essene sect. Thereafter new converts were allowed to take their noon and evening meals in silence with the others. Following the discovery of the Dead Sea Scrolls (late 1940s and 1950s CE) in the vicinity of Khirbat Qumrān, most Scholars have agreed that the Qumrān (*q.v.*) community was Essenian.

Gnosticism (from romanized: *gnōstikós*, Koine Greek: 'having knowledge') is a collection of religious

ideas and systems which originated in the late 1st Century CE among Jewish and early Christian sects. These various groups emphasized personal spiritual knowledge (*Gnosis*) over the orthodox teachings, traditions, and Authority of the Church. Viewing material existence as flawed or evil, Gnostic cosmogony generally presents a distinction between a supreme, hidden God and a malevolent lesser divinity (sometimes associated with the Yahweh of the Old Testament) who is responsible for creating the material universe. Gnostics considered the principal element of salvation to be direct knowledge of the supreme divinity in the form of mystical or esoteric insight. Many Gnostic texts deal not in concepts of sin and repentance, but with illusion and enlightenment.

Gnostic writings flourished among certain Christian groups in the Mediterranean World until about the second Century CE, when the Fathers of the early Church denounced them as heresy. Efforts to destroy these texts proved largely successful, resulting in the survival of very little writing by Gnostic theologians. Nonetheless, early Gnostic teachers such as Valentinus saw their beliefs as aligned with Christianity. In the Gnostic Christian tradition, Christ is seen as a Divine being which has taken human form in Order to lead humanity back to the Light. However, Gnosticism is not a single standardized system, and the emphasis on direct experience allows for a wide variety of teachings, including distinct currents such as Valentianism and Sethianism. In the Persian Empire, Gnostic ideas spread as far as China via the related movement Manichaeism, while Mandaeism is still alive in Iraq.

For Centuries, most scholarly knowledge of Gnosticism was limited to the anti-heretical writings of orthodox Christian figures such as Irenaeus of Lyons and Hippolytus of Rome. There was a renewed interest in Gnosticism after the 1945 CE discovery of Egypt's Nag Hammadi library, a collection of rare early Christian and Gnostic texts, including the Gospel of Thomas and the Apocryphon of John. A major question in scholarly research is the qualification of Gnosticism as either an interreligious phenomenon or as an independent Religion. Scholars have acknowledged the influence of sources such as Hellenistic Judaism, Zoroastrianism, and Platonism, and some have noted possible links to Buddhism and Hinduism, though the evidence of direct influence from the latter sources is inconclusive.

Etymology.

Gnosis,

Gnosis refers to knowledge based on personal experience or perception. In a religious context, *Gnosis* is mystical or esoteric knowledge based on direct participation with the Divine. In most Gnostic systems, the sufficient cause of salvation is this "knowledge of" ("acquaintance with") the Divine. It is an inward "knowing", comparable to that encouraged by Plotinus (neoplatonism), and differs from proto-orthodox Christian views. Gnostics are "those who are oriented toward knowledge and understanding – or perception and learning – as a particular modality for living". The usual meaning of *gnostikos* in Classical Greek texts is "learned" or "intellectual", such as used by Plato in the comparison of "practical" (*praktikos*) and "intellectual" (*gnostikos*). Plato's use of "learned" is fairly typical of Classical texts.

By the Hellenistic period, it began also to be associated with Greco-Roman mysteries, becoming synonymous with the Greek term *musterion*. The adjective is not used in the New Testament, but Clement of Alexandria speaks of the "learned" (*gnostikos*) Christian in complimentary terms. The use of *gnostikos* in relation to heresy originates with interpreters of Irenaeus. Some Scholars consider that Irenaeus sometimes uses *gnostikos* to simply mean "intellectual", whereas his mention of "the

intellectual sect" is a specific designation. The term "Gnosticism" does not appear in ancient sources, and was first coined in the 17th Century CE by Henry More in a commentary on the seven letters of the Book of Revelation, where More used the term "Gnosticisme" to describe the heresy in Thyatira. The term *Gnosticism* was derived from the use of the Greek adjective *gnostikos* (Greek γνωστικός, "learned", "intellectual") by St. Irenaeus (c. 185 CE) to describe the school of Valentinus as *he legomene gnostike haeresis* "the heresy called Learned (Gnostic)."

Origins.

The origins of Gnosticism are obscure and still disputed. The proto-orthodox Christian groups called Gnostics a heresy of Christianity, but according to the modern Scholars the theology's origin is closely related to Jewish sectarian milieus and early Christian sects. Scholars debate Gnosticism's origins as having roots in Neoplatonism and Buddhism, due to similarities in beliefs, but ultimately, its origins are currently unknown. As Christianity developed and became more popular, so did Gnosticism, with both proto-orthodox Christian and Gnostic Christian groups often existing in the same places. The Gnostic belief was widespread within Christianity until the proto-orthodox Christian communities expelled the Group in the second and third Centuries (CE). Gnosticism became the first Group to be declared heretical.

Some Scholars prefer to speak of "Gnosis" when referring to first-Century CE ideas that later developed into Gnosticism, and to reserve the term "Gnosticism" for the synthesis of these ideas into a coherent movement in the second Century CE. According to James M. Robinson, no Gnostic texts clearly pre-date Christianity, and "pre-Christian Gnosticism as such is hardly attested in a way to settle the debate once and for all." However, the Nag Hammadi library contained Hermetic teachings that can be argued go back to the Old Egyptian Kingdom (c. 2686–2181 BCE).

Jewish Christian Origins.

Contemporary scholarship largely agrees that Gnosticism has Jewish Christian origins, originating in the late first Century CE in non Rabbinical Jewish sects and early Christian sects.

Many heads of Gnostic schools were identified as Jewish Christians by Church Fathers, and Hebrew words and names of God were applied in some Gnostic systems. The cosmogonic speculations among Christian Gnostics had partial origins in Maaseh Bereshit and *Maaseh Merkabah*. This thesis is most notably put forward by Gershom Scholem (1897–1982 CE) and Gilles Quispel (1916–2006 CE). Scholem detected Jewish *Gnosis* in the imagery of the merkavah, which can also be found in "Christian" Gnostic documents, for example the being "caught away" to the third heaven mentioned by Paul the Apostle. Quispel sees Gnosticism as an independent Jewish development, tracing its origins to Alexandrian Jews, to which Group Valentinus was also connected.

Many of the Nag Hammadi texts make reference to Judaism, in some cases with a violent rejection of the Jewish God. Gershom Scholem once described Gnosticism as "the Greatest case of metaphysical anti-Semitism". Professor Steven Bayme said Gnosticism would be better characterized as anti-Judaism. Recent research into the origins of Gnosticism shows a strong Jewish influence, particularly from Hekhalot literature.

Within early Christianity, the teachings of Paul and John may have been a starting point for Gnostic ideas, with a growing emphasis on the opposition between flesh and spirit, the value of charisma, and the disqualification of the Jewish law. The mortal body belonged to the World of inferior, worldly powers (the *archons*), and only the spirit or soul could be saved. The term *gnostikos* may have

acquired a deeper significance here.

Alexandria was of central importance for the birth of Gnosticism. The Christian *ecclesia* (i. e. congregation, Church) was of Jewish–Christian origin, but also attracted Greek members, and various strand of thought were available, such as "Judaic apocalypticism, speculation on Divine Wisdom, Greek philosophy, and Hellenistic mystery religions."

Regarding the Angel Christology of some early Christians, Darrell Hannah notes:

> [Some] early Christians understood the pre-incarnate Christ, ontologically, as an angel. This "true" angel Christology took many forms and may have appeared as early as the late First Century CE, if indeed this is the view opposed in the early chapters of the Epistle to the Hebrews. The Elchasaites, or at least Christians influenced by them, paired the male Christ with the female Holy Spirit, envisioning both as two gigantic angels. Some Valentinian Gnostics supposed that Christ took on an angelic nature and that he might be the Saviour of angels. The author of the *Testament of Solomon* held Christ to be a particularly effective "thwarting" angel in the exorcism of demons. The author of *De Centesima* and Epiphanius' "Ebionites" held Christ to have been the highest and most important of the first created archangels, a view similar in many respects to Hermas' equation of Christ with Michael. Finally, a possible exegetical tradition behind the *Ascension of Isaiah* and attested by Origen's Hebrew master, may witness to yet another angel Christology, as well as an angel Pneumatology.

The pseudepigraphical Christian text *Ascension of Isaiah* identifies Jesus عليه سلم with Angel Christology:

> [The Lord Christ is commissioned by the Father] And I heard the voice of the Most High, as he said to my LORD Christ who will be called Jesus عليه سلم, 'Go out and descend through all the heavens...

The Shepherd of Hermas is a Christian literary work considered as canonical scripture by some of the early Church fathers such as Irenaeus. Jesus عليه سلم is identified with angel Christology in parable 5, when the author mentions a Son of God, as a virtuous Man filled with a Holy "pre-existent spirit".

Neoplatonic influences.

In the 1880s (CE) Gnostic connections with neo-Platonism were proposed. Ugo Bianchi, who organised the Congress of Messina of 1966 CE on the origins of Gnosticism, also argued for Orphic and Platonic origins. Gnostics borrowed significant ideas and terms from Platonism, using Greek philosophical concepts throughout their text, including such concepts as hypostasis (reality, existence), *ousia* (essence, substance, being), and demiurge (Creator God). Both Sethian Gnostics and Valentinian Gnostics seem to have been influenced by Plato, Middle Platonism, and Neo-Pythagoreanism academies or schools of thought. Both schools attempted "an effort towards conciliation, even affiliation" with late antique philosophy, and were rebuffed by some Neoplatonists, including Plotinus.

Persian Origins or Influences.

Early research into the origins of Gnosticism proposed Persian origins or influences, spreading to Europe and incorporating Jewish elements. According to Wilhelm Bousset (1865–1920 CE), Gnosticism was a form of Iranian and Mesopotamian syncretism, and Richard August Reitzenstein (1861–1931 CE) most famously situated the origins of Gnosticism in Persia.

Carsten Colpe (b. 1929 CE) has analyzed and criticized the Iranian hypothesis of Reitzenstein, showing that many of his hypotheses are untenable. Nevertheless, Geo Widengren (1907–1996 CE) argued for the origin of (Mandaean) Gnosticism in Mazdean (Zoroastrianism) Zurvanism, in conjunction with ideas from the Aramaic Mesopotamian World.

Buddhist Parallels.

In 1966 CE, at the Congress of Median, Buddhologist Edward Conze noted phenomenological commonalities between Mahayana Buddhism and Gnosticism, in his paper *Buddhism and Gnosis*, following an early suggestion put forward by Isaac Jacob Schmidt. The influence of Buddhism in any sense on either the *gnostikos* Valentinus (c. 170 CE) or the Nag Hammadi texts (3rd Century CE) is not supported by modern scholarship, although Elaine Pagels (1979 CE) called it a "possibility".

Characteristics.

Cosmology.

The Syrian–Egyptian traditions postulate a remote, supreme Godhead, the Monad. From this highest divinity emanate lower Divine beings, known as Aeons. The Demiurge, one of those Aeons, creates the physical World. Divine elements "fall" into the material realm, and are locked within human beings. This Divine element returns to the Divine realm when Gnosis, esoteric or intuitive knowledge of the Divine element within, is obtained.

Dualism and Monism.

Nontrinitarianism

Gnostic systems postulate a dualism between God and the World, varying from the "radical dualist" systems of Manichaeism to the "mitigated dualism" of classic Gnostic movements. Radical dualism, or absolute dualism, posits two co-equal Divine forces, while in *mitigated dualism* one of the two principles is in some way inferior to the other. In *qualified monism* the second entity may be Divine or semi-Divine. Valentinian Gnosticism is a form of monism, expressed in terms previously used in a dualistic manner.

Moral and Ritual Practice.

Gnostics tended toward asceticism, especially in their sexual and dietary practice. In other areas of morality, Gnostics were less rigorously ascetic, and took a more moderate approach to correct behavior. In normative early Christianity the Church administered and prescribed the correct behavior for Christians, while in Gnosticism it was the internalized motivation that was important. Ritualistic behavior was not important unless it was based on a personal, internal motivation. Ptolemy's *Epistle to Flora* describes a General asceticism, based on the moral inclination of the individual.

Concepts.

Monad.

In many Gnostic systems, God is known as the *Monad*, the One. God is the high source of the pleroma, the Region of light. The various emanations of God are called æons. According to Hippolytus, this view was inspired by the Pythagoreans, who called the first thing that came into existence the *Monad*, which begat the dyad, which begat the numbers, which begat the point, begetting lines, etc.

The Sethian cosmogony as most famously contained in the Apocryphon ("Secret book") of John describes an unknown God, very similar to the orthodox apophatic theology, but different from the orthodox teachings that this God is the creator of heaven and earth. Orthodox theologians often attempt to define God through a series of explicit positive statements: he is omniscient, omnipotent,

and truly benevolent. The Sethian hidden transcendent God is, by contrast, defined through negative theology: he is immovable, invisible, intangible, ineffable; commonly, "he" is seen as being hermaphroditic, a potent symbol for being, as it were, "all-containing". In the Apocryphon of John, this god is good in that it bestows goodness. After the apophatic statements, the process of the Divine in action is used to describe the effect of such a god.

Pleroma.

Pleroma ("Fullness") refers to the totality of God's powers. The heavenly pleroma is the Center of Divine life, a Region of light "above" (the term is not to be understood spatially) our World, occupied by spiritual beings such as aeons (eternal beings) and sometimes archons. Jesus عليه سلام is interpreted as an intermediary aeon who was sent from the pleroma, with whose aid humanity can recover the lost knowledge of the Divine origins of humanity. The term is thus a central element of Gnostic cosmology.

Pleroma is also used in the General Greek language, and is used by the Greek Orthodox Church in this General form, since the word appears in the Epistle to the Colossians. Proponents of the view that Paul was actually a Gnostic, such as Elaine Pagels, view the reference in Colossians as a term that has to be interpreted in a Gnostic sense.

Emanationism.

The Supreme Light or Consciousness descends through a series of stages, gradations, worlds, or hypostases, becoming progressively more material and embodied. In time it will turn around to return to the One (epistrophe), retracing its steps through spiritual knowledge and contemplation.

Aeon (Gnosticism)

In many Gnostic systems, the aeons are the various emanations of the superior God or Monad. Beginning in certain Gnostic texts with the hermaphroditic aeon Barbelo, the first emanated being, various interactions with the Monad occur which result in the emanation of successive pairs of aeons, often in male–female pairings called *syzygies*. The numbers of these pairings varied from text to text, though some identify their number as being thirty. The aeons as a totality constitute the *pleroma*, the "Region of light". The lowest Regions of the pleroma are closest to the darkness; that is, the physical World.

Two of the most commonly paired æons were Christ and *Sophia* (Greek: "Wisdom"); the latter refers to Christ as her "consort" in *A Valentinian Exposition*.

Sophia (Gnosticism)

In Gnostic tradition, the term *Sophia* (Greek for "Wisdom") refers to the final and lowest emanation of God. In most, if not all, versions of the Gnostic myth, Sophia births the demiurge, who in turn brings about the creation of materiality. The positive or negative depiction of materiality thus resides a great deal on mythic depictions of Sophia's actions. She is occasionally referred to by the Hebrew equivalent of *Achamoth* (this is a feature of Ptolemy's version of the Valentinian Gnostic myth). Jewish Gnosticism with a focus on Sophia was active by 90 CE.

Sophia, emanating without her partner, resulted in the production of the *Demiurge* (Greek: lit. "public builder"), who is also referred to as *Yaldabaoth* and variations thereof in some Gnostic texts. This creature is concealed outside the pleroma; in isolation, and thinking itself alone, it creates materiality and a host of co-actors, referred to as archons. The demiurge is responsible for the creation of mankind; trapping elements of the pleroma stolen from Sophia inside human bodies. In response, the

Godhead emanates two savior aeons, *Christ* and *the Holy Spirit*; Christ then embodies itself in the form of Jesus عليه سلم, in Order to be able to teach Man how to achieve Gnosis, by which they may return to the pleroma.

Demiurge.

The term *demiurge* derives from the Latinized form of the Greek term *dēmiourgos*, literally "public or skilled worker". This figure is also called "Yaldabaoth", Samael (Aramaic: *sæm'a-'el*, "blind god"), or "Saklas" (Syriac: *sækla*, "the foolish one"), who is sometimes ignorant of the superior god, and sometimes opposed to it; thus in the latter case he is correspondingly malevolent. Other names or identifications are Ahriman, El, Satan, and Yahweh.

The demiurge creates the physical universe and the physical aspect of humanity. The demiurge typically creates a Group of co-actors named archons who preside over the material realm and, in some cases, present obstacles to the soul seeking ascent from it. The inferiority of the demiurge's creation may be compared to the technical inferiority of a work of art, painting, sculpture, etc. to the thing the art represents. In other cases it takes on a more ascetic tendency to view material existence negatively, which then becomes more extreme when materiality, including the human body, is perceived as evil and constrictive, a deliberate prison for its inhabitants.

Moral judgements of the demiurge vary from Group to Group within the broad category of Gnosticism, viewing materiality as being inherently evil, or as merely flawed and as good as its passive constituent matter allows.

Archon (Gnosticism).

In late antiquity some variants of Gnosticism used the term archon to refer to several servants of the demiurge. According to Origen's *Contra Celsum*, a sect called the Ophites posited the existence of seven archons, beginning with Iadabaoth or Ialdabaoth, who created the six that follow: Iao, Sabaoth, Adonaios, Elaios, Astaphanos, and Horaios. Ialdabaoth had a head of a lion.

Other Gnostic concepts are:

- sarkic – earthly, hidebound, ignorant, uninitiated. The lowest level of human thought; the fleshly, instinctive level of thinking.
- hylic – lowest Order of the three types of human. Unable to be saved since their thinking is entirely material, incapable of understanding the Gnosis.
- psychic – "soulful", partially initiated. Matter-dwelling spirits
- pneumatic – "spiritual", fully initiated, immaterial souls escaping the doom of the material World via Gnosis.
- kenoma – the visible or manifest cosmos, "lower" than the pleroma
- charisma – gift, or energy, bestowed by pneumatics through oral teaching and personal encounters
- logos – the Divine ordering principle of the cosmos; personified as Christ. See also Odic force.
- hypostasis – literally "that which stands beneath" the inner reality, emanation (appearance) of God, known to psychics
- ousia – essence of God, known to pneumatics. Specific individual things or being.

Jesus عليه سلم as Gnostic Savior.

Jesus عليه سلم is identified by some Gnostics as an embodiment of the supreme being who became incarnate to bring *Gnōsis* to the earth, while others adamantly denied that the supreme being

came in the flesh, claiming Jesus عليه سلم to be merely a human who attained enlightenment through Gnosis and taught his disciples to do the same. Among the Mandaeans, Jesus عليه سلم was considered a *mšiha kdaba* or "false messiah" who perverted the teachings entrusted to him by John the Baptist. Still other traditions identify Mani and Seth, third Son of Adam and Eve, as salvific figures.

Development.

Three periods can be discerned in the development of Gnosticism:

- Late First Century CE and early Second Century CE: development of Gnostic ideas, contemporaneous with the writing of the New Testament;
- Mid-Second Century CE to early Third Century CE: high point of the classical Gnostic teachers and their systems, "who claimed that their systems represented the inner truth revealed by Jesus" عليه سلم;
- End of the Second Century CE to the Fourth Century CE: reaction by the proto-orthodox Church and condemnation as heresy, and subsequent decline.
- During the first period, three types of tradition developed:
- Genesis was reinterpreted in Jewish milieus, viewing Yahweh as a jealous God who enslaved people; freedom was to be obtained from this jealous God;
- A Wisdom tradition developed, in which Jesus' عليه سلم sayings were interpreted as pointers to an esoteric Wisdom, in which the soul could be Divinized through identification with Wisdom. Some of Jesus' عليه سلم sayings may have been incorporated into the gospels to put a limit on this development. The conflicts described in 1 Corinthians may have been inspired by a clash between this Wisdom tradition and Paul's gospel of crucifixion and arising;
- A mythical story developed about the descent of a heavenly creature to reveal the Divine World as the true home of human beings. Jewish Christianity saw the Messiah, or Christ, as "an eternal aspect of God's hidden nature, his "spirit" and "truth", who revealed himself throughout sacred history".
- The movement spread in areas controlled by the Roman Empire and Arian Goths, and the Persian Empire. It continued to develop in the Mediterranean and Middle East before and during the 2nd and 3rd Centuries CE, but decline also set in during the third Century CE, due to a growing aversion from the Nicene Church, and the economic and cultural deterioration of the Roman Empire. Conversion to Islam, and the Albigensian Crusade (1209–1229 CE), greatly reduced the remaining number of Gnostics throughout the Middle Ages, though a few Mandaean communities still exist. Gnostic and pseudo-Gnostic ideas became influential in some of the philosophies of various esoteric mystical movements of the 19th and 20th Centuries CE in Europe and North America, including some that explicitly identify themselves as revivals or even continuations of earlier Gnostic groups.

Relation with early Christianity.

Dillon notes that Gnosticism raises questions about the development of early Christianity.

Orthodoxy and Heresy.

The Christian heresiologists, most notably Irenaeus, regarded Gnosticism as a Christian heresy. Modern scholarship notes that early Christianity was diverse, and Christian orthodoxy only settled in the 4th Century CE, when the Roman Empire declined and Gnosticism lost its influence. Gnostics and

proto-orthodox Christians shared some terminology. Initially, they were hard to distinguish from each other.

According to Walter Bauer, "heresies" may well have been the original form of Christianity in many Regions. This theme was further developed by Elaine Pagels, who argues that "the proto-orthodox Church found itself in debates with Gnostic Christians that helped them to stabilize their own beliefs." According to Gilles Quispel, Catholicism arose in response to Gnosticism, establishing safeguards in the form of the monarchic episcopate, the creed, and the canon of holy books.

Historical Jesus عليه سلم

Jesus عليه سلم *in comparative mythology and* Christ myth theory.

The Gnostic movements may contain information about the historical Jesus عليه سلم, since some texts preserve sayings which show similarities with canonical sayings. Especially the Gospel of Thomas has a significant amount of parallel sayings. Yet, a striking difference is that the canonical sayings Center on the coming end time, while the Thomas-sayings Center on a Kingdom of heaven that is already here, and not a future event. According to Helmut Koester, this is because the Thomas-sayings are older, implying that in the earliest forms of Christianity Jesus عليه سلم was regarded as a Wisdom-Teacher. An alternative hypothesis states that the Thomas authors wrote in the 2nd Century CE, changing existing sayings and eliminating the apocalyptic concerns. According to April DeConick, such a change occurred when the end time did not come, and the Thomasine tradition turned toward a "new theology of mysticism" and a "theological commitment to a fully-present Kingdom of heaven here and now, where their Church had attained Adam عليه سلم and Eve's Divine status before the Fall."

Johannine Literature.

The prologue of the Gospel of John describes the incarnated Logos, the light that came to earth, in the person of Jesus عليه سلم. The *Apocryphon of John* contains a scheme of three descendants from the heavenly realm, the third one being Jesus عليه سلم, just as in the Gospel of John. The similarities probably point to a relationship between Gnostic ideas and the Johannine community. According to Raymond Brown, the Gospel of John shows "the development of certain Gnostic ideas, especially Christ as heavenly revealer, the emphasis on light versus darkness, and anti-Jewish animus." The Johannine material reveals debates about the redeemer myth. The Johannine letters show that there were different interpretations of the gospel story, and the Johannine images may have contributed to second-Century Gnostic ideas about Jesus عليه سلم as a redeemer who descended from heaven. According to DeConick, the Gospel of John shows a "transitional system from early Christianity to Gnostic beliefs in a God who transcends our World." According to DeConick, *John* may show a bifurcation of the idea of the Jewish God into Jesus' عليه سلم Father in Heaven and the Jews' Father, "the Father of the Devil" (most translations say "of [your] Father the Devil"), which may have developed into the Gnostic idea of the Monad and the Demiurge.

Paul and Gnosticism.

Tertullian calls Paul "the apostle of the heretics", because Paul's writings were attractive to Gnostics, and interpreted in a Gnostic way, while Jewish Christians found him to stray from the Jewish roots of Christianity. In I Corinthians Paul refers to some Church members as "having knowledge". James Dunn claims that in some cases, Paul affirmed views that were closer to Gnosticism than to proto-orthodox Christianity.

According to Clement of Alexandria, the disciples of Valentinus said that Valentinus was a student of a

certain Theudas, who was a student of Paul, and Elaine Pagels notes that Paul's epistles were interpreted by Valentinus in a Gnostic way, and Paul could be considered a proto-Gnostic as well as a proto-Catholic. Many Nag Hammadi texts, including, for example, the *Prayer of Paul* and the Coptic *Apocalypse of Paul*, consider Paul to be "the great apostle". The fact that he claimed to have received his gospel directly by revelation from God appealed to the Gnostics, who claimed *Gnosis* from the risen Christ. The Naassenes, Cainites, and Valentinians referred to Paul's epistles. Timothy Freke and Peter Gandy have expanded upon this idea of Paul as a Gnostic Teacher; although their premise that Jesus عليه سلم was invented by early Christians based on an alleged Greco-Roman mystery cult has been dismissed by Scholars. However, his revelation was different from the Gnostic revelations.

Major Movements.

Syrian-Egyptian Gnosticism.

Syrian-Egyptian Gnosticism includes Sethianism, Valentinianism, Basilideans, Thomasine traditions, and Serpent Gnostics, as well as a number of other minor groups and writers. Hermeticism is also a Western Gnostic tradition, though it differs in some respects from these other groups. The Syrian–Egyptian school derives much of its outlook from Platonist influences. It depicts creation in a series of emanations from a primal monadic source, finally resulting in the creation of the material universe. These schools tend to view evil in terms of matter that is markedly inferior to goodness and lacking spiritual insight and goodness rather than as an equal force.

Many of these movements used texts related to Christianity, with some identifying themselves as specifically Christian, though quite different from the Orthodox or Roman Catholic forms. Jesus عليه سلم and several of his apostles, such as Thomas the Apostle, claimed as the Founder of the Thomasine form of Gnosticism, figure in many Gnostic texts. Mary Magdalene is respected as a Gnostic leader, and is considered superior to the twelve apostles by some Gnostic texts, such as the Gospel of Mary. John the Evangelist is claimed as a Gnostic by some Gnostic interpreters, as is even St. Paul. Most of the literature from this category is known to us through the Nag Hammadi Library.

Sethite-Barbeloite.

Sethianism.

Sethianism was one of the main currents of Gnosticism during the 2nd to 3rd Centuries CE, and the prototype of Gnosticism as condemned by Irenaeus. Sethianism attributed its *Gnosis* to Seth, third Son of Adam and Eve and *Norea*, Wife of Noah, who also plays a role in Mandeanism and Manicheanism. Their main text is the *Apocryphon of John*, which does not contain Christian elements, and is an amalgam of two earlier myths. Earlier texts such as Apocalypse of Adam show signs of being pre-Christian and focus on the Seth, third Son of Adam and Eve. Later Sethian texts continue to interact with Platonism. Sethian texts such as Zostrianos and Allogenes draw on the imagery of older Sethian texts, but utilize "a large fund of philosophical conceptuality derived from contemporary Platonism, (that is, late middle Platonism) with no traces of Christian content."

According to John D. Turner, German and American scholarship views Sethianism as "a distinctly inner-Jewish, albeit syncretistic and heterodox, phenomenon", while British and French scholarship tends to see Sethianism as "a form of heterodox Christian speculation". Roelof van den Broek notes that "Sethianism" may never have been a separate religious movement, and that the term refers rather to a set of mythological themes which occur in various texts.

According to Smith, Sethianism may have begun as a pre-Christian tradition, possibly a syncretic cult that incorporated elements of Christianity and Platonism as it grew. According to Temporini, Vogt, and Haase, early Sethians may be identical to or related to the Nazarenes (sect), the Ophites, or the sectarian Group called heretics by Philo.

According to Turner, Sethianism was influenced by Christianity and Middle Platonism, and originated in the second Century as a fusion of a Jewish baptizing Group of possibly priestly lineage, the so-called *Barbeloites*, named after Barbelo, the first emanation of the Highest God, and a Group of Biblical exegetes, the *Sethites*, the "seed of Seth". At the end of the second Century, Sethianism grew apart from the developing Christian orthodoxy, which rejected the docetian view of the Sethians on Christ. In the early third Century, Sethianism was fully rejected by Christian heresiologists, as Sethianism shifted toward the contemplative practices of Platonism while losing interest in their primal origins. In the late third Century, Sethianism was attacked by neo-Platonists like Plotinus, and Sethianism became alienated from Platonism. In the early- to mid-fourth Century, Sethianism fragmented into various sectarian Gnostic groups such as the Archontics, Audians, Borborites, and Phibionites, and perhaps Stratiotici, and Secundians. Some of these groups existed into the Middle Ages.

Samaritan Baptist Sects.

According to Magris, Samaritan Baptist sects were an offshoot of John the Baptist. One offshoot was in turn headed by Dositheus, Simon Magus, and Menander. It was in this milieu that the idea emerged that the World was created by ignorant angels. Their baptismal Ritual removed the consequences of sin, and led to a regeneration by which natural death, which was caused by these angels, was overcome. The Samaritan leaders were viewed as "the embodiment of God's power, spirit, or Wisdom, and as the redeemer and revealer of 'true knowledge'".

The Simonians were centered on Simon Magus, the magician baptised by Philip and rebuked by Peter in Acts 8, who became in early Christianity the archetypal false Teacher. The ascription by Justin Martyr, Irenaeus, and others of a connection between schools in their time and the individual in Acts 8 may be as legendary as the stories attached to him in various apocryphal books. Justin Martyr identifies Menander of Antioch as Simon Magus' pupil. According to Hippolytus, Simonianism is an earlier form of the Valentinian doctrine.

The Basilidians or Basilideans were founded by Basilides of Alexandria in the second Century. Basilides claimed to have been taught his doctrines by Glaucus, a disciple of St. Peter, but could also have been a pupil of Menander. Basilidianism survived until the end of the 4th Century as Epiphanius knew of Basilidians living in the Nile Delta. It was, however, almost exclusively limited to Egypt, though according to Sulpicius Severus it seems to have found an entrance into Spain through a certain Mark from Memphis. St. Jerome states that the Priscillianists were infected with it.

Valentinianism

Valentinianism was named after its Founder Valentinus (c. 100 – 180 CE), who was a candidate for bishop of Rome but started his own Group when another was chosen. Valentinianism flourished after mid-second Century. The school was popular, spreading to Northwest Africa and Egypt, and through to Asia Minor and Syria in the East, and Valentinus is specifically named as *gnostikos* by Irenaeus. It was an intellectually vibrant tradition, with an elaborate and philosophically "dense" form of Gnosticism. Valentinus' students elaborated on his teachings and materials, and several varieties of their central

myth are known.

Valentinian Gnosticism may have been monistic rather than dualistic. In the Valentinian myths, the creation of a flawed materiality is not due to any moral failing on the part of the Demiurge, but due to the fact that he is less perfect than the superior entities from which he emanated. Valentinians treat physical reality with less contempt than other Gnostic groups, and conceive of materiality not as a separate substance from the Divine, but as attributable to an *error of perception* which becomes symbolized mythopoetically as the act of material creation.

The followers of Valentinius attempted to systematically decode the Epistles, claiming that most Christians made the mistake of reading the Epistles literally rather than allegorically. Valentinians understood the conflict between *Jews* and *Gentiles* in Romans to be a coded reference to the differences between *Psychics* (people who are partly spiritual but have not yet achieved separation from carnality) and *Pneumatics* (totally spiritual people). The Valentinians argued that such codes were intrinsic in Gnosticism, secrecy being important to ensuring proper progression to true inner understanding.

According to Bentley Layton "Classical Gnosticism" and "The School of Thomas" antedated and influenced the development of Valentinus, whom Layton called "the great [Gnostic] reformer" and "the focal point" of Gnostic development. While in Alexandria, where he was born, Valentinus probably would have had contact with the Gnostic Teacher Basilides, and may have been influenced by him. Simone Petrement, while arguing for a Christian origin of Gnosticism, places Valentinus after Basilides, but before the Sethians. According to Petrement, Valentinus represented a moderation of the anti-Judaism of the earlier Hellenized teachers; the demiurge, widely regarded as a mythological depiction of the Old Testament God of the Hebrews (i.e. Jehova), is depicted as more ignorant than evil.

Thomasine traditions.

The *Thomasine Traditions* refers to a Group of texts which are attributed to the apostle Thomas. Karen L. King notes that "Thomasine Gnosticism" as a separate category is being criticised, and may "not stand the test of scholarly scrutiny".

Marcion.

Marcion was a Church leader from Sinope (present-day Turkey), who preached in Rome around 150 CE, but was expelled and started his own congregation, which spread throughout the Mediterranean. He rejected the Old Testament, and followed a limited Christian canon, which included only a redacted version of Luke, and ten edited letters of Paul. Some Scholars do not consider him to be a Gnostic, but his teachings clearly resemble some Gnostic teachings. He preached a radical difference between the God of the Old Testament, the Demiurge, the "evil creator of the material universe", and the highest God, the "loving, spiritual God who is the Father of Jesus" عليه سلم, who had sent Jesus عليه سلم to the earth to free mankind from the tyranny of the Jewish Law. Like the Gnostics, Marcion argued that Jesus عليه سلم was essentially a Divine spirit appearing to men in the shape of a human form, and not someone in a true physical body. Marcion held that the heavenly Father (the Father of Jesus عليه سلم Christ) was an utterly alien god; he had no part in making the World, nor any connection with it.

Hermeticism.

Hermeticism is closely related to Gnosticism, but its orientation is more positive.

Other Gnostic groups.

- Serpent Gnostics. The Naassenes, Ophites and the Serpentarians gave prominence to snake symbolism, and snake handling played a role in their ceremonies.
- Cerinthus (c. 100 CE), the Founder of a heretical school with Gnostic elements. Like a Gnostic, Cerinthus depicted Christ as a heavenly spirit separate from the Man Jesus عليه سلم , and he cited the demiurge as creating the material World. Unlike the Gnostics, Cerinthus taught Christians to observe the Jewish law; his demiurge was holy, not lowly; and he taught the Second Coming. His Gnosis was a secret teaching attributed to an apostle. Some Scholars believe that the First Epistle of John was written as a response to Cerinthus.
- The Cainites are so-named since Hippolytus of Rome claims that they worshiped Cain, as well as Esau, Korah, and the Sodomites. There is little evidence concerning the nature of this Group. Hippolytus claims that they believed that indulgence in sin was the key to salvation because since the body is evil, one must defile it through immoral activity (see libertinism). The name Cainite is used as the name of a religious movement, and not in the usual Biblical sense of people descended from Cain.
- The Carpocratians, a libertine sect following only the Gospel according to the Hebrews.
- The school of Justin, which combined Gnostic elements with the ancient Greek Religion.
- The Borborites, a libertine Gnostic sect, said to be descended from the Nicolaitans.

Persian Gnosticism.

The Persian Schools, which appeared in the Western Persian province of Babylonia (in particular, within the Sassanid province of Asuristan), and whose writings were originally produced in the Aramaic dialects spoken in Babylonia at the time, are representative of what is believed to be among the oldest of the Gnostic thought forms. These movements are considered by most to be religions in their own right, and are not emanations from Christianity or Judaism.

Manichaeism.

Manichaeism was founded by the Mani (216–276 CE). Mani's Father was a member of the Jewish-Christian sect of the Elcesaites, a subgroup of the Gnostic Ebionites. At ages 12 and 24, Mani had visionary experiences of a "heavenly twin" of his, calling him to leave his Father's sect and preach the true message of Christ. In 240–41 CE, Mani traveled to the Indo-Greek Kingdom of the Sakhas in modern-day Afghanistan, where he studied Hinduism and its various extant philosophies. Returning in 242 CE, he joined the Court of Shapur I, to whom he dedicated his only work written in Persian, known as the *Shabuhragan*. The original writings were written in Syriac Aramaic, in a unique Manichaean script.

Manichaeism conceives of two coexistent realms of light and darkness that become embroiled in conflict. Certain elements of the light became entrapped within darkness, and the purpose of material creation is to engage in the slow process of extraction of these individual elements. In the end, the Kingdom of light will prevail over darkness. Manicheanism inherits this dualistic mythology from Zurvanist Zoroastrianism, in which the eternal spirit Ahura Mazda is opposed by his antithesis, Angra Mainyu. This dualistic teaching embodied an elaborate cosmological myth that included the defeat of a primal Man by the powers of darkness that devoured and imprisoned the particles of light.

According to Kurt Rudolph, the decline of Manichaeism that occurred in Persia in the 5th Century CE

was too late to prevent the spread of the movement into the East and the West. In the West, the teachings of the school moved into Syria, Northern Arabia, Egypt and North Africa. There is evidence for Manicheans in Rome and Dalmatia in the 4th Century, and also in Gaul and Spain. From Syria it progressed still farther, into Palestine, Asia Minor and Armenia. The influence of Manicheanism was attacked by Imperial elects and polemical writings, but the Religion remained prevalent until the 6th Century CE, and still exerted influence in the emergence of the Paulicians, Bogomils and Cathari in the Middle Ages, until it was ultimately stamped out by the Catholic Church.

In the East, Rudolph relates, Manicheanism was able to bloom, because the religious monopoly position previously held by Christianity and Zoroastrianism had been broken by nascent Islam. In the early years of the Arab conquest, Manicheanism again found followers in Persia (mostly amongst educated circles), but flourished most in Central Asia, to which it had spread through Iran. Here, in 762 CE, Manicheanism became the State Religion of the Uyghur Empire.

Mandaeanism.

The Mandaeans are Semites and speak a dialect of Eastern Aramaic known as Mandaic. They are the only surviving Gnostics from antiquity. Their Religion has been practised primarily around the lower Karun, Euphrates and Tigris and the rivers that surround the Shatt-al-Arab waterway, part of Southern Iraq and Khuzestan Province in Iran. Mandaeanism is still practiced in small numbers, in parts of Southern Iraq and the Iranian province of Khuzestan, and there are thought to be between 60,000 and 70,000 Mandaeans Worldwide.

The name of the Group derives from the term *Mandā d-Heyyi*, which roughly means "Knowledge of Life". John the Baptist is a key figure in the Religion, as an emphasis on baptism is part of their core beliefs. They are thought to be originally from Judea/Palestine and their anthropogeny appears Jewish and Gnostic. Mandaeans revere Adam, Abel, Seth, Enos, Noah, Shem, Aram, and especially John the Baptist. Significant amounts of original Mandaean Scripture, written in Mandaean Aramaic, survive in the modern era. The primary source text is known as the Genzā Rabbā and has portions identified by some Scholars as being copied as early as the 2nd–3rd Centuries CE. There is also the Qolastā, or Canonical Book of Prayer and the Mandaean Book of John (Sidra ḏ'Yahia).

Middle Ages.

After its decline in the Mediterranean World, Gnosticism lived on in the periphery of the Byzantine Empire, and resurfaced in the Western World. The Paulicians, an Adoptionist Group which flourished between 650 CE and 872 CE in Armenia and the Eastern Themes of the Byzantine Empire, were accused by orthodox medieval sources of being Gnostic and quasi Manichaean Christian. The Bogomils, emerged in Bulgaria between 927 CE and 970 CE and spread throughout Europe. It was as synthesis of Armenian Paulicianism and the Bulgarian Orthodox Church reform movement.

The Cathars (Cathari, Albigenses or Albigensians) were also accused by their enemies of the traits of Gnosticism; though whether or not the Cathari possessed direct historical influence from ancient Gnosticism is disputed. If their critics are reliable the basic conceptions of Gnostic cosmology are to be found in Cathar beliefs (most distinctly in their notion of a lesser, Satanic, creator god), though they did not apparently place any special relevance upon knowledge (*Gnosis*) as an effective salvific force.

Kabbalah.

Gnostic ideas found a Jewish variation in the mystical study of Kabbalah. Many core Gnostic ideas reappear in Kabbalah, where they are used for dramatically reinterpreting earlier Jewish sources

according to this new system The Kabbalists originated in 13th-Century CE Provence, which was at that time also the Center of the Gnostic Cathars. While some Scholars in the middle of the 20th Century tried to assume an influence between the Cathar "Gnostics" and the origins of the Kabbalah, this assumption has proved to be an incorrect generalization not substantiated by any original texts. On the other hand, Scholars such as Scholem have postulated that there was originally a "Jewish Gnosticism", which influenced the early origins of Gnosticism. Kabbalah does not employ the terminology or labels of non-Jewish Gnosticism, but grounds the same or similar concepts in the language of the Torah (the first five books of the Hebrew Bible). The 13th-Century CE Zohar ("Splendor"), a foundational text in Kabbalah, is written in the style of a Jewish Aramaic Midrash, clarifying the five books of the Torah with a new Kabbalistic system that uses completely Jewish terms.

Modern times.

Gnosticism in modern times.

The Mandaeans are an ancient Gnostic sect that have survived to this day and are found today in Iraq. Their namesake owes to their following John the Baptist and in that country, they have about five thousand followers. A number of modern Gnostic ecclesiastical bodies have set up or re-founded since the discovery of the Nag Hammadi library, including the Ecclesia Gnostica, Apostolic Johannite Church, Ecclesia Gnostica Catholica, the Gnostic Church of France, the Thomasine Church, the Alexandrian Gnostic Church, the North American College of Gnostic Bishops, and the Universal Gnosticism of Samael Aun Weor. A number of 19th-Century CE thinkers such as Arthur Schopenhauer, Albert Pike and Madame Blavatsky studied Gnostic thought extensively and were influenced by it, and even figures like Herman Melville and W. B. Yeats were more tangentially influenced. Jules Doinel "re-established" a Gnostic Church in France in 1890 CE, which altered its form as it passed through various direct successors (Fabre des Essarts as *Tau Synésius* and Joanny Bricaud as *Tau Jean II* most notably), and, though small, is still active today.

Early 20th-Century CE thinkers who heavily studied and were influenced by Gnosticism include Carl Jung (who supported Gnosticism), Eric Voegelin (who opposed it), Jorge Luis Borges (who included it in many of his short stories), and Aleister Crowley, with figures such as Hermann Hesse being more moderately influenced. René Guénon founded the Gnostic review, *La Gnose* in 1909 CE, before moving to a more Perennialist position, and founding his Traditionalist School. Gnostic Thelemite organizations, such as Ecclesia Gnostica Catholica and Ordo Templi Orientis, trace themselves to Crowley's thought. The discovery and translation of the Nag Hammadi library after 1945 CE has had a huge effect on Gnosticism since World War II. Intellectuals who were heavily influenced by Gnosticism in this period include Lawrence Durrell, Hans Jonas, Philip K. Dick and Harold Bloom, with Albert Camus and Allen Ginsberg being more moderately influenced. Celia Green has written on Gnostic Christianity in relation to her own philosophy. Alfred North Whitehead was aware of the existence of the newly discovered Gnostic scrolls. Accordingly, Michel Weber has proposed a Gnostic interpretation of his late metaphysics.

Sources.

Heresiologists.

Prior to the discovery of the Nag Hammadi library in 1945 CE Gnosticism was known primarily through the works of heresiologists, Church Fathers who opposed those movements. These writings had an antagonistic bias towards Gnostic teachings, and were incomplete. Several heresiological

writers, such as Hippolytus, made little effort to exactly record the nature of the sects they reported on, or transcribe their sacred texts. Reconstructions of incomplete Gnostic texts were attempted in modern times, but research on Gnosticism was colored by the orthodox views of those heresiologists.

Justin Martyr (c. 100/ 114 CE – c. 162/ 168 CE) wrote the *First Apology*, addressed to Roman Emperor Antoninus Pius, which criticizing Simon Magus, Menander and Marcion. Since then, both Simon and Menander have been considered as 'proto-Gnostic'. Irenaeus (died c. 202 CE) wrote *Against Heresies* (c. 180–185 CE), which identifies Simon Magus from Flavia Neapolis in Samaria as the inceptor of Gnosticism. From Samaria he charted an apparent spread of the teachings of Simon through the ancient "knowers" into the teachings of Valentinus and other, contemporary Gnostic sects. Hippolytus (170–235 CE) wrote the ten-volume *Refutation Against all Heresies*, of which eight have been unearthed. It also focuses on the connection between pre-Socratic (and therefore Pre-Incantation of Christ) ideas and the false beliefs of early Gnostic heretical leaders. Thirty-three of the groups he reported on are considered Gnostic by modern Scholars, including 'the foreigners' and 'the Seth people'. Hippolytus further presents individual teachers such as Simon, Valentinus, Secundus, Ptolemy, Heracleon, Marcus and Colorbasus. Tertullian (c. 155–230 CE) from Carthage wrote *Adversus Valentinianos* ('Against the Valentinians'), c. 206 CE, as well as five books around 207–208 CE chronicling and refuting the teachings of Marcion.

Gnostic Texts.

***Gnostic texts* and Nag Hammadi library.**

Prior to the discovery at Nag Hammadi, a limited number of texts were available to students of Gnosticism. Reconstructions were attempted from the records of the heresiologists, but these were necessarily coloured by the motivation behind the source accounts. The Nag Hammadi library is a collection of Gnostic texts discovered in 1945 CE near Nag Hammadi, Upper Egypt. Twelve leather-bound papyrus codices buried in a sealed jar were found by a local farmer named Muhammed al-Samman. The writings in these codices comprised fifty-two mostly Gnostic treatises, but they also include three works belonging to the *Corpus Hermeticum* and a partial translation/alteration of Plato's *Republic*. These codices may have belonged to a nearby Pachomian Monastery, and buried after Bishop Athanasius condemned the use of non-canonical books in his Festal Letter of 367 CE. Though the original language of composition was probably Greek, the various codices contained in the collection were written in Coptic. A 1st or 2nd-Century CE date of composition for the lost Greek originals has been proposed, though this is disputed; the manuscripts themselves date from the 3rd and 4th Centuries. The Nag Hammadi texts demonstrated the fluidity of early Christian scripture and early Christianity itself.

Academic Studies.

Development.

Prior to the discovery of Nag Hammadi, the Gnostic movements were largely perceived through the lens of the early Church heresiologists. Johann Lorenz von Mosheim (1694–1755 CE) proposed that Gnosticism developed on its own in Greece and Mesopotamia, spreading to the West and incorporating Jewish elements. According to Mosheim, Jewish thought took Gnostic elements and used them against Greek philosophy. J. Horn and Ernest Anton Lewald proposed Persian and Zoroastrian origins, while Jacques Matter described Gnosticism as an intrusion of Eastern cosmological and theosophical speculation into Christianity.

In the 1880s CE, Gnosticism was placed within Greek philosophy, especially neo-Platonism. Adolf von Harnack (1851–1930 CE), who belonged to the *School of the History of Dogma* and proposed a *Kirchengeschichtliches Ursprungsmodell*, saw Gnosticism as an internal development within the Church under the influence of Greek philosophy. According to Harnack, Gnosticism was the "acute Hellenization of Christianity."

The *Religionsgeschichtliche Schule* ("history of religions school", 19th Century CE) had a profound influence on the study of Gnosticism. The *Religionsgeschichtliche Schule* saw Gnosticism as a pre-Christian phenomenon, and Christian *Gnosis* as only one, and even marginal instance of this phenomenon. According to Wilhelm Bousset (1865–1920 CE), Gnosticism was a form of Iranian and Mesopotamian syncretism, and Eduard Norden (1868–1941 CE) also proposed pre-Christian origins, while Richard August Reitzenstein (1861–1931 CE), and Rudolf Bultmann (1884–1976 CE) also situated the origins of Gnosticism in Persia. Hans Heinrich Schaeder (1896–1957 CE) and Hans Leisegang saw Gnosticism as an amalgam of Eastern thought in a Greek form.

Hans Jonas (1903–1993 CE) took an intermediate approach, using both the comparative approach of the *Religionsgeschichtliche Schule* and the existentialist hermeneutics of Bultmann. Jonas emphasized the duality between God and the World, and concluded that Gnosticism cannot be derived from Platonism. Contemporary scholarship largely agrees that Gnosticism has Jewish or Judeo-Christian origins; this theses is most notably put forward by Gershom G. Scholem (1897–1982 CE) and Gilles Quispel (1916–2006 CE).

The study of Gnosticism and of early Alexandrian Christianity received a strong impetus from the discovery of the Coptic Nag Hammadi Library in 1945 CE. A great number of translations have been published, and the works of Elaine Pagels, Professor of Religion at Princeton University, especially *The Gnostic Gospels*, which detailed the suppression of some of the writings found at Nag Hammadi by early bishops of the Christian Church, have popularized Gnosticism in mainstream Culture, but also incited strong responses and condemnations from clergical writers.

Definitions of Gnosticism.

According to Matthew J. Dillon, six trends can be discerned in the definitions of Gnosticism:

- Typologies, "a catalogue of shared characteristics that are used to classify a Group of objects together."
- Traditional approaches, viewing Gnosticism as a Christian heresy.
- Phenomenological approaches, most notably Hans Jonas.
- Restricting Gnosticism, "identifying which groups were explicitly called Gnostics", or which groups were clearly sectarian.
- Deconstructing Gnosticism, abandoning the category of "Gnosticism".
- Psychology and cognitive science of Religion, approaching Gnosticism as a psychological phenomena.

Typologies.

The 1966 CE Messina conference on the origins of Gnosis and Gnosticism proposed to designate

> ... a particular Group of systems of the second Century after Christ" as *Gnosticism*, and to use *Gnosis* to define a conception of knowledge that transcends the times, which was described as "knowledge of Divine mysteries for an élite.

This definition has now been abandoned. It created a Religion, "Gnosticism", from the "Gnosis" which

was a widespread element of ancient religions, suggesting a homogeneous conception of Gnosis by these Gnostic religions, which did not exist at the time.

According to Dillon, the texts from Nag Hammadi made clear that this definition was limited, and that they are "better classified by movements (such as Valentinian), mythological similarity (Sethian), or similar tropes (presence of a Demiurge)." Dillon further notes that the Messian-definition "also excluded pre-Christian Gnosticism and later developments, such as the Mandaeans and the Manichaeans."

Hans Jonas discerned two main currents of Gnosticism, namely Syrian-Egyptian, and Persian, which includes Manicheanism and Mandaeanism. Among the Syrian-Egyptian schools and the movements they spawned are a typically more Monist view. Persian Gnosticism possesses more dualist tendencies, reflecting a strong influence from the beliefs of the Persian Zurvanist Zoroastrians. Those of the medieval Cathars, Bogomils, and Carpocratians seem to include elements of both categories.

Gilles Quispel divided Syrian-Egyptian Gnosticism further into Jewish Gnosticism (the *Apocryphon of John*) and Christian Gnosis (Marcion, Basilides, Valentinus). This "Christian Gnosticism" was Christocentric, and influenced by Christian writings such as the Gospel of John and the Pauline epistles. Other authors speak rather of "Gnostic Christians", noting that Gnostics were a prominent substream in the early Church.

Traditional Approaches – Gnosticism as Christian Heresy.

The best known example of this approach is Adolf von Harnack (1851–1930 CE), who stated that "Gnosticism is the acute Hellenization of Christianity." According to Dillon, "many Scholars today continue in the vein of Harnack in reading Gnosticism as a late and contaminated version of Christianity", notably Darrell Block, who criticises Elaine Pagels for her view that early Christianity was wildly diverse.

Phenomenological Approaches.

Hans Jonas (1903–1993 CE) took an existential phenomenological approach to Gnosticism. According to Jonas, alienation is a distinguishing characteristics of Gnosticism, making it different from contemporary religions. Jonas compares this alienation with the existentialist notion of *geworfenheit*, Martin Heidegger's "thrownness," as in being thrown into a hostile World.

Restricting Gnosticism.

In the late 1980s CE Scholars voiced concerns about the broadness of "Gnosticism" as a meaningful category. Bentley Layton proposed to categorize Gnosticism by delineating which groups were marked as Gnostic in ancient texts. According to Layton, this term was mainly applied by heresiologists to the myth described in the *Apocryphon of John*, and was used mainly by the Sethians and the Ophites. According to Layton, texts which refer to this myth can be called "classical Gnostic".

In addition, Alastair Logan uses social theory to identify Gnosticism. He uses Rodney Stark and William Bainbridge's sociological theory on traditional Religion, sects and cults. According to Logan, the Gnostics were a cult, at odds with the Society at large.

Deconstructing Gnosticism.

According to Michael Allen Williams, the concept of Gnosticism as a distinct religious tradition is questionable, since "Gnosis" was a pervasive characteristic of many religious traditions in antiquity, and not restricted to the so-called Gnostic systems. According to Williams, the conceptual foundations on which the category of Gnosticism rests are the remains of the agenda of the heresiologists. The

early Church heresiologists created an interpretive definition of Gnosticism, and modern scholarship followed this example and created a *categorical* definition. According to Williams the term needs replacing to more accurately reflect those movements it comprises, and suggests to replace it with the term "the Biblical demiurgical tradition".

According to Karen King, Scholars have "unwittingly continued the project of ancient heresiologists", searching for non-Christian influences, thereby continuing to portray a pure, original Christianity.

Modern Scholarship.

According to the Westar Institute's Fall 2014 CE Christianity Seminar Report on Gnosticism, there actually is no Group that possesses all of the usually-attributed features. Nearly every Group possesses one or more of them, or some modified version of them. There was no particular relationship among any set of groups which one could distinguish as "Gnostic", as if they were in opposition to some other set of groups. For instance, every sect of Christianity on which we have any information on this point, believed in a separate Logos who created the universe at God's behest. Likewise, they believed some kind of secret knowledge ("Gnosis") was essential to ensuring one's salvation. Likewise, they had a dualist view of the cosmos, in which the lower World was corrupted by meddling Divine beings; and the upper World's God was awaiting a chance to destroy it and start over, and help humanity to escape its corrupt bodies and locations by fleeing into celestial ones.

Psychological Approaches.

Carl Jung approached Gnosticism from a psychological perspective, which was followed by Gilles Quispel. According to this approach, Gnosticism is a map for the human development in which an undivided person, centered on the Self, develops out of the fragmentary personhood of young age. According to Quispel, Gnosis is a third force in Western Culture, alongside faith and reason, which offers an experiential awareness of this Self.

According to Ioan Culianu, Gnosis is made possible through Universal operations of the mind, which can be arrived at "anytime, anywhere". A similar suggestion has been made by Edward Conze, who suggested that the similarities between *prajñā* and *sophia* may be due to "the actual modalities of the human mind", which in certain conditions result in similar experiences.

15–10 BCE – 45–50 CE	Philo Judaeus, also called Philo of Alexandria**.** Greek-speaking Jewish philosopher, the most important representative of Hellenistic Judaism. His writings provide the clearest view of this development of Judaism in the Diaspora. As the first to attempt to synthesize revealed faith and philosophic reason, he occupies a unique position in the history of philosophy. He is also regarded by Christians as a forerunner of Christian theology. There are three types of mysticism in the history of Judaism: the ecstatic, the contemplative, and the esoteric. Although they are distinct, they frequently overlap in practice. The first type is characterized by the quest for God—or, more precisely, for access to a supernatural realm, which is itself infinitely remote from the inaccessible Deity—by means of ecstatic experiences. The second type is rooted in metaphysical meditation, which always bears the imprint of the cultural surroundings of the respective thinkers, who are exposed to influences from

outside Judaism. Philo Judaeus of Alexandria and a few of the Jewish thinkers of the Middle Ages, who drew their inspiration from Greco-Arabic Neoplatonism and sometimes also from Muslim Mysticism, are examples of those who felt external influences.

The third type of mysticism claims an esoteric knowledge (hereafter called esoterism) that explores the Divine life itself and its relationship to the extra-Divine level of being (i.e., the natural, finite realm), a relationship that is subject to the "law of correspondences." From this perspective, the extra-Divine is a symbol of the Divine; it is a reality that reveals a reality superior to itself. This form of mysticism, akin to Gnosis (the secret knowledge claimed by Gnosticism, a Hellenistic religious and philosophical movement) but purged—or almost purged—of the dualism that characterizes the latter, is what is commonly known as Kabbala (Hebrew: "Tradition"). By extension, this term is also used to designate technical methods, used for highly diverse ends, ranging from the conditioning of the aspirant to ecstatic experiences to Magical manipulations of a superstitious character.

Main Lines of Development

From the beginning of Jewish mysticism in the 1st Century CE to the middle of the 12th Century CE, only the ecstatic and contemplative types existed. It was not until the second half of the 12th Century CE that esoterism became clearly discernible; from then on, Jewish mysticism developed in various forms up to very recent times.

Early Stages to the 6th Century CE.

The Centuries following the return from the Babylonian Exile were marked by increasingly widespread and intense reflection on various themes: the intermediary beings between humans and God; the Divine appearances, whose special place of occurrence had formerly been the most sacred part of the Jerusalem Temple; the creation of human beings; and the creation and organization of the universe. None of these themes was absent from the Bible, which was held to be divinely revealed, but each had become the object of constant theological readjustment that also involved the adoption of concepts from outside and reactions against them. The speculative taste of Jewish thinkers between the 2nd Century BCE and the 1st Century CE took them in many different directions: angelology (doctrine about angels) and demonology (doctrine about devils); mythical geography and uranography (description of the heavens); contemplation of the Divine manifestations, whose background was the Jerusalem Temple Worship and the visions of the moving "Throne" (*merkava*, "chariot") in the prophecy of Ezekiel; reflection on the double origin of human beings, who are formed of the earth but are also the "image of God"; and speculation on the end of time (eschatology), on resurrection (a concept that appeared only toward the end of the biblical period), and on rewards and punishments in the afterlife.

This ferment was crystallized in writings such as the First Book of Enoch. Almost none of it was retained in Pharisaic (rabbinical) Judaism, which became the normative Jewish tradition after the Roman conquest of Jerusalem and the destruction of the Second Temple. The Talmud and the Midrash (rabbinical legal and interpretative literature) touched these themes only with great reserve, often unwillingly, and more often in a spirit of negative polemic.

As early as the 1st Century CE and probably even before the destruction of the Second Temple, there were sages or teachers recognized by the religious community for whom meditation on the Scriptures—especially the creation narrative, the public revelation of the Torah on Mount Sinai, the Merkava vision of Ezekiel, and the Song of Solomon—and reflection on the end of time, resurrection, and the afterlife were not only a matter of the exegesis of texts recognized to be of Divine origin but also a matter of inner experience. However, speculation on the invisible World and the search for the means to penetrate it were probably carried on in other circles. It is undeniable that there was a certain continuity between the apocalyptic visions (i.e., of the cataclysmic advent of God's Kingdom) and documents of certain sects (Dead Sea Scrolls) and the writings, preserved in Hebrew, of the "explorers of the supernatural World" (*yorde merkava*). The latter comprise ecstatic hymns, descriptions of the "dwellings" (*hekhalot*) located between the visible World and the ever-inaccessible Divinity, whose transcendence is paradoxically expressed by anthropomorphic descriptions consisting of inordinate hyperboles (Shiʿur qoma, "Divine Dimensions"). A few documents have been preserved that attest to the initiation of carefully chosen persons who were made to undergo tests and ordeals in accordance with psychosomatic criteria borrowed from physiognomy (the art of determining character from physical, especially facial, traits). Some theurgic efficacy was attributed to these practices, and there was some contamination from Egyptian, Hellenistic, or Mesopotamian Magic. (A curious document in this respect, rich in pagan material, is the *Sefer ha-razim*, the "Treatise on Mysteries," which was discovered in 1963 CE).

The similarities between concepts reflected in unquestionably Jewish texts and those expressed in documents of contemporary non-Jewish esoterism are so numerous that it becomes difficult, sometimes impossible, to distinguish the giver from the receiver. Two facts are certain, however. On the one hand, Gnosticism never ceases to exploit biblical themes that have passed through Judaism (such as the tale of creation and the speculation on angels and demons), whatever their original source may have been; on the other hand, though Jewish esoterism may borrow this or that motif from ancient Gnosis or syncretism and may even raise a supernatural entity such as the angel Metatron—also known as "little Adonai" (i.e., little Lord or God)—to a very high rank in the hierarchy of being, it still remains inflexibly monotheistic and rejects the Gnostic concept of a bad or

simply inferior demiurge who is responsible for the creation and governing of the visible World. Finally, during the Centuries that separate the Talmudic period (2nd–5th Centuries CE) from the full resurgence of Jewish esoterism in the middle of the 12th Century CE, the texts that were preserved progressively lose their density and affective authenticity and become reduced to the level of literary exercises that are more grandiloquent than substantial.

Sefer yetzira.

In the ancient esoteric literature of Judaism, a special place must be given to the Sefer yetzira ("Book of Creation"), which deals with cosmogony and cosmology. Creation, it affirms with a clearly anti-Gnostic insistence, is the work of the God of Israel and took place on the ideal, immaterial level and on the concrete level. This was done according to a Complex process that brings in the 10 numbers (*sefirot*, singular sefira) of decimal notation and the 22 letters of the Hebrew alphabet. The 10 numbers are not understood merely as arithmetical symbols: they are cosmological factors—the first of which, signified by the multiply ambiguous term *ruaḥ*, is the spirit of God, while the nine others seem to be the archetypes of the three elements (air, water, fire) and the spatial dimensions (up, down, and the four cardinal points). After having been manipulated either in their graphic representation or in combination, the letters of the alphabet, which are considered transcriptions of the sounds of the language, are in turn instruments of creation. The basic idea of all this speculation is that speech (that is, language composed of words, which are in turn composed of letters or sounds) is not only a means of communication but an operational agent destined to produce being; it has an ontological value. This value, however, does not extend to every language; it belongs to the Hebrew language alone.

The *Sefer yetzira* does not proceed entirely from biblical data and rabbinical reflection upon them; Greek influences are discernible, even in the vocabulary. What is important, however, is its influence on later Jewish thought, down to the present time: philosophers and esoterists have vied with one another over its meaning, pulling it in their own direction and adjusting it to their respective ideologies. Even more important is the fact that Kabbala borrowed a great deal of its terminology from the *Sefer yetzira* (e.g., *sefira*), making semantic adaptations as required.

The speculation traced above developed during the first six Centuries of the Common Era, both in Palestine and in Babylonia. Babylonian Judaism had its own social and ideological characteristics, which put it in opposition to Palestinian Judaism with regard to esoterism and other manifestations of the life of the spirit. The joint doctrinal influence of the two Centers spread from the mid-8th to the 11th Century among the Jews of North Africa and Europe; mystical doctrines also filtered in, but very little is known about the circumstances and means of their penetration.

Works.

	Philo's genuine works may be classified into three groups: 1. Scriptural essays and homilies based on specific verses or topics of the Pentateuch (the first five books of the Bible), especially Genesis. The most important of the 25 extant treatises in this Group are *Allegories of the Laws*, commentary on Genesis, and *On the Special Laws*, an exposition of the laws in the Pentateuch. 2. General philosophical and religious essays. These include *That Every Good Man Is Free*, proving the Stoic paradox that only the wise Man is free; *On the Eternity of the World*, perhaps not genuine, proving, particularly in opposition to the Stoics, that the World is uncreated and indestructible; *On Providence*, extant in Armenian, a dialogue between Philo, who argues that God is providential in his concern for the World, and Alexander, presumably Philo's nephew Tiberius Julius Alexander, who raises doubts; and *On Alexander*, extant in Armenian, concerning the irrational souls of animals. 3. Essays on contemporary subjects. These include *On the Contemplative Life*, a eulogy of the Therapeutae sect; the fragmentary *Hypothetica* ("Suppositions"), actually a defense of the Jews against anti-Semitic charges to which Josephus' treatise *Against Apion* bears many similarities; *Against Flaccus*, on the crimes of Aulus Avillius Flaccus, the Roman Governor of Egypt, against the Alexandrian Jews and on his punishment; and *On the Embassy to Gaius*, an attack on the Emperor Caligula (i.e., Gaius) for his hostility toward the Alexandrian Jews and an account of the unsuccessful embassy to the Emperor headed by Philo. A number of works ascribed to Philo are almost certainly spurious. Most important of these is *Biblical Antiquities*, an imaginative reconstruction of Jewish history from Adam to the death of Saul, the first King of Israel. Philo's works are rambling, having little sense of form; repetitious; artificially rhetorical; and almost devoid of a sense of humor. His style is generally involved, allusive, strongly tinged with mysticism, and often obscure; this may be a result of a deliberate attempt on his part to discourage all but the initiated few.[1]
4 BCE – 30/ 33 CE	Virtually all modern Scholars of antiquity agree that Jesus عليه سلم existed historically, although the quest for the historical Jesus عليه سلم has yielded some uncertainty on the historical reliability of the Gospels and on how closely the Jesus عليه سلم portrayed in the Bible reflects the historical Jesus عليه سلم, as the only records of The Prophet Jesus' عليه سلم ife are contained in the Gospels. Jesus عليه سلم was a Galilean Jew, who was baptized by John the Baptist and began his own Ministry. His teachings were initially conserved by oral transmission and he himself was often referred to as "rabbi". The Prophet Jesus عليه سلم debated with fellow Jews on how to best follow God, engaged in healings, taught in parables and gathered followers. Tradition holds that he was arrested and tried by the Jewish authorities, turned over to the Roman Government, and crucified on the Order of Pontius Pilate, the Roman prefect. After his death,

1 https://www.britannica.com/biography/Philo-Judaeus.

	his followers believed he rose from the dead, and the community they formed eventually became the early Church. The Prophet Jesus عليه سلم is also revered outside of Christianity in religions such as Islam, Manicheanism and Baha'i. Manicheanism was the first organized Religion outside of Christianity to venerate Jesus عليه سلم, viewing him as an important prophet. In Islam, Jesus عليه سلم(often referred to by his Quranic name Hazrat *ʿĪsā* عليه سلم) is considered one of God's important Prophets and the Messiah. Muslims believe The Prophet Jesus عليه سلم was born of a virgin, but was neither God nor a Son of God. The Quran states that The Prophet Jesus عليه سلم never claimed divinity. Muslims do not believe that he was killed or crucified, but that God raised him into Heaven while he was still alive. In contrast, Judaism rejects the belief that The Prophet Jesus عليه سلم was the awaited Messiah, arguing that he did not fulfill messianic prophecies, and was neither Divine nor resurrected.
1st-4th Century CE ? –c. 66 CE ? –c.100 CE	Christian Mystics. • Gnosticism. • Paul the Apostle. • John the Baptist. • John the Apostle.
1st-4th Century CE	Mithraism, also known as the Mithraic Mysteries, was a Roman mystery Religion centered on the god Mithras. Although inspired by Iranian Worship of the Zoroastrian divinity Mithra, the Roman Mithras is linked to a new and distinctive imagery, with the level of continuity between Persian and Greco-Roman practice debated. The mysteries were popular among the Imperial Roman Army from about the 1st to the 4th Century CE. Worshippers of Mithras had a Complex system of seven grades of initiation and communal Ritual meals. Initiates called themselves *syndexioi*, those "united by the handshake". They met in underground Temples, now called *mithraea* (singular *mithraeum*), which survive in large numbers. The cult appears to have had its centre in Rome, and was popular throughout the Western half of the Empire, as far South as Roman Africa and Numidia, as far North as Roman Britain, and to a lesser extent in Roman Syria in the East. Mithraism is viewed as a rival of early Christianity. In the 4th Century CE, Mithraists faced persecution from Christians and the Religion was subsequently suppressed and eliminated in the Roman Empire by the end of the century. Numerous archaeological finds, including meeting places, Monuments and artifacts, have contributed to modern knowledge about Mithraism throughout the Roman Empire. The iconic scenes of Mithras show him being born from a rock, slaughtering a bull, and sharing a banquet with the god Sol (the Sun). About 420 sites have yielded materials related to the cult. Among the items found are about 1000 inscriptions, 700 examples of the bull-killing scene (tauroctony), and

about 400 other Monuments. It has been estimated that there would have been at least 680 mithraea in the City of Rome. No written narratives or theology from the Religion survive; limited information can be derived from the inscriptions and brief or passing references in Greek and Latin literature. Interpretation of the physical evidence remains problematic and contested.

Mithras before the Roman Mysteries.

According to the archaeologist Maarten Vermaseren, 1st Century BCE evidence from Commagene demonstrates the "reverence paid to Mithras" but does not refer to "the mysteries". In the colossal statuary erected by King Antiochus I (69–34 BCE) at Mount Nemrut, Mithras is shown beardless, wearing a Phrygian cap (or the similar headdress, Persian tiara), in Iranian (Parthian) clothing, and was originally seated on a Throne alongside other deities and the King himself. On the back of the thrones there is an inscription in Greek, which includes the name Apollo Mithras Helios in the genitive case. Vermaseren also reports about a Mithras cult in 3rd Century BCE. Fayum. R. D. Barnett has argued that the Royal seal of King Saussatar of Mitanni from *c*. 1450 BCE. depicts a tauroctonous Mithras.

Beginnings of Roman Mithraism.

The origins and spread of the Mysteries have been intensely debated among scholars and there are radically differing views on these issues. According to Clauss, mysteries of Mithras were not practiced until the 1st century CE. According to Ulansey, the earliest evidence for the Mithraic mysteries places their appearance in the middle of the 1st Century BCE: The historian Plutarch says that in 67 BCE the pirates of Cilicia (a province on the southeastern coast of Asia Minor) were practicing "secret rites" of Mithras. However, according to Daniels, whether any of this relates to the origins of the mysteries is unclear. The unique underground Temples or mithraea appear suddenly in the archaeology in the last quarter of the 1st Century CE.

According to Boyce, the earliest literary references to the mysteries are by the Latin poet Statius, about 80 CE, and Plutarch (c. 100 CE).

Mithras Liturgy.

In later antiquity, the Greek name of Mithras occurs in the text known as the "Mithras Liturgy", a part of the *Paris Greek Magical Papyrus* (Paris Bibliothèque Nationale Suppl. gr. 574); here Mithras is given the epithet "the great god", and is identified with the sun god Helios. There have been different views among scholars as to whether this text is an expression of Mithraism as such. Franz Cumont argued that it isn't; Marvin Meyer thinks it is; while Hans Dieter Betz sees it as a synthesis of Greek, Egyptian, and Mithraic traditions.

according to Hopfe, "All theories of the origin of Mithraism acknowledge a connection, however vague, to the Mithra/Mitra figure of ancient Aryan Religion." Reporting on the Second International Congress of Mithraic Studies, 1975 CE, Ugo Bianchi says that although he welcomes "the tendency to question

in historical terms the relations between Eastern and Western Mithraism", it "should not mean obliterating what was clear to the Romans themselves, that Mithras was a 'Persian' (in wider perspective: an Indo-Iranian) god."

Boyce states that "no satisfactory evidence has yet been adduced to show that, before Zoroaster, the concept of a supreme god existed among the Iranians, or that among them Mithra – or any other divinity – ever enjoyed a separate cult of his or her own outside either their ancient or their Zoroastrian pantheons." However, she also says that although recent studies have minimized the Iranizing aspects of the self-consciously Persian Religion "at least in the form which it attained under the Roman Empire", the name *Mithras* is enough to show "that this aspect is of some importance". She also says that "the Persian affiliation of the Mysteries is acknowledged in the earliest literary references to them."

Beck theorizes that the cult was created in Rome, by a single Founder who had some knowledge of both Greek and Oriental Religion, but suggests that some of the ideas used may have passed through the Hellenistic kingdoms. He observes that "Mithras – moreover, a Mithras who was identified with the Greek Sun god Helios" was among the gods of the syncretic Greco-Armenian-Iranian Royal cult at Nemrut, founded by Antiochus I of Commagene in the mid 1st Century BCE. While proposing the theory, Beck says that his scenario may be regarded as Cumontian in two ways. Firstly, because it looks again at Anatolia and Anatolians, and more importantly, because it hews back to the methodology first used by Cumont.

Merkelbach suggests that its mysteries were essentially created by a particular person or persons and created in a specific place, the City of Rome, by someone from an Eastern province or border State who knew the Iranian myths in detail, which he wove into his new grades of initiation; but that he must have been Greek and Greek-speaking because he incorporated elements of Greek Platonism into it. The myths, he suggests, were probably created in the milieu of the Imperial bureaucracy, and for its members. Clauss tends to agree. Beck calls this "the most likely scenario" and states "Until now, Mithraism has generally been treated as if it somehow evolved Topsy-like from its Iranian precursor – a most implausible scenario once it is stated explicitly."

Archaeologist Lewis M. Hopfe notes that there are only three mithraea in Roman Syria, in contrast to further West. He writes: "Archaeology indicates that Roman Mithraism had its epicenter in Rome ... the fully developed Religion known as Mithraism seems to have begun in Rome and been carried to Syria by soldiers and merchants."

Taking a different view from other modern scholars, Ulansey argues that the Mithraic mysteries began in the Greco-Roman World as a religious response to the discovery by the Greek astronomer Hipparchus of the astronomical phenomenon of the precession of the equinoxes – a discovery that amounted to discovering that the entire cosmos was moving in a hitherto unknown way. This

new cosmic motion, he suggests, was seen by the founders of Mithraism as indicating the existence of a powerful new god capable of shifting the cosmic spheres and thereby controlling the universe.

However, A. D. H. Bivar, L. A. Campbell, and G. Widengren have variously argued that Roman Mithraism represents a continuation of some form of Iranian Mithra Worship. More recently, Parvaneh Pourshariati has made similar claims.

According to Antonia Tripolitis, Roman Mithraism originated in Vedic India and picked up many features of the Cultures which it encountered in its westward journey.

Michael Speidel, who specializes in Military history, associates Mithras with Orion.

The historian Jacob Burckhardt writes:

> Mithras is the guide of souls which he leads from the earthly life into which they had fallen back up to the light from which they issued ... It was not only from the religions and the Wisdom of Orientals and Egyptians, even less from Christianity, that the notion that life on earth was merely a transition to a higher life was derived by the Romans. Their own anguish and the awareness of senescence made it plain enough that earthly existence was all hardship and bitterness. Mithras-Worship became one, and perhaps the most significant, of the religions of redemption in declining paganism.

The Religion and its followers faced persecution in the 4th Century CE from Christianization, and Mithraism came to an end at some point between its last decade and the 5th Century CE. Ulansey states that "Mithraism declined with the rise to power of Christianity, until the beginning of the fifth century, when Christianity became strong enough to exterminate by force rival religions such as Mithraism." According to Speidel, Christians fought fiercely with this feared enemy and suppressed it during the late 4th Century CE. Mithraic sanctuaries were destroyed and Religion was no longer a matter of personal choice. According to Luther H. Martin, Roman Mithraism came to an end with the anti-pagan decrees of the Christian Emperor Theodosius during the last decade of the 4th Century CE.

Clauss states that inscriptions show Mithras as one of the cults listed on inscriptions by Roman senators who had not converted to Christianity, as part of the "pagan revival" among the elite in the second half of the 4th Century CE. Beck states that "Quite early in the [4th] Century CE the Religion was as good as dead throughout the Empire." However, archaeological evidence indicates the continuance of the cult of Mithras up until the end of the 4th Century CE. In particular, large numbers of votive coins deposited by worshippers have been recovered at the Mithraeum at Pons Sarravi (Sarrebourg) in Gallia Belgica, in a series that runs from Gallienus (r. 253–268 CE) to Theodosius I (r. 379–395 CE). These were scattered over the floor when the mithraeum was destroyed, as

	Christians apparently regarded the coins as polluted; therefore, providing reliable dates for the functioning of the mithraeum up until near the end of the Century. Franz Cumont states that Mithraism may have survived in certain remote cantons of the Alps and Vosges into the 5th Century CE. According to Mark Humphries, the deliberate concealment of Mithraic cult objects in some areas suggests that precautions were being taken against Christian attacks. However, in areas like the Rhine frontier, barbarian invasions may have also played a role in the end of Mithraism.

The Roman cult of Mithras had connections with other pagan deities, syncretism being a prominent feature of Roman paganism. Almost all Mithraea contain statues dedicated to gods of other cults, and it is common to find inscriptions dedicated to Mithras in other sanctuaries, especially those of Jupiter Dolichenus. Mithraism was not an alternative to other pagan religions, but rather a particular way of practising pagan Worship; and many Mithraic initiates can also be found worshipping in the civic Religion, and as initiates of other mystery cults.

However, in popular Culture and especially among the New Atheist movement, the most widely discussed element of Mithras in the context of comparative Religion is his relationship with Christianity. Connections with the figure of Jesus عليه سلم himself have even been posited but are generally ignored by scholars. More widely discussed are a few apparent similarities between early Christian liturgical practice and the Mithraic rites, similarities which were noted in antiquity by Christian writers and have been subject to varying interpretations over time

Mithraism and Christianity.

Most scholars date Mithraism as existing prior to Christianity. Persian Scholar and art historian, Abolala Soudavar, cites notable Greek thinker, Plutarch, whose writing represents the earliest account on this issue. In the year 67 BCE, pirates who had more than a thousand sails and had captured more than four hundred Cities

"offered strange rites of their own at Mount Olympus, and celebrated there, certain secret rites, among which those of Mithras continue to the present time, having been first instituted by them ..." — Plutarch[12]

Soudavar submits that Plutarch pins Mithraic Worship in Rome long before the birth of Christ, and it is therefore improbable that Christian traditions informed Mithraic, but rather the opposite.

The first account attempting to reverse Plutarch's original chronological documentation of Mithraism predating early Christianity came from a remark in the 2nd-Century CE by the first Christian apologist, Justin Martyr, who accused the Mithraists of diabolically imitating the Christian communion rite. Justin Martyr was born roughly 50 years after Plutarch. A late 2nd Century CE Greek Scholar and philosopher, Celsus, references how later Ophite gnostic ideas overlapped with the early mysteries of Mithras; however, the writing of Celsus was systematically suppressed by a growing Christian community shortly thereafter.

Originator of the Christ myth theory, Charles-François Dupuis, set out to prove the Mithraic origins of Christianity. Dupuis points out the absence of non-Christian historical records pertaining to Jesus عليه سلم, as well as the shared narrative structure possessed by the biblical account of Jesus عليه سلم and other notable myths. Dupuis underscores evidence that suggests the New Testament's story of Jesus عليه سلم was likely a mythological construct created as a means to control religious practices.

In 1882 CE, Ernest Renan posited a compelling case of two rival religions. He writes, "If the growth of Christianity had been arrested by some mortal malady, the World would have been Mithraic." Christian apologist Edwin M. Yamauchi attempted to discredit Renan's inference, which he claimed was *"published nearly 150 years ago... has no value as a source."* Christian apologists have frequently attempted to distance the two religions.

Christian apologists, among them Ronald Nash and Edwin Yamauchi, have suggested a different interpretation of Mithraism's relationship to Christianity. Yamauchi, pointing out that some of the textual evidence for Mithraist doctrine was written after the New Testament was in circulation, makes a logical leap in considering that it is more likely that Mithraism borrowed from Christianity, rather than the other way around. Ultimately, Plutarch provides the earliest unbiased account of Mithraism's earlier existence, which continues to provoke scholarly response.

Miraculous Birth.

Maithras was born from a rock. David Ulansey speculates that this was a belief derived from the Perseus myths, which held he was born from a cavern.

25th of December.

It is often stated (e.g. by Encyclopedia Britannica, the Catholic Encyclopedia, and others.) that Mithras was born on December 25. Beck (1987 CE) argues that this is unproven. He writes:

"The only evidence for it is the celebration of the birthday of *Invictus* on that date in Calendar of Philocalus. *Invictus* is of course *Sol Invictus*, Aurelian's sun god. It does not follow that a different, earlier, and unofficial sun god, *Sol Invictus Mithras*, was necessarily or even probably, born on that day too."

Unusually amongst Roman mystery cults, the mysteries of Mithras had no 'public' face; Worship of Mithras was confined to initiates, and they could only undertake such Worship in the secrecy of the Mithraeum. Clauss (1990 CE) states:

"the Mithraic Mysteries had no public ceremonies of its own. The festival of *natalis Invicti* [Birth of the Unconquerable (Sun)], held on 25 December, was a General festival of the Sun, and by no means specific to the Mysteries of Mithras.".

Steven Hijmans has discussed in detail whether the General *natalis Invicti* festival was related to Christmas but does not give Mithras as a possible source.

However, in the original homeland of Mithra, one of the World's oldest continuously practiced religions still celebrates his birthday: The present-day Iran Chamber Society's Ramona Shashaani shares traditional 'Persian' (i.e. *Parsee* = Zoroastrian) Culture and history:

While Christians around the World are preparing to celebrate Christmas on Dec. 25th, the Persians are getting ready to tribute one of their most festive celebrations on Dec. 21st, the eve of winter solstice, the longest night and shortest day of the year. In Iran this night is called *Shab-e Yaldaa*, also known as *Shab-e Chelleh*, which refers to the birthday or rebirth of the sun.

... *Yaldaa* is chiefly related to *Mehr Yazat*; it is the night of the birth of the unconquerable sun, *Mehr* or Mithra, meaning love and sun, and has been celebrated by the followers of Mithraism as early as 5000 BCE.

... But in the [Roman-controlled areas] 4th Century CE, because of some errors in counting the leap year, the birthday of Mithra shifted to 25th of December and was established as such.

Salvation.

A painted text on the wall of the St. Prisca Mithraeum (c. 200 CE) in Rome contains the words: *et nos servasti (?) ... sanguine fuso* (*and you have saved us ... in the shed blood*). The meaning of this text is unclear, although presumably it refers to the bull killed by Mithras, as no other source refers to a Mithraic salvation. However, the *servasti* is only a conjecture. According to Robert Turcan, Mithraic salvation had little to do with the other-worldly destiny of individual souls, but was on the Zoroastrian pattern of Man's participation in the cosmic struggle of the good creation against the forces of evil. According to Akhondi and Akbari, red was a color of prominence. The sacrifice of the bull's holy blood was a sign of fertility and life, much as in Christianity red wine can symbolize the sacrifice of Christ. In addition, white was an important color for the cult. The bull always remained white because it was a symbol of purity and holiness. Moon and stars painted in gold and white were also important symbols to the cult and later incorporated into Christian architecture and other decorations.

Mithraists believed that one day Mithra's works would be complete on earth and that he would return to heaven.

Symbolism of Water.

Monuments in the Danube area depict Mithras shooting a bow at a rock in the presence of the torch-bearers, apparently to encourage water to come forth. Clauss states that, after the Ritual meal, this "water-miracle offers the clearest parallel with Christianity".

Sign of the Cross.

Tertullian states that followers of Mithras were marked on their forehead in an unspecified manner. There is no indication that this mark was made in the form of a cross, or a branding, or a tattoo, or a permanent mark of any kind. The symbol of a circle with a diagonal cross inscribed within it is commonly found in Mithraea, especially in association with the Leontocephaline figure.

Mithraic Motifs and Medieval Christian Art.

From the end of the 18th Century CE some scholars have suggested that certain elements in medieval Christian art reflect images found in Mithraic reliefs. Franz Cumont was among these scholars. Cumont suggested that after the triumph of the Christian Church over paganism, artists continued to make use of stock images originally devised for Mithras in Order to depict the new and unfamiliar stories of the bible. The "stranglehold of the workshop" meant that the first Christian artworks were heavily based on pagan art, and "a few alterations in costume and attitude transformed a pagan scene into a Christian picture".

A series of scholars have since discussed possible similarities with Mithraic reliefs in medieval Romanesque art. Vermaseren (1963 CE) stated that the only certain example of such influence was an image of Elijah drawn up to heaven in a chariot drawn by fiery horses. Deman (1971 CE) claimed that a similarity of image does not tell us whether this implies an ideological influence, or merely a tradition of craftmanship. He then gave a list of medieval reliefs that parallel Mithraic images, but refused to draw conclusions from such parallels, despite volunteering this evidence.

Mithraea re-used in Christian Worship.

Several of the best preserved Mithraea, especially those in Rome such as at San Clemente and Santa Prisca, are now to be found underneath Christian churches. It has been suggested that these instances might indicate a tendency for Christians to adopt Mithraea for Christian Worship, in a similar manner to the undoubted conversion into churches of Temples and shrines of civic paganism, such as the Pantheon. However, in these Roman instances, the Mithraeum appears to have been filled with

rubble prior to the erection of a Church over the top; and hence they cannot be considered demonstrable examples of deliberate re-use. A study of early Christian churches in Britain concluded that, if anything, the evidence there suggested a tendency to avoid locating churches on the sites of former Mithraea. On the other hand, there is at least one known example of a Mithraic carved relief being re-used on a Christian Church, in the early 11th-Century CE tower added to the Church of St Peter at Gowts in Lincoln, England. A much-weathered Mithraic lion-headed figure carrying keys (presumably from a ruined Mithraeum in Roman Lincoln) was incorporated into the Church tower, apparently in the mistaken belief that it was an ancient representation of the Apostle Peter. Elsewhere, as in one of the Mithraea in Doliche, there are instances where the tauroctony of a cave Mithraeum has been replaced by a cross, which suggests later use as a Church; but again the date of re-use cannot be determined, and hence it is by no means certain how far the Christian occupiers were aware of their cave's Mithraic past.	
2nd Century CE 2nd Century CE c. 184-253 CE	**Christian Mystics.** • Hermas (freedman). • John of Patmos. • Origen.
-519AH to -515 AH 113 CE to 117 CE	The Parthians were unsuccessful in their struggle against the Roman Emperor Trajan. Although they later managed to regain their lost lands and achieve a certain degree of stability, the wars with Rome proved highly exhausting. Entire provinces, including Hyrcania, were lost and Margiana became independent.
-398AH to 29 AH 224 CE to 651 CE	Sassanian Empire, Successor to Parthian in Iran. The emergence of the Sasanians and the organization of a new State in Iran in the first quarter of the third Century CE, meant not only a change of Dynasty. These developments were due to deep-seated economic and political factors. The growth of commodity production brought about mainly by the exploitation of the peasantry and slaves, the growth in demand for crafts and agricultural produce linked to the revival of trade routes running through Iran to China and India, and the General crisis in the system of slave-ownership which affected the Mediterranean in the 3rd Century CE and reached Iran were all expressions of a new stage in the history of that country which created an urgent need for new organizational and political forms. Ardashir [226 – 241 CE], the Son of Papak and scion of a local National Dynasty, supported by a broad section of the increasingly feudal nobility both priestly and Military, rapidly managed to unite scattered princedoms and domains around Persia (modern Fars province), an area associated from earliest times with the National unity of the entire Country. As early as the 3rd Century CE the Sasanians destroyed the large Kushan Empire and annexed a part of its domains, including Bactria (Tokharistan). This Region subsequently became part of the small Kushano-Sasanian Kingdom and then, at times, part of the vast and mighty Sasanian Empire itself, which stretched from

	the Southern Regions of Western Central Asia and Afghanistan to the Transcaucasus, Mesopotamia and part of Arabia. To the West, the Sasanians shared a border with the Roman Empire and subsequently with Byzantium, and this was the theatre of almost constant wars. Similar wars were waged on its Eastern border with the Later Kushans, the Chionites, the Hephthalites and the Türks. Some of these tribes invaded the territory of Iran and their notables played a part in domestic Iranian political struggles.

William James on Myticism.

William James (1842-1910 CE) was a distinguished American psychologist. In his book, *The Varieties of Religious Experience*, he wrote: "One may say, truly, I think, that personal religious experience has its root and Center in mystical states of consciousness."

What is a "mystical State of consciousness?" James notes that the words "mysticism" and "mystical" are often used as pejorative referencing things regarded as vague, overly-sentimental and/ or wooly-minded.

But "mystical State of consciousness," he believes, can usefully refer to a precise State of mind and an experience which he finds to have 4 characteristics:

1. Ineffability. A mystical experience defies expression and words cannot fully relate it to others. It must be experienced directly to be fully understood, and the mystical experience cannot be directly transferred to others. Can a person who cannot see understand blue? he asks.

2. A Noetic Quality. Although mystical states are similar to states of feeling, they also seem to those who experience them to be states of knowledge, too. They are experienced as states that allow direct insight into depths of truth that are unplumbed by our mere intellects. They are illuminations, revelations, full of significance and importance, and they carry with them what James describes as "a curious sense of Authority."

"These two characteristics will entitle any State to be called mystical in the sense in which I use the word. Two other qualities are less sharply marked, but are usually found," he writes. These two additional characteristics are:

3. Transiency. Mystical states cannot be sustained for long. Except in rare instances, half and hour, or at most an hour or two, seems to be the limit beyond which they fade into the light of common day. Memory of them is imperfect, but when they recur they are immediately recognized, and from one recurrence to another there is a development in the mystic of a deepening and increasingly rich inner life.

4. Passivity. James writes that in mystical states of consciousness, "the mystic feels as if his own will were in abeyance, and indeed sometimes as if he were grasped and held by a superior power." Mystical experience is a form of self-transcendance, and the mystic will often say that she or he has merged with something greater and that what we experience as "will" is also merged with that greater One. St. Teresa of Avila: a drop of rain falling into a great ocean (fresh water into salt water, but once merged, how can they be distinguished?)

Between the end of the 1st Century BCE	**Judaic Mysticism.**

and the Middle of the 1st Century CE	Philo of Alexandria. Philo's purpose was to prove the *oudeneia*, the ontological nothingness of human beings. In his opinion, the only way to have real existence was to admit that one is nothing without the help of God, who is the source of freedom, *logos* (reason) and consciousness. He aimed to be the best possible servant of the Revelation and of the text that forms God's Word. He accepted contradiction as a normal means of expression, which serves as a possible explanation for the disordered impression of his treatises. He was, however, neither ignorant nor confused; rather, he consciously deconstructed the rationalist patterns of Greek thought, which in his opinion served to affirm the primacy of the self. He did not want to get rid of *logos* but rather to place it clearly within the unique perspective of Divine transcendence. Though he felt great admiration for Plato, his transcendence was not exactly Platonic, but rather of a God both absolutely unknowable yet very close to mankind.

Judaic and Christian Mysticism.

A Dynamic Bilateral Tradition:

"Early Jewish and Christian Mysticism" serves to identify for us a bilateral Mystical Tradition flowing through Judaism and Christianity during their formative years. Since Judaism and Christianity are companion expressions of Second Temple Judaism, sibling religions that developed simultaneously within comparable historical contextures, the mystical tradition preserved in their literature is rightly characterized as manifestations of Jewish and Christian religiosity in the late Hellenistic and Roman periods.

Christian mysticism of this period should be understood as essentially "Jewish," beginning to take on its own individuality only by the mid- to late second Century as can be seen, for instance, in the Alexandrian school run by Clement and then Origen.

Jewish and Christian apocalyptic literature, in the writings of the Jewish theologian, Philo of Alexandria, in the Qumran literature, and possibly in the teachings of the Palestinian Jewish school of Yohanan ben Zakkai. There are a growing number of Scholars, myself included, who think that these early currents of mysticism form the basis for Merkavah and Hekhalot speculation. Subsequently, these mystical traditions were absorbed into the Pharisaic and Tannaitic trajectory, some forms of Christianity, Gnostic schools, and later Kabbalistic materials.

This literature is vast and variable, representing the opinions, interpretations and experiences of several different communities, most having no direct historical connection with or influence on the other, but all associated with Second Temple Jewish religiosity in one way or another. It is this familiarity with Second Temple Jewish religiosity which accounts for the emergence and development of a culturally and historically "unique" mystical tradition.

The persistent core of early Jewish and Christian mysticism is the belief that God or his manifestation can be experienced immediately, not just after death or eschatologically on the Last Day.

What these Jews and Christians seem to be saying is that intellectual pursuit of God and "truth" can only advance a person so far spiritually. It can get the person to the gate of the highest heavenly Shrine, so to speak, but no further. They insist that knowledge of the sacred itself comes only through the direct experience of God, that is by actually meeting him face to face. It was this experiential

encounter, they thought, that transformed them, that pulled them beyond the limits of their ordinary human senses and perceptions. This new godlike perspective, they believed, would lead to new understandings and revelations, allowing them to reinterpret the concealed truths and hidden histories locked within their sacred scriptures. The early Jewish and Christian mystical tradition is supported by a distinct hermeneutic, itself based on exegesis of foundational Jewish texts, particularly but not exclusively, Genesis 1-3, Exodus 24 and 33, Ezekiel 1, 8, 10 and 40-48, Daniel 7 and Isaiah 6. Although the emphases and elements of this hermeneutic varies across the periodliterature, several themes emerge as prominent and tend to cluster in regard to cosmology. The prominence of these themes can be tracked across the canonical and extra-canonical Jewish and Christian apocalyptic literature of the Second Temple period, surging through many of the Dead Sea Scrolls and Nag Hammadi texts, and flowing through the Merkavah and Hekhalot corpus as well as some Rabbinic stories.[2]	
1st Century CE	**Judaic Mysticism.** Yohanan ben Zakkai was one of the Tannaim, an important Jewish Sage in the era of the Second Temple, and a primary contributor to the core text of Rabbinical Judaism, the Mishnah. His name is often preceded by the honorific title, "Rabban." He is widely regarded as one of the most important Jewish figures of his time and his escape from the Roman destruction of Jerusalem, that allowed him to continue teaching, may have been instrumental in rabbinic Judaism surviving the destruction. His Tomb is located in Tiberias, within the Maimonides burial compound. He was the first Jewish Sage attributed the title of rabbi in the Mishnah.
1st – 2nd Century CE	**Judaic Mysticism**. Nehunya ben HaKanah Traditional attribution of the *Bahir*.
c. 40–137 CE	**Judaic Mysticism.** Four Who Entered the Pardes (including Rabbi Akiva).
1st-2nd Centuries CE	**Judaic Mysticism.** In the second Century CE, a single Man was granted the spiritual knowledge that Kabbalists had accumulated for 3,000 years before his time. Rabbi Shimon Bar-Yochai (Rashbi) put it all on paper and then hid it, as humanity was not ready for it.The Book of Zohar. Simeon bar Yochai (RaSHBI) Protagonist of the *Zohar* said to be active after the destruction of the Second Temple in 70 CE. He was one of the most eminent disciples of Rabbi Akiva, and attributed by many Orthodox Jews with the authorship of the Zohar, the chief work of Kabbalah. In addition, the important legal works called Sifre and Mekhilta are attributed to him (not to be confused with the Mekhilta of Rabbi Ishmael, of which much of the text is the same). In the Mishnah, in which he is the fourth-most mentioned Sage, he is referred to as simply "Rabbi Shimon" (with one exception, Hagigah

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	1:7). In the baraita, midrash and gemara his name occurs either as R. Shimon or as R. Shimon ben Yochai. According to popular legend, he and his Son, Eleazar b. Simeon, were noted kabbalists. Both figures are held in unique reverence by Kabbalistic tradition. By tradition they were buried in the same Tomb in Meron, Israel, which is visited by thousands year round. The Talmud writes that once, when Rashbi spoke against the Roman rule, a fellow Jew heard him and alerted the Roman authorities. In consequence, Rashbi was tried in absentia and was sentenced to death. The Roman Emperor sent men in search of him, but to their disappointment, Rashbi seemed to have vanished into thin air. **The Cave at Peqi'in.** Legends have it that Rashbi and his Son fled to the Galilee, hid in a cave at Peqi'in, a village in the North of Israel, and remained there for thirteen years. During that time, they delved in the secrets of the Wisdom of the hidden. Their efforts succeeded, and they discovered the entire system of creation. After thirteen years in a cave, Rashbi heard that the Roman Emperor had died. He could finally heave a sigh of relief. After leaving the cave, Rashbi gathered nine students and went with them to a small cave in Meron, known as The Idra Raba (Great Assembly). With their help, he wrote *The Book of Zohar*, the most important book of Kabbalah. Baal HaSulam described Rashbi and his students as the only beings who achieved perfection, the 125 spiritual degrees that complete the correction of one's soul. When he finished his commentary on *The Book of Zohar*, Baal HaSulam held a festive meal to celebrate its completion. At that celebration, he stated that "… prior to the days of the Messiah, it is impossible to be awarded all 125 degrees… except the Rashbi and his contemporaries, meaning the authors of *The Book of Zohar*. They were awarded all 125 degrees in completeness, even though they lived prior to the days of the Messiah. Hence, we often find in the *Zohar* that there will not be a generation such as the Rashbi's until the generation of the Messiah King. This is why his composition made such a strong impression in the World, since the secrets of the Torah in it occupy the level of all 125 degrees. This is also why it is said in the *Zohar* that *The Book of Zohar* will not be revealed except at the end of days, meaning in the days of the Messiah." The Book of Zohar is the most mysterious, and at the same time the most significant book of Kabbalah. In recent years, it has become increasingly clear that although The Book of Zohar was written eighteen Centuries ago, it was actually written for our time. Rabbi Yehuda Ashlag (Baal HaSulam) opened it to us and rekindled what has long been forgotten from our hearts. The depth of the Wisdom in The Book of Zohar is locked behind a thousand doors. – Rabbi Yehuda Ashlag (Baal HaSulam), "Preface to the Book of Zohar"

?-264 CE 213–270 CE c. 251–356 CE c. 3rd CE	**Christian Mysticism** • Dionysius of Alexandria also known as Dionysius the Great. • Gregory Thaumaturgus. • Anthony the Great. • Desert Fathers.
- 3rd Century AH 3rd Century CE	Zoroastrianism was the prevailing faith (and also the State Religion) in Iran, with Christianity and Judaism existing alongside it. A syncretic Manichaean Religion arose in the Mesopotamian part of the Empire. From Iran, Zoroastrianism, Nestorianism, Judaism and Manichaeism spread East to Western Central Asia, Afghanistan, East Turkestan, Mongolia and China. Like the Parthian Empire, the Kushan Empire began to decline in the third Century and severe blows were dealt to it by the Sasanians. The Indian part of the Kushan Empire also declined, losing its influence first in the Ganges valley. The Yaudheya Republic (*Yaudheyagana* on coin inscriptions) – situated on the plain between the Sutlej and the Jamuna and in northern Rajasthan – played a major part in the struggle against the Kushans. In the second Century, Western India was controlled by the Dynasty of the Western Satraps, who extended their territories, but were eventually incorporated in the Gupta Empire by Chandragupta II at the end of the fourth Century.
-398 AH – 220 CE	Manichaean Gnosticism was formed by Mani.
-428 AH 250 CE	Some of the oldest parts of the Ginza Rba, a core text of Mandaean Gnosticism, were written.
-428 to 128 AH 250–750 CE	The rise of mighty new Empires (Gupta, Sui and T'ang; and the Arab Khalifate) on the fringes of Central Asia Central Asia. It also saw the successive movements of nomadic peoples (the Huns, Alan tribes, Chionites, Kidarites and Hephthalites, Türks, Türgesh, Karluks, Uighurs and other Turkic tribal confederations) that played a major and at times decisive role in the later ethnic and political history of the Region.
c.300–90 CE c.354–430 CE d.385 CE 345–399 CE c.347–407 CE d.c.394 CE c.340–94 CE c.360–434 CE 4th c. CE 4th–5th c. CE	**Christian Mystics.** • Macarius of Egypt. • Augustine of Hippo. • Priscillian of Ávila. • Evagrius Ponticus. • John Chrysostom. • John of Lycopolis. • Gregory of Nyssa. • John Cassian. • Maron. • Desert Mothers.

-4th to 1st Century AH 4th to 5th Century CE	**The Guptas.** The Region of Magadha rose to prominence during the 3rd Century CE largely because of its situation on the lower reaches of the Ganges close to the shores of the Bay of Bengal. At the beginning of the fourth Century it became the political Center of the Gupta Empire, which rapidly united most of Northern India. Chandragupta I (*c*. 319–335 or 350 CE) played a major role in this, and after his death he was given the splendid title of 'Great King of Kings'. His Son, Samudragupta (*c*. 350–*c*. 375), was a skilful politician, a bold and successful Military commander and a patron of the arts and sciences. It was during his rule that the Gupta Empire took shape in the valley of the Ganges. Its nucleus was surrounded by a belt of territories dependent to a greater or lesser extent on the Guptas and Samudragupta even led a Campaign deep into Southern India. The territory of the Guptas reached its greatest extent under Chandragupta II (*c*. 375–*c*. 415 CE) after he defeated the Western Satraps – a period known as the 'Gupta Golden Age'. There are even references to a Campaign against Bactria. But the Gupta Empire weakened band eventually broke up under the attacks of new invaders, among whom the Hephthalitesb– the Hunas of Indian sources – played an important role. Seldom in the history of peoples do we find a period in which the National genius is so fully and typically expressed in all the arts as in Gupta India. Here was florescence and fulfillment after a long period of gradual development, a like sophistication and complete assurance in expression in music, literature, the drama, the plastic arts and architecture. The Gupta period may well be described as 'classic' in the sense of the word describing a norm or degree of perfection never achieved before or since, and in the perfect balance and harmony of all elements, stylistic and iconographic elements inseparable in importance. Sanskrit became the official language of the Gupta Court. The great Indian epic, the Mahabharata, underwent a final recession as a document of a unified India under a godly Imperial race; the Ramayana enjoyed a renewed popularity. It was in this period that the Indian theater, which, just like Western drama, traced its origins to the performance of Church spectacles or miracle plays, reached the extraordinary perfection of dramatic structure and richness of metaphor that characterize the 'Toy cart' and the famed Kalidasa's rich and sensuous poetic drama 'Sakuntala'. Buddhism (Mahayana and Hinayana) flourished in Gupta India but external and internal factors gradually contributed to its decline. Hinduism was regenerated and absorbed many Buddhist beliefs. Gupta India contained many universally known centers of erudition, including the Monastery at Nalanda. From Gupta India, ideas, teaching, scientific discoveries and also miscellaneous goods, works of art and literature, scientific and religious writings, preachers, merchants and craftsmen spread throughout Central Asia to the lands of the Southern seas, the Mediterranean and East Asia.[3]

-278 – -191 AH 344 – 413 CE	East Asian Madhyamaka refers to the Buddhist tradition in East Asia which represents the Indian Madhyamaka system of thought. In Chinese Buddhism, these are often referred to as the *Sānlùn* ("Three Treatise") school, also known as the "emptiness school", although they may not have been an independent sect. The three principal texts of the school are *the Middle Treatise*, *the Twelve Gate Treatise*, and *the Hundred Treatise*. They were first transmitted to China during the early 5th Century by the Buddhist Monk Kumārajīva (344–413 CE) in the Eastern Jin Dynasty. The school and its texts were later transmitted to Korea and Japan. The leading thinkers of this tradition are Kumārajīva's disciple Sēngzhào (Seng-chao; 374–414 CE), and the later Jízàng (549–623 CE). Their major doctrines include emptiness, the middle way, the twofold truth and "the refutation of erroneous views as the illumination of right views".
- 228 – -154 AH 394 – 468 CE	Gunabhadra (simplified Chinese: traditional Chinese: pinyin: *Qiúnàbátuóluó*; Wade–Giles: *Ch'iu-na-pa-t'o-lo*) was a Monk of Mahayana Buddhism from Magadha, India. He traveled to China by Sea with Gunavarma in 435 CE. They were both treated as honored guests by Emperor Wen of Liu Song, the Ruler of South China at the time. In China, he translated one of the key Mahayana sutras, the *Laṅkāvatāra Sūtra*, from Sanskrit to Chinese, and the sutra "Bimashōkyō", which forms "a volume from the Issaikyō (a Buddhist corpus), commonly known as Jingo-ji kyō," as it was handed down at the Jingo-ji Temple. Before translating the *Laṅkāvatāra Sūtra*, he translated another important sutra, the Samyuktāgama into Chinese. He continued to be active in other translations and preaching.
-135 – 29 AH 487 – 593 CE	Dazu Huike Japanese pronunciation: *Taiso Eka*) is considered the Second Patriarch of Chinese Chán and the twenty-ninth since Gautama Buddha. The successor to Bodhidharma. The Hsu kao-seng chuan says that Huike was born in Hu-lao (Sishui, modern Xingyang, Henan) and his secular name was Shénguāng. A Scholar in both Buddhist scriptures and classical Chinese texts, including Taoism, Huike was considered enlightened but criticised for not having a Teacher. He met his Teacher Bodhidharma at the Shaolin Monastery in 528 CE when he was about forty years old and studied with Bodhidharma for six years (some sources say four years, five years, or nine years). Huike went to Yedu (modern Henan) about 534 CE and, except for a period of political turmoil and Buddhist persecution in 574 CE, lived in the area of Yedu and Wei (modern Hebei) for the rest of his life. It was during the time of upheaval that Huike sought refuge in the mountains near the Yangtze River and met Sengcan who was to become his successor and the Third Chinese Patriarch of Chan. In 579 CE, Huike returned to Yedu and expounded the dharma, drawing large numbers to listen to his teachings and arousing the hostility of other Buddhist teachers, one of whom, Tao-heng, paid money to have Huike killed but

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Huike converted the would-be assassin.

The Wudeng Huiyan (*Compendium of Five Lamps*) compiled by Dachuan Lingyin Puji (1179–1253 CE) claims that Huike lived to the age of one hundred seven. He was buried about forty Kilometers East northeast of Anyang City in Hebei Province. Later, the Tang Dynasty Emperor De Zong gave Huike the honorific name Dazu ("Great Ancestor") Some traditions have it that Huike was executed after complaints about his teachings by influential Buddhist priests. One story says that blood did not flow from his decapitated body, but rather, a white milky substance flowed through his neck.

Legend has it that Bodhidharma initially refused to teach Huike. Huike stood in the snow outside Bodhidharma's cave all night, until the snow reached his waist. In the morning Bodhidharma asked him why he was there. Huike replied that he wanted a Teacher to "open the gate of the elixir of Universal compassion to liberate all beings".

Bodhidharma refused, saying, "how can you hope for true Religion with little virtue, little Wisdom, a shallow heart, and an arrogant mind? It would just be a waste of effort."

Finally, to prove his resolve, Huike cut off his left arm and presented it to the First Patriarch as a token of his sincerity. Bodhidharma then accepted him as a student, and changed his name from Shenguang to Huike, which means "Wisdom and Capacity".

Pacifying the Mind.

Huike said to Bodhidharma, "My mind is anxious. Please pacify it."

Bodhidharma replied, "Bring me your mind, and I will pacify it."

Huike said, "Although I've sought it, I cannot find it."

"There," Bodhidharma replied, "I have pacified your mind."

Awakening.

According to the *Denkoroku*, when Huike and Bodhidharma were climbing up Few Houses Peak, Bodhidharma asked, "Where are we going?" Huike replied, "Please go right ahead---that's it."

Bodhidharma retorted, "If you go right ahead, you cannot move a step." Upon hearing these words, Huike was enlightened.

Bodhidharma passed on the symbolic robe and bowl of dharma succession to Huike and, some texts claim, a copy of the Lankavatara Sutra. Bodhidharma then either returned to India or died.

Dhyana.

There is little doubt that Huike practiced and promoted meditation (as opposed to sutra commentary) as the method to reach understanding of true Buddhism. Tao-hsuan referred to Huike (and others) as dhyana masters (Wade–Giles: ch'an-shih; Japanese: zenji), highlighting the importance of meditation practice in these early years of Chan development. However, what form Huike and Bodhidharma's meditation took (which Tao-hsuan labelled ju shih an-hsin wei pi-kuan ("wall

gazing" or "wall contemplation") is unclear.

Sudden awakening.

One of the most important characteristics of the early Chán of Bodhidharma and Huike was the sudden approach to enlightenment rather than the Indian yogic meditation which advocated concentration and gradual self-perfection.

Huike wrote:

Originally deluded, one calls the mani-pearl a potsherd.
Suddenly one is awakened---and it is [recognized] as a pearl.
Ignorance and Wisdom are identical, not different.

Lankavatara Sutra.

There is some evidence that both Huike and Bodhidharma based their teachings on the Lankavatara Sutra, although this cannot be firmly established by modern Scholars. Tao-hsuan listed Huike and his circle of disciples as masters of meditation, and the Lankavatara Sutra, in his *Further Biographies of Eminent Monks*.

This sutra urges ‘self-enlightenment', the "forgetting of words and thoughts".

Two Entrances.

One text that was circulating at the time of Huike was the *Treatise on the Two Entrances and Four Practices*. This text was the purported teachings of Bodhidharma with a preface by T'an Lin (fl. 525-543 CE)

- The two entrances refers to the entrance of principle and the entrance of practice.
- The entrance of principle is that one must have faith in the truth of the teachings and that everyone possesses the same "true nature" which is covered up by "false senses".
- The entrance of practice refers to the four practices of the title: be undisturbed by suffering, accept one's circumstances and be unmoved by good or bad fortune, be without attachment or desire and, finally, govern one's actions based on understanding the emptiness or non-substantiality of all things.

Buddha-Nature.

Attached to the text are some letters, one of which may have been written to Huike and Huike's brief reply. The Bodhidharma text and Huike's letter indicate that the earliest teachings of what was to become Chan emphasized that Buddha Nature was within, and each person must realize this individually through meditation rather than studying the sutras, ceremonies, doing good deeds or worshiping the Buddhas. Meditation should be free of any dualism or attached goal and realization occurs suddenly.

حضرت میاں محمد بخش رحمتہ اللہ علیہ

Hazrat Mian Mohammad Baksh رحمتہ اللہ علیہ

سدا نہ باغی بُلبُل بولے، سدا نہ موج بہاراں
سدا نہ ما پے، حسن، جوانی، سدا نی صحبت یاراں

Not forever does the bulbul sing,
In balmy shades of bowers,
Not forever lasts the spring,
Nor ever blossom flowers.
Not forever reigneth joy;
Sets the sun on days of bliss,
Friendships not forever last,
They know not life, who knows not this.

Historical Notes related to general History are in Plain Type, those dealing with General Muslim History are Outlined Green, **while those related to The Sillsila e A'aliya Mujummah al Bahrain Jehangiri are in Bold letters and Outlined Green.** **Dates of Some Luminaries of Various Sillsilas are untraceable despite documentation on many different subjects on a wide scale throughout the Muslim Lands. This is due to many Factors, unsettled affairs, internecine Warfare; contending Power Seekers; Retiring and Reclusive Habits of the Mystical Personalities and other reasons. Therefore these Dates have been estimated. Secondly some Saints علیهم الرّحمہ are shown as succeeding to their Spiritual Mentors after the dates of their own Passing Away. This is due to the Fact that these Individuals attained the 'Khirqa e Khilafat' (Robe of Permission to Carry on the Affairs of the Sillsila) before the Passing Away of their Mentors. They were often told to depart to various Lands to carry out their Spiritual Functions.**	
496 – 606 CE	**Jianzhi Sengcan** is known as the Third Chinese Patriarch of Chán after Bodhidharma and thirtieth Patriarch after Siddhārtha Gautama Buddha. He is considered to be the Dharma successor of the second Chinese Patriarch, Dazu Huike. Sengcan is best known as the putative author of the famous Chan poem, *Xinxin Ming*, the title of which means "Inscription on Faith in Mind". It is said that Sengcan (old spelling: Tsang Tsan) was over forty years old when he first met Huike in 536 CE and that he stayed with his Teacher for six years. (Dumoulin, p 97) It was Huike who gave him the name Sengcan ("Gem Monk"). The Transmission of the Lamp entry on Sengcan begins with a koan-like encounter with Huike: Sengcan: I am riddled with sickness. Please absolve me of my sin. Huike: Bring your sin here and I will absolve you. Sengcan (after a long pause): When I look for my sin, I cannot find it. Huike: I have absolved you. You should live by the Buddha, the Dharma, and the Sangha. There are discrepancies about how long Sengcan stayed with Huike. The Transmission of the Lamp records that he "attended Huike for two years" after which Huike passed on the robe of Bodhidharma and Bodhidharma's Dharma (generally considered to be the Lankavatara Sutra), making him the Third Patriarch of Chan. According to Dumoulin, in 574 CE the accounts say that he fled with Huike to the mountains due to the Buddhist persecution underway at that time. However, the Lamp records claim that after giving Sengcan Dharma transmission, Huike warned Sengcan to live in the mountains and "Wait for the time when you can transmit the Dharma to someone else." as a prediction made to Bodhidharma (Huike's Teacher) by Prajnadhara, the twenty-seventh Chan ancestor in India, foretold of a coming calamity. After receiving transmission, Sengcan lived in hiding on Wangong Mountain in Yixian and then on Sikong Mountain in southwestern Anhui. Thereafter, for ten

	years he wandered with no fixed abode. **Daoxin.** He met Daoxin, (580-651 CE) a novice Monk of just fourteen, in 592. Daoxin attended Sengcan for nine years and received Dharma transmission when he was still in his early twenties. Subsequently, Sengcan spent two years at Mount Luofu (Lo-fu shan, northeast of Kung-tung (Canton)) before returning to Wangong Mountain. He died sitting under a tree before a Dharma assembly in 606 CE. Dumoulin notes that a Chinese official, Li Ch'ang found Sengcan's grave in Shu-chou in 745 or 746 CE. Sengcan received the honorary title Jianzhi ("Mirror Wisdom") from the Tang Dynasty Emperor Xuan Zong. **Teachings.** Sengcan, like Bodhidharma and Huike before him, was reputed to be a devotee and specialist in the study of the Lankavatara Sutra, which taught the elimination of all duality and the "forgetting of words and thoughts", stressing the contemplation of wisdom. However, McRae describes the link between Bodhidharma (and therefore Sengcan) and the Lankavatara Sutra as "superficial". The link between this Sutra and the "Bodhidharma school" is provided in Tao-hsuan's Further Biographies of Eminent Monks where, in the biography of Fa-ch'ung he "stresses that Hui-k'o was the first to grasp the essence of the Lankavatara Sutra" and includes Sengcan as one who "discoursed on but did not write about the profound message of the Lankavatara Sutra. Due to the lack of authentic evidence, comments on Sengcan's teachings are speculative. Although Sengcan has traditionally been honored as the author of the *Xinxin Ming*, most modern scholars dismiss this as improbable.
5th Century CE	**Christian Mystic.** Stephen Bar Sudhaile.
d. c. 518 CE 525–606 CE c.580–662 CE 5th–6th c CE 6th c CE	**Christian Mystics.** • Aeneas of Gaza. • John Climacus. • Maximus the Confessor. • Pseudo-Dionysius the Areopagite. also known as Pseudo-Dionysius, also known as St. Denys. • Julianus pomerius.
Second Zen Patriarch Bodhidharma arrives in China. -100 AH – 520 CE Bodhidharma was a semi-legendary Buddhist Monk who lived during the 6th Century CE. He is traditionally credited as the transmitter of Chan Buddhism to China, and regarded as its first Chinese patriarch. According to Chinese legend, he also began the physical training of the Monks of Shaolin Monastery that led to the creation of Shaolin kungfu. In Japan, he is known as **Daruma**. His	

name means "*dharma* of awakening (bodhi)" in Sanskrit.

Little contemporary biographical information on Bodhidharma is extant, and subsequent accounts became layered with legend and unreliable details.

According to the principal Chinese sources, Bodhidharma came from the Western Regions, which refers to Central Asia but may also include the Indian subcontinent, and is described as either a "Persian Central Asian" or a "South Indian [...] the third son of a great Indian king." Throughout Buddhist art, Bodhidharma is depicted as an ill-tempered, profusely-bearded, wide-eyed non-Chinese person. He is referred as "The Blue-Eyed Barbarian" (Chinese: pinyin: *Bìyǎnhú*) in Chan texts.

Aside from the Chinese accounts, several popular traditions also exist regarding Bodhidharma's origins.

The accounts also differ on the date of his arrival, with one early account claiming that he arrived during the Liu Song Dynasty (420–479 CE) and later accounts dating his arrival to the Liang Dynasty (502–557 CE). Bodhidharma was primarily active in the territory of the Northern Wei (386–534 CE). Modern scholarship dates him to about the early 5th Century CE.

Bodhidharma's teachings and practice centered on meditation and the *Laṅkāvatāra Sūtra*. The *Anthology of the Patriarchal Hall* (952 CE) identifies Bodhidharma as the Twenty Eighth Patriarch of Buddhism in an uninterrupted line that extends all the way back to the Gautama Buddha himself. Bodhidharma also known as "The Wall-Gazing Brahmin".

the *Anthology of the Patriarchal Hall* states that Bodhidharma died at the age of 150. He was then buried on Mount Xiong'er to the west of Luoyang. However, three years after the burial, in the Pamir Mountains, Song Yun an official of one of the later Wei kingdoms—encountered Bodhidharma, who claimed to be returning to India and was carrying a single sandal. Bodhidharma predicted the death of Song Yun's ruler, a prediction which was borne out upon the latter's return. Bodhidharma's tomb was then opened, and only a single sandal was found inside.

According to the Anthology of the Patriarchal Hall, Bodhidharma left the Liang Court in 527 CE and relocated to Mount Song near Luoyang and the Shaolin Monastery, where he "faced a wall for nine years, not speaking for the entire time", his date of death can have been no earlier than 536 CE. Moreover, his encounter with the Wei official indicates a date of death no later than 554 CE, three years before the fall of the Western Wei.

The Record of the Masters and Students of the Laṅka, which survives both in Chinese and in Tibetan translation (although the surviving Tibetan translation is apparently of older provenance than the surviving Chinese version), states that Bodhidharma is not the first ancestor of Zen, but instead the second. This text instead claims that Gunabhadra, the translator of the Laṅkāvatāra Sūtra, is the first ancestor in the lineage. It further states that Bodhidharma was his student. The Tibetan translation is estimated to have been made in the late Eighth or early Ninth Century CE, indicating that the original Chinese text was written at some point before that.

The Anthology of the Patriarchal Hall says that in 527 CE, Bodhidharma visited Emperor Wu of Liang, a fervent patron of Buddhism:

> Emperor Wu: "How much Karmic merit have I earned for ordaining Buddhist Monks, building Monasteries, having Sutras copied, and commissioning Buddha images?" Bodhidharma: "None. Good deeds done with worldly intent bring good Karma, but no merit."

Emperor Wu: "So what is the highest meaning of noble truth?"
Bodhidharma: "There is no noble truth, there is only emptiness."
Emperor Wu: "Then, who is standing before me?"
Bodhidharma: "I know not, Your Majesty."

This encounter was included as the first kōan of the Blue Cliff Record.

Failing to make a favorable impression in South China, Bodhidharma is said to have traveled to the Shaolin Monastery. After either being refused entry or being ejected after a short time, he lived in a nearby cave, where he "faced a wall for nine years, not speaking for the entire time".

The biographical tradition is littered with apocryphal tales about Bodhidharma's life and circumstances. In one version of the story, he is said to have fallen asleep seven years into his nine years of wall-gazing. Becoming angry with himself, he cut off his eyelids to prevent it from happening again. According to the legend, as his eyelids hit the floor the first tea plants sprang up, and thereafter tea would provide a stimulant to help keep students of Chan awake during Zazen.

The most popular account relates that Bodhidharma was admitted into the Shaolin Temple after nine years in the cave and taught there for some time. However, other versions report that he "passed away, seated upright"; or that he disappeared, leaving behind the Yijin Jing; or that his legs atrophied after nine years of sitting, which is why Daruma dolls have no legs.

Jingde Records of the Transmission of the Lamp of Daoyuan, presented to the Emperor in 1004 CE, records that Bodhidharma wished to return to India and called together his disciples:

Bodhidharma asked, "Can each of you say something to demonstrate your understanding?"
Dao Fu stepped forward and said, "It is not bound by words and phrases, nor is it separate from words and phrases. This is the function of the Tao."
Bodhidharma: "You have attained my skin."
The nun Zong Chi stepped up and said, "It is like a glorious glimpse of the realm of Akshobhya Buddha. Seen once, it need not be seen again."
Bodhidharma; "You have attained my flesh."
Dao Yu said, "The four elements are all empty. The five Skandhas are without actual existence. Not a single dharma can be grasped."
Bodhidharma: "You have attained my bones."
Finally, Huike came forth, bowed deeply in silence and stood up straight.
Bodhidharma said, "You have attained my marrow."

Bodhidharma passed on the symbolic robe and bowl of dharma succession to Dazu Huike and, some texts claim, a copy of the Laṅkāvatāra Sūtra. Bodhidharma then either returned to India or died.

Some Chinese myths and legends describe Bodhidharma as being disturbed by the poor physical shape of the Shaolin Monks, after which he instructed them in techniques to maintain their physical condition as well as teaching meditation. He is said to have taught a series of external exercises called the Eighteen Arhat Hands and an internal practice called the Sinew Metamorphosis Classic. In addition, after his departure from the Temple, two manuscripts by Bodhidharma were said to be discovered inside the Temple: the Yijin Jing and the Xisui Jing. Copies and translations of the Yijin Jing survive to the modern day. The Xisui Jing has been lost.

According to Southeast Asian folklore, Bodhidharma travelled from Jambudvipa by sea to Palembang, Indonesia. Passing through Sumatra, Java, Bali, and Malaysia, he eventually entered China through

Nanyue. In his travels through the region, Bodhidharma is said to have transmitted his knowledge of the Mahayana doctrine and the martial arts. Malay legend holds that he introduced forms to silat.
Vajrayana tradition links Bodhidharma with the 11th-Century CE South Indian Monk Dampa Sangye who traveled extensively to Tibet and China spreading Tantric teachings.

Practice and Teaching.

Bodhidharma is traditionally seen as introducing Dhyana-practice in China.

Pointing Directly to One's Mind.

He stressed the importance of the insight into reality achieved through "Self-Realization":

There are early texts which explicitly associate Bodhidharma with the Laṅkāvatāra Sūtra. Daoxuan, for example, in a late recension of his biography of Bodhidharma's successor Huike, has the Sūtra as a basic and important element of the teachings passed down by Bodhidharma:

> In the beginning Dhyana Master Bodhidharma took the four-roll Laṅkā Sūtra, handed it over to Huike, and said: "When I examine the land of China, it is clear that there is only this Sutra. If you rely on it to practice, you will be able to cross over the world."

Another early text, the "Record of the Masters and Disciples of the Laṅkāvatāra Sūtra" (Chinese: pinyin: Léngqié Shīzī Jì) of Jingjue (683–750 CE), also mentions Bodhidharma in relation to this text. Jingjue's account also makes explicit mention of "Sitting Meditation" or Zazen:

> For all those who sat in meditation, Master Bodhi [dharma] also offered expositions of the main portions of the Laṅkāvatāra Sūtra, which are collected in a volume of twelve or thirteen pages […] bearing the title of "Teaching of [Bodhi-] Dharma".

In other early texts, the School that would later become known as Chan Buddhism is sometimes referred to as the "Laṅkāvatāra school" (Léngqié zōng).

The Laṅkāvatāra Sūtra, one of the Mahayana Sutras, is a highly "difficult and obscure" text whose basic thrust is to emphasize "the inner enlightenment that does away with all duality and is raised above all distinctions". It is among the first and most important texts for East Asian Yogācāra.

One of the recurrent emphases in the Laṅkāvatāra Sūtra is a lack of reliance on words to effectively express reality:

> If, Mahamati, you say that because of the reality of words the objects are, this talk lacks in sense. Words are not known in all the Buddha-lands; words, Mahamati, are an artificial creation. In some Buddha-lands ideas are indicated by looking steadily, in others by gestures, in still others by a frown, by the movement of the eyes, by laughing, by yawning, or by the clearing of the throat, or by recollection, or by trembling.

In contrast to the ineffectiveness of words, the Sūtra instead stresses the importance of the "self-realization" that is "attained by noble wisdom" and occurs "when one has an insight into reality as it is": "The truth is the State of self-realization and is beyond categories of discrimination". The Sūtra goes on to outline the ultimate effects of an experience of self-realization:

> [The bodhisattva] will become thoroughly conversant with the noble truth of self-realization, will become a perfect master of his own mind, will conduct himself without effort, will be like a gem reflecting a variety of colors, will be able to assume the body of transformation, will be able to enter into the subtle minds of all beings, and, because of his firm belief in the truth of Mind-only, will, by gradually ascending the stages, become established in Buddhahood.

Works attributed to Bodhidharma.

- Two Entrances and Four Practices.
- The Bloodstream sermon.
- Dharma Teaching of Pacifying the Mind.
- Treatise on Realizing the Nature.
- Bodhidharma Treatise.
- Refuting Signs Treatise (a.k.a. Contemplation of Mind Treatise).
- Two Types of Entrance.

Zazen (literally "seated meditation") is a meditative discipline that is typically the primary practice of the Zen Buddhist tradition. The meaning and method of Zazen varies from school to school, but in general it can be regarded as a means of insight into the nature of existence. In the Japanese Rinzai school, Zazen is usually associated with the study of koans. The Sōtō School of Japan, on the other hand, only rarely incorporates koans into Zazen, preferring an approach where the mind has no object at all, known as shikantaza.

Zazen is considered the heart of Japanese Sōtō Zen Buddhist practice. The aim of Zazen is just sitting, that is, suspending all judgmental thinking and letting words, ideas, images and thoughts pass by without getting involved in them.

In Zen Temples and Monasteries, practitioners traditionally sit Zazen as a group in a meditation hall, usually referred to as the Zendo. The practitioner sits on a cushion called a zafu, which itself is usually placed on top of a low, flat mat called a zabuton.

Before taking one's seat, and after rising at the end of the period of Zazen, a Zen practitioner performs a gassho bow to their seat, and a second bow to fellow practitioners.

The beginning of a period of Zazen is traditionally announced by ringing a bell three times (shijosho), and the end of a round by ringing the bell either once or twice (hozensho).

Long periods of Zazen may alternate with periods of kinhin (walking meditation).

The posture of Zazen is seated, with crossed legs and folded hands, and an erect but settled spine. The hands are folded together into a simple Mudra over the belly. In many practices, the practitioner breathes from the Hara (the center of gravity in the belly) and the eyelids are half-lowered, the eyes being neither fully open nor shut so that the practitioner is neither distracted by, nor turning away from, external stimuli.

The legs are folded in one of the standard sitting styles:

- Kekkafuza (full-lotus).
- Hankafuza (half-lotus).
- Burmese (a cross-legged posture in which the ankles are placed together in front of the sitter).
- Seiza (a kneeling posture using a bench or zafu).

In addition, it is not uncommon for modern practitioners to practice Zazen in a chair, often with a wedge or cushion on top of it so that one is sitting on an incline, or by placing a wedge behind the lower back to help maintain the natural curve of the spine. One can sit comfortably, but not too comfortably, so as to avoid falling asleep. While each of these styles is commonly taught today, Master Dogen recommended only Kekkafuza and Hankafuza.

In his book Three Pillars of Zen, Philip Kapleau says that practitioners in the Rinzai school face in,

towards each other with their backs to the wall, and in the Sōtō school, practitioners face the wall or a curtain. Kapleau quotes Hakuun Yasutani's lectures for beginners. In lecture four, Yasutani describes the five kinds of Zazen: bompu, gedo, shojo, daijo, and saijojo (he adds the latter is the same thing as shikantaza).

Very generally speaking, Zazen practice is taught in one of three ways.

1 Concentration
2 Koan Introspection
3 Shikantaza (just sitting)

Koan practice is usually associated with the Rinzai school and Shikantaza with the Sōtō school. In reality many Zen communities use both methods depending on the Teacher and students.

Concentration.

The initial stages of training in Zazen resemble traditional Buddhist Samatha meditation in actual practice, and emphasize the development of the power of concentration, or joriki (Sanskrit samādhibala). The student begins by focusing on the breath at the hara/ tanden with mindfulness of breath (ānāpānasmṛti) exercises such as counting breath or just watching it. Mantras are also sometimes used in place of counting. Practice is typically to be continued in one of these ways until there is adequate "one-pointedness" of mind to constitute an initial experience of Samadhi. At this point, the practitioner moves to one of the other two methods of Zazen.

Koan introspection.

Having developed awareness, the practitioner can now focus his or her consciousness on a koan as an object of meditation. Since koans are, ostensibly, not solvable by intellectual reasoning, koan introspection is designed to shortcut the intellectual process leading to direct realization of a reality beyond thought.

Shikantaza.

Shikantaza is a form of meditation, in which the practitioner does not use any specific object of meditation; rather, practitioners remain as much as possible in the present moment, aware of and observing what passes through their minds and around them. Dogen says, in his Shobogenzo, "Sitting fixedly, think of not thinking. How do you think of not thinking? Nonthinking. This is the art of Zazen.

The Yijin Jing , (Literally: 'Muscle/Tendon Change Classic') is a manual containing a series of exercises, coordinated with breathing, said to enhance physical health dramatically when practiced consistently. In Chinese yi means "change", jin means "tendons and sinews", while jing means "methods".

While some consider these exercises as a form of Qigong, it is a relatively intense form of exercise that aims at strengthening the muscles and tendons, so promoting strength and flexibility, speed and stamina, balance and coordination of the body.

In the modern day, there are many translations and distinct sets of exercises all said to be derived from the original (the provenance of which is the subject of some debate).

These exercises are notable for being a key element of the physical conditioning used in Shaolin training.

According to legend, the Yijin Jing was said to be left behind by Bodhidharma after his departure from the Shaolin Monastery, and discovered within his grave (or hidden in the walls of the Temple) years after he had left (or died). It was accompanied by another text, the Xisui Jing, which was passed to a

student of Bodhidharma's, but has not survived to the modern day.

The Monks of Shaolin supposedly practiced the exercises within the text but lost the true purpose of the document; Lin Boyuan recounts the legend that they "selfishly coveted it, practicing the skills therein, falling into heterodox ways, and losing the correct purpose of cultivating the Way. The Shaolin Monks have made some fame for themselves through their fighting skill; this is all due to having obtained this manuscript."

Both documents were written, per the mythology, in an Indian language which was not well understood by the Monks of the Temple. According to one legend, a Monk decided that the text must contain more valuable knowledge than simply self-defense, and went on a pilgrimage with a copy of the text to find someone who could translate the deeper meaning of the text. He eventually met an Indian priest named Pramati in the province of Szechwan who, examining the text, explained that the meaning of the text was extraordinarily deep and beyond his ability to translate fully. He nonetheless provided a partial translation. The Monk found that within a year of practicing the techniques as Pramati had translated, that his constitution had become "as hard as steel," and he felt that he could be a Buddha. The Monk was so pleased that he thereafter followed Pramati wherever he went.

The legendary account springs from two prefaces which accompany the Yijin Jing. One of these prefaces purports to be written by the General Li Jing in 628 CE during the Tang Dynasty, while the other purports to be written by the General Niu Gao, an officer of the Song Dynasty General Yue Fei. However, there are several inaccuracies and inconsistencies in these forewords that cast doubt on the authenticity of Bodhidharma's authorship of the Yijin Jing.

It was specifically the foreword by Li Jing by which Tang Hao traced the attribution of Shaolin Kung Fu to Bodhidharma. Li Jing's foreword refers to "the tenth year of the Taihe period of Emperor Xiaoming of Northern Wei." The Taihe reign period did not occur under Emperor Xiaoming but under Emperor Xiaowen and, in its tenth year (487 CE), the Shaolin Temple did not yet exist according to the Jiaqing Chongxiu Yitongzhi, itself an updated compilation of earlier records, which states that the Shaolin Temple was built in the twentieth year of the Taihe era (497 CE). Li Jing's foreword also claims that he received the manual containing the exercises from the "Bushy Bearded Hero" (Qiuran ke), a popular fictional character from a Tang Dynasty story of the same name by Du Guangting (850-933 CE).

Niu Gao's foreword mentions the Qinzhong Temple, which wasn't erected until 20 years after the date he claims to be writing. He also claims to be illiterate. Dictation could resolve the question of how an illiterate could write a foreword, but it is almost certain that a General of Niu Gao's stature was not illiterate. Thus during the 18th Century CE, the scholar Ling Tingkan concluded in a sarcastic fashion that the author of the Yijin Jing must have been an "ignorant" and a "master" all at the same time (i.e., Tingkan states that the author must have been an "ignorant village master").

The text of the Yijin Jing was probably composed by the Taoist priest Zining writing in 1624 CE. The earliest surviving edition of the Yijin Jing was dated by Ryuchi Matsuda to 1827 CE. In the course of his research, Matsuda found no mention of—let alone attribution to—Bodhidharma in any of the numerous texts written about the Shaolin martial arts before the 19th Century CE.

The number of exercises tends to change; some contend that 18 should be the correct one (if based on the 18 Arhats), but can vary from 10 to 24, to 30. Today the most respected routine is that of Wang Zuyuan, composed of 12 exercises, and has been adopted by the Academies of Chinese Medicine in

China. Chang Renxia together with Chang Weizhen proposed an alternative set of 14 exercises, which can be of interest for the therapeutic effects he promises. Deng Mingdao presents a version with 24 exercises, but with another name, Xisui Jing. In fact, another point of contention is the relationship between the Xisui Jing and the Yijin Jing. Some authors tend to use those two names for the same routine; others keep things separated and invoke different results and different effects on the body. Then, there are other authors that have written different books and created different theories, sometimes not simply in search for the truth.

The 12 Posture Moving Exercise kept to this day is something that Wang Zuyuan learned at the Shaolin Monastery on Mount Song. It is somewhat different from the original "Picture of stationary exercise" and the "Guide to the art of attack" (as Guangdong sources demonstrate). Some specialists (Liu Dong) refer to a later integration of Yijin Jing, Daoyin, Tu-na and Xingyi methods. However Wang's 12 Postures is found through practice to be a concise aid in enhancing one's physical health. As the name implies, "sinew transforming exercise" is the method to train the tendons and muscles. The exercise is designed according to the course and characteristics of Qi circulation in the 12 regular channels and the Du and Ren channels. During practice, Qi and blood usually circulates with proper speed and with no sluggishness or stagnation. Because of such efficacy, Yijin Jing has existed for centuries as a favorite with the populace and is still widely used in sanatoria and hospitals for therapeutic purposes. Two ancient written and illustrated routines remain, one from Chen Yi's "A Collection of Annals" published during the Ming Dynasty and another more recent one published in 1882 CE from Wang Zuyuan's "Internal Work Illustrated".

The 12 Posture Moving Exercise supposedly describes what is called the purported "12 fists of Bodhidharma" in many Southern martial arts, most notably Hung Gar and Wing chun. Legend states that the 12 exercises were developed based on the movements of the 12 animals that Bodhidharma studied after his 9 years of meditation. These exercises aided the health of the Shaolin Monastery Monks, and contributed to many of the animal-based martial arts in China.

Purposes of Yijin Jing

The basic purpose of Yijin Jing is to turn flaccid and frail sinews and tendons into strong and sturdy ones. The movements of Yijin Jing are at once vigorous and gentle. Their performance calls for a unity of will and strength, i.e. using one's will to direct the exertion of muscular strength. It is coordinated with breathing. Better muscles and tendons means better health and shape, more resistance, flexibility, and endurance. It is obtained as follows:

- Postures influence the static and nervous structure of the body..
- Stretching muscles and sinews affects organs, joints, meridians and Qi.
- Torsion affects metabolism and Jing production.
- Breathing produces more and better refined Qi.
- Active working gives back balance and strength to body and mind (brain, nervous system and spirit).

Power and endurance are of paramount importance if we look at becoming qualified in whatever practice we choose, be it Tui na, martial arts, or simply better health and wisdom. Already another known Qigong system, Baduanjin, in its more radical and strong forms was used in the past from schools of Xingyiquan and Taijiquan as bodily preparation to fighting arts, in order to make body strong and flexible. Baduanjin still remains the first, entry-level routine to learn at Shaolin training

schools in Song Mountains.
We can still See today Japanese Kata like Sanchin, postures and forms like Siunimtao in Wingchung, "Iron thread" in Hung Gar and all sorts of Neigong in Neijia. Martial artists need to be powerful in the martial practice, like non-martial people need to be healthy. But there is also something supple and flexible inside of Yijin Jing. Movements are energetic and intense, but you can See through a kind of peace. Yijin Jing unifies in fact Yi (intention) with Li (strength), consciousness (yang) with muscular force (yin). The mind is free from thoughts, has a correct and well-disposed attitude, the breathing is harmonious. Internal and external movement must be coordinated, like movement with relaxation. Externally must be fortification; inside must be purification; unifying matter and spirit.
Some classic recurring points of Yijin Jing can be described as follows:

- Most of the movements use open palms, fists are used only for stretching the tendons.
- The names of exercises change, but often the basic idea of movement remains the same. I.e. Wei Tuo greets and offers something (Nanjing Ac. of Tuina); Wei Tuo offers gifts to the sky (Liu Dong); General Skanda holds the Cudgel (Zong Wu-Li Mao).
- Movements are done standing, sometimes bending forward, but never lying or sitting.
- Eyes are always open, never closed.
- Movements are slow but full and tensed, face and body shows relaxed attitude.
- All directions of the upper body section (especially shoulders) are active and moved.
- Dynamic tension rules the moves.
- All parts of the body work together.
- There are different ways of practicing the same Yijin Jing form, according to the basic rules, to the body shape, to the time of practice and to the general health conditions.
- According to traditional verbal formulas, we have that:
  - The first year of training gives back physical and mental vitality.
  - The second year enhances blood circulation and nurtures meridians.
  - The third year allows flexibility to muscles and nurtures the organs.
  - The fourth year improves meridians and nurtures viscera.
  - The fifth year washes the marrow and nurtures the brain.

The Five rules of Yijin Jing are:

- Quietness.
  Like lake Water reflects the moon, a calm spirit allows energy to move inside the body.
- Slowness.
  In order to use and flex muscles deeply, to get maximum extension and move Qi and Xue, slow movements are required.
- Extension.
  Each movement must be brought to the maximum.
- Pause.
  Efficacy comes through waiting and keeping tension for a longer time.
- Flexibility.
  Limbs and trunk must be extended so that blood and energy can circulate, so we have flexibility.

Breathing in Yijin Jing is a controversial point. Many modern sources insist on a deep, forced, reverse breathing in order to develop power and more thoroughly energize the body. Other sources suggest that this may often create excessive strain and pressure on the body. Robert W. Smith, in his article on the J.A.M.A. in 1996 CE, suggests that there are differences between the Northern and the Southern way of breath. The Southern variants seem not to have a developed system of regulating breathing or working on Qi. In his work on "Breathing in Taiji and other fighting arts", Smith analyses not only Taiji veterans and classics, but also known fighters out of his personal experience, and concludes that the kind of breathing which is most effective, be it for martial or for health purposes, is located between classic abdominal breathing and a slow, unconscious breathing, with scope for explosive exhalations of the kind typically used to accompany strikes in many martial arts styles.

The Blue Cliff Record is a collection of Chan Buddhist kōans originally compiled in Song China in 1125 CE, during the reign of Emperor Huizong, and then expanded into its present form by Chan master Yuanwu Keqin (1063–1135 CE; Japanese pronunciation: Engo).

The book includes Yuanwu's annotations and Commentary on 100 Verses on Old Cases, a compilation of 100 kōans collected by Xuedou Chongxian (980–1052 CE; Setcho). Xuedou selected 82 of these from The Jingde Record of the Transmission of the Lamp, with the remainder selected from the Yunmen Guanglu (Extensive Record of Yunmen Wenyan, 864–949 CE).

Yuanwu's successor, Dahui Zonggao (1089–1163 CE), wrote many letters to lay students teaching the practice of concentrating on koans during meditation, but Dahui did not explain and analyze koans. Oral tradition holds that Dahui noticed students engaged in too much intellectual discourse on koans, and then burned the wooden blocks used to print the Blue Cliff Record to "rescue disciples from delusion".

The text was reconstituted only in the early 14th Century CE by a layman, Zhang Mingyuan (Chō Mei-en). One of Zhang's sons became ill during this time, and others believed that it was an omen meaning that Zhang should not have re-released the book. However, an elder named Feng Zizhen comforted Zhang and encouraged him for his work.

Another key legend regards Dōgen (1200–1253 CE), who brought the Caodong school of Chan to

Japan as the Sōtō sect of Zen. After an extended visit to China for the purpose of studying Chan, on the night before his planned return to Japan, Dogen came across the Blue Cliff Record for the first time, and stayed up all night making a handwritten copy of the book. Given the size of the book, this story is most likely apocryphal; but Dogen is still credited with introducing the collection to Japan, where it had a wide circulation.

The Blue Cliff Record was a subtle and literary text, with wide-ranging philosophical implications, as opposed for example to the more straightforward nature of The Gateless Barrier.

The Gateless Barrier sometimes translated as The Gateless Gate, is a collection of 48 Chan (Zen) koans compiled in the early 13th Century CE by the Chinese Zen master Wumen Huikai; Japanese: *Mumon Ekai*; 1183–1260 CE). The title has a double meaning and can also be understood as **Wumen's Barrier**; the compiler's name, which literally means "No Gate", is the same as the title's first two characters. Wumen's preface indicates that the volume was published in 1228 CE. Each koan is accompanied by a Commentary and verse by Wumen. A classic edition includes a 49th case composed by Anwan (pen name for Cheng Ch'ing-Chih) in 1246 CE. Wu-liang Tsung-shou also supplemented the volume with a verse of four stanzas composed in 1230 CE about the three checkpoints of Zen master Huanglong. These three checkpoints of Huanglong should not be confused with Doushuai's Three Checkpoints found in Case 47.

Along with the *Blue Cliff Record* and the oral tradition of Hakuin Ekaku, *The Gateless Gate* is a central work much used in Rinzai School practice. Five of the koans in the work concern the sayings and doings of Zhaozhou; four concern Ummon.

The common theme of the koans of the Wumen Guan and of Wumen's comments is the inquiry and introspection of dualistic conceptualization. Each koan epitomizes one or more of the polarities of consciousness that act like an obstacle or wall to the insight. The student is challenged to transcend the polarity that the koan represents and demonstrate or show that transcendence to the Zen Teacher.

The text was originally prepared by Wumen as a record of his teaching during a Monastic training period held at *Longxiang* (Soaring Dragon) Monastery in the summer of 1228. Wumen selected the 48 koans and commented on and added a verse for each koan. His teachings were transcribed and after the training period were compiled into the collection called the Wumen Guan.

As was customary in China at the time, an edition might have additions of text inserted by a subsequent owner or publisher. The most well known version of the text is from the Japanese wood block edition made from the 1246 manuscript edition that contains the following sections.

- An untitled introduction by Xi Xiang, publisher of the 1228 CE edition, written in the self-deprecating style of Zen humor.
- An untitled dedication by Wumen to the Emperor and Empress. Works without such dedications were subject to Imperial censorship as being seditious.
- An untitled foreword by Wumen followed by a verse on the title.
- A table of contents with the title of each koan. However, the koans are unnumbered in both the table of contents and the body of the text and there are no page numbers in the text, so the table of contents is just the list of the koan's titles in order of appearance.
- The 48 koans presented in four parts consisting of (1) a title composed of four characters, (2) the body of the koan beginning with the name of the protagonist of the case, (3) a comment beginning

with the words "Wumen says", and a verse beginning with the words "The ode says".

- An untitled afterword by Wumen that ends with the words "The end of the volume the Gateless Checkpoint."
- An appendix believed to be written by Wumen titled "Zen Caveats" or "Zen Warnings"" consisting of twelve one-line aphorisms about Zen practice written in the style of Zen contrariness that points to not falling for either side of dualistic thinking. For example, Zen is known as the school of Buddhism that does not stand on written words and one caveat says, "Neglecting the written records with unrestrained ideas is falling into a deep pit."
- An appendix titled "Huanglong's Three Checkpoints" written by Wuliang Zongshou in the late spring of 1230 C.E.. Huanglong Huinan (J. Oryo Enan), 1002–1069 CE. was a Zen master who promulgated three questions as one-line koans: "Everyone exists by a particular cause of birth. What is your cause of birth?" "How is my hand like the hand of Buddha?" "How is my leg like the leg of a donkey?" Wulaing wrote four four-line stanzas (Sanskrit *gathas*). Each of the first three stanzas comments on one of Huanglong's three questions and the fourth stanza is a summation. Wulaing writes that he penned the four verses to thank and commemorate Wumen's recent stay at Ruiyan (Lucky Cliff) Monastery where Wumen was the visiting head Teacher for the training period.
- A short untitled addendum by Wuan written on the republishing of the work in the summer of 1245 C.E. Wuan called his brief addition the 49th case. It referred to Bodhidharma's famous Zen motto: "Not maintaining written words, but pointing directly to the human heart-mind to See one's own nature to become Buddha".
- An undated postscript by Menggong consisting of a very brief story of a military ambassador who used his Army as farmers to reclaim a wasteland and thus pacify the region. This appears to be a metaphor for the practice of Zen.
- An appendix by Anwan dated the beginning of summer 1246, presented in the same format as one of the 48 main koans and consisting of (1) an untitled introduction, (2) a title, "Younger Brother's 49th Standard Talk", (3) the body of the case, (4) a comment beginning with "Anwan says", and (5) a verse beginning with "The ode says", followed by Anwan's signature with the place and date of the writing.

Zen Caveats.

The Wumen Guan has an appendix titled "Zen Caveats" with one-line aphorisms dealing with Zen practice The word *zhēn* means "caveat", "warning", or "admonition", but it also has the meaning of "needle" or "probe" (as in acupuncture needles) and is sometimes translated as "Zen Needles". As with the main koans, each caveat challenges the Zen student's attachment to dualistic concepts, here those especially related to Zen practice.

Following the rules and protecting the regulations is binding oneself without rope.

Moving freely vertically and horizontally without obstruction is the way of outsiders and the nightmare Army.

To preserve the heart mind and to purify it by letting impurities settle to the bottom in quiescence is the perverted Zen of silent illumination.

Neglecting the written records with unrestrained ideas is falling into a deep pit.

To be awake and not ignorant is to wear chains and shoulder a cangue.

Thinking good and thinking evil are the halls of heaven and hell.
A view of Buddha and a view of Dharma are the two enclosing mountains of iron.
A person who perceives thoughts as they immediately arise is fiddling with spectral consciousness.
However, being on a high plateau practicing Samadhi is the stratagem of living in the house of ghosts.
To advance results in ignoring truth; to retreat results in contradicting the lineage.
Neither to advance nor to retreat is being a breathing corpse.
Just say, how will you walk?
You must work hard to live in the present and, to finish, all the more. I do not advise the unfortunate excess of continual suffering.

-97 AH 525 CE	Dhu Nuwas, South Arabian Jewish King; South Arabia becomes an Abyssinian Satrapy.

Tiantai or T'ien-t'ai is an East Asian Buddhist school of Mahayana that developed in sixth century China. The school emphasizes the *Lotus Sutra's* doctrine of the "One Vehicle" (*ekayana*) as well as Madhyamaka philosophy, particularly as articulated in the works of the fourth patriarch Zhiyi (538 – 597 CE). Brook Ziporyn states that Tiantai is "the earliest attempt at a thoroughgoing Sinitic reworking of the Indian Buddhist tradition." According to Paul Swanson, Tiantai Buddhism grew to become "one of the most influential Buddhist traditions in China and Japan."
The name of the school is derived from the fact that Zhiyi lived on Tiantai Mountain (Tiantai means "platform of the sky"), which then became a major center for the tradition. Zhiyi is also regarded as the first major figure to form an indigenous Chinese Buddhist system. Tiantai is sometimes also called "The Lotus School", after the central role of the *Lotus Sutra* in its teachings.
During the Sui Dynasty, the Tiantai school became one of the leading schools of Chinese Buddhism, with numerous large Temples supported by emperors and wealthy patrons. The school's influence waned and was revived again through the Tang Dynasty and also rose again during the Song Dynasty. Chinese Tiantai remains a living tradition to this day, being particularly strong in Hong Kong.
The Japanese Tendai school is also an influential tradition which branched off from Tiantai during the 9th Century CE and played a major role in the development of Japanese Buddhism. A Korean offshoot, the Cheontae school, was also established during the 12th Century CE. Furthermore, Tiantai (and its offshoots) were very influential in the development of other forms of East Asian Buddhism, such as Zen and Pure Land.
The Indian Buddhist philosopher Nāgārjuna is traditionally taken to be the first patriarch of the Tiantai school. Madhyamaka works associated with Nāgārjuna like the *Chung lun* (Taishō 1564) and the *Dà zhìdù lùn* (T. no. 1509) are important sources for the Tiantai school.
The sixth century dhyāna master Huiwen is traditionally considered to be the second patriarch of the Tiantai school. Huiwen studied the works of Nāgārjuna, and is said to have awakened to the profound meaning of Nāgārjuna's words: "All conditioned phenomena I speak of as empty, and are but false names which also indicate the mean."
Huiwen later transmitted his teachings to Chan master Nanyue Huisi (515-577 CE), who is traditionally figured as the third patriarch. During meditation, he is said to have realized the "Lotus Samādhi", indicating enlightenment and Buddhahood. He authored the *Ta Ch'eng Chih Kuan*.
Huisi then transmitted his teachings to Zhiyi (538-597 CE), traditionally figured as the fourth patriarch

of Tiantai, who is said to have practiced the Lotus Samādhi and to have become enlightened quickly. He authored many treatises such as explanations of the Buddhist texts, and especially systematic manuals of various lengths which explain and enumerate methods of Buddhist practice and meditation. The above lineage was proposed by Buddhists of later times and do not reflect the popularity of the Monks at that time.

Zhiyi

Scholars such as Paul Loren Swanson consider Zhiyi (538–597 CE) to have been the major founder of the Tiantai school as well as one of the greatest Chinese Buddhist philosophers. He was the first to systematize and popularize the complex synthesis of Tiantai doctrine as an original Chinese tradition.

Zhiyi analyzed and organized all the Āgamas and Mahayana Sutras into a system of five periods and eight types of teachings. For example, many elementary doctrines and bridging concepts had been taught early in the Buddha's advent when the vast majority of the people during his time were not yet ready to grasp the 'ultimate truth'. These Āgamas were an *upaya*, or skillful means – an example of the Buddha employing his boundless wisdom to lead those people towards the truth. Subsequent teachings delivered to more advanced followers thus represent a more complete and accurate picture of the Buddha's teachings, and did away with some of the philosophical 'crutches' introduced earlier. Zhiyi's classification culminated with the Lotus Sutra, which he held to be the supreme synthesis of Buddhist doctrine. The difference on Zhiyi's explanation to the *Golden Light Sutra* caused a debate during the Song Dynasty.

Zhiyi's Tiantai school received much imperial support during the Sui Dynasty, because of this, it was the largest Buddhist school at the beginning of the Tang and thus suffered because of its close relationship with the house of Sui.

Zhanran.

After Zhiyi, Tiantai was eclipsed for a time by newer schools such as the East Asian Yogācāra (*Fǎxiàng-zōng*), and Huayan schools, until the 6th patriarch Jingxi Zhanran (711-782 CE) revived the school and defended its doctrine against rival schools such as the Huayen and Faxiang. The debates between the Faxiang school and the Tiantai school concerning the notion of universal Buddhahood were particularly heated, with the Faxiang school asserting that different beings had different natures and therefore would reach different states of enlightenment, while the Tiantai school argued in favor of the Lotus Sutra teaching of Buddhahood for all beings. Zhanran's view of Buddha nature was expanded in his *Jingangpi* or "Diamond Scalpel," which is the 'locus classicus' of the doctrine of "the Buddha-nature of Insentient Beings." According to Shuman Chen, Zhanran:

> “Provides his rationale primarily from the perspective of the all-pervasive quality of Buddha-nature, which he considers synonymous with suchness. This rationale indicates that external tangible objects like Water, buildings, and flora, formless sounds and smells, and internal thoughts or ideas all possess Buddha-nature. This is because Sakyamuni Buddha and any other Buddha’s meritorious qualities in their practice leading to enlightenment and in the resultant realization do not reject anything, instead embracing all. In the Tiantai terminology, the Buddha and all beings mutually include, inter-pervade, and are identical to each other.”

Zhanran writes:

> "Every blade of grass, tree, pebble, and particle of dust is perfectly endowed with Buddha

> nature ...The practitioner of the perfect teaching, from beginning to end, knows that ultimate principle is nondual and that there are no objects apart from mind. Who then is sentient? What then is insentient? Within the assembly of the Lotus, there is no discrimination."

Modern era.

During the modern era, Tiantai Buddhism suffered through the same turmoil that befell all of Chinese Buddhism. The most influential figure in modern Tiantai, who carried the Tiantai lineage (specifically the Lingfeng lineage) from the late Qing into the 20th Century CE was Dixian. His student, the Monk Tanxu (1875 – 1963 CE), is known for having rebuilt various Temples during the Republican era (such as Zhanshan Temple in Qingdao) and for preserving the Tiantai lineage into the PRC era. During the Chinese Civil War, various dharma heirs of Dixian moved to Hong Kong, including Tanxu and Baojing. They helped establish the Tiantai tradition in Hong Kong, where it remains a strong living tradition today, being preserved by their dharma heirs.

Baojing's dharma heir, Jueguang, helped establish the Guanzong Temple in Hong Kong and transmitted the lineage to numerous Monks from Korea, Indonesia, Singapore, Taiwan and mainland China. Tanxuan's heir, Yongxing, founded Xifang Temple in Hong Kong as well as various Temples in Malaysia and the United States (as well as the Texas Buddhist association and its Jade Buddha Temple). Furthermore, other Monks from this lineage have recently helped to reintroduce the Tiantai tradition to mainland China, aiding in the reconstruction of Chinese Buddhism after the reform and opening up period.

The ancient Guoqing Temple at mount Tiantai, which had suffered from neglect and destruction, was renovated at the behest of Zhou Enlai. Guoqing Temple remains a place of pilgrimage for Japanese Tendai Buddhists.

The Tiantai school takes the *Lotus Sūtra* (*Saddharmapuṇḍarīka Sūtra*) as the main basis, the *Mahāprajñāpāramitāupadeśa* of Nāgārjuna as the guide, the *Mahāyāna Mahāparinirvāṇa Sūtra* as the support, and the *Pañcaviṃśatisāhasrikā Prajñāpāramitā Sūtra* (The Prajñāpāramitā Sūtra in 25,000 Lines) for methods of contemplation. The “Book of the Original Acts that Adorn the Bodhisattva,” (T. 24, No. 1485) is also a key text. Tiantai is often termed the ‘Four Sutras One Treatise School’ because of the strong influence of these texts on the tradition.

Apart from these, other classic Mahayana Sutras are also important in Tiantai. The *Avataṃsaka Sūtra* is also very highly regarded in Tiantai and it is seen as one of the subtlest and deepest Sutras and to belong to the class of "complete" teachings. The *Vimalakīrti Sūtra* is also seen as an important Sutra in Tiantai. Zhiyi wrote a Commentary on this Sutra, the *Wuimo yiji (*T1776).

Tiantai Treatises.

In addition to its doctrinal basis in Indian Buddhist texts, the Tiantai school also created its own meditation texts which emphasize the principles of śamatha and vipaśyanā. Of the Tiantai meditation treatises, Zhiyi's *Concise Śamatha-vipaśyanā*, *Mahā-śamatha-vipaśyanā*, and *Six Subtle Dharma Gates* are the most widely read in China. Rujun Wu identifies the work *Mohe Zhiguan* of Zhiyi as the seminal meditation text of the Tiantai school.

The Major Tiantai treatises studied in the tradition are the following works of Zhiyi:

- The Three Great Tiantai Treatises:
- The Mohe Zhiguan (The Great Calming and Contemplation)

- Read with Zhanran's Commentary: Zhiguan fuxing zhuan hongjue.
- The Fahua Xuanyi (The Profound Meaning of The Lotus Sutra).
- Read with Zhanran's Commentary: Fahua Xuanyi Shiqian.
- The Fahua Wenju (The Words and Phrases of The Lotus Sutra).
- Read with Zhanran's Commentary: Fahua Wenju Ji.
- The Five Lesser Tiantai Treatises:
- The Guanyin Pusa Pumenpin Xuanyi (The Profound Meaning of the Universal Gate of Avalokitesvara Bodhisattva Chapter).
  Read with the Zhili's Commentary: Guanyin Xuanyi Ji.
- The Guanyin Pusa Pumenpin Yishu (The Commentary on the Universal Gate of Avalokitesvara Bodhisattva Chapter).
  Read with Zhili's Commentary: Guanyin Yishu Ji.
- The *Jinguangming Jing Xuanyi* (The Profound Meaning of the Golden Light Sutra).
  Read with Zhili's Commentary: *Jinguangming Jing Xuanyi Shiyi Ji.*
- The *Jinguangming Jing Wenju* (The Words and Phrases of the Golden Light Sutra).
  Read with Zhili's Commentary: *Jinguangming Jing Wenju Ji*.
- The *Guan Wuliangshoufo Jingshu* (The Commentary on the Buddha of Immeasurable Life Sutra).
  Read with Zhili's Commentary:

David Chappell lists the most important Tiantai teachings as being The Threefold Truth and the corresponding Threefold Contemplation, The Fourfold Teachings, The Subtle Dharma, and The Non-conceivable Discernment (or the "Inconceivable Mind"). Brook Ziporyn writes that Tiantai's "rigorous theoretical edifice" uses "modes of argumentation and praxis that are derived squarely from Indian Buddhism" but applies these "in the service of ideals and metaphysical conclusions that are rooted deeply in the indigenous philosophical traditions."

The Threefold Truth.

The Tiantai school's main philosophical principle is The Threefold Truth (emptiness, existence, and the middle; *kong, jia, zhong*). According to Paul Swanson, this is the "central insight" around which the Tiantai system revolves. This view was developed by Zhiyi's reading of Nāgārjuna's Madhyamaka philosophy, especially its doctrine of two truths. The Threefold Truth comprises the following:

1 All Phenomena are empty (*śūnya, kong*) of any independent self-nature or essence (*svabhava*), this corresponds to the Mahayana concept of the "ultimate" or real (*paramārtha*) truth and emptiness (*shunyata*) which Zhiyi defines as "the sign of the true nature of reality."

2 Phenomena exist in a provisional manner, they can be said to conventionally arise through causes and conditions (i.e. dependent origination). This corresponds to the conventional or mundane truth (*saṁvṛti*) of the classic Mahayana two truths, which Zhiyi glosses as "the twelvefold conditioned co-arising of ignorance" and as "illusory existence".

3 The Middle truth (*zhong*): phenomena are *both* empty of existence and exist provisionally. According to Dan Lusthaus: "it is 'middle' because neither the provisional nor the empty truth about the table fully captures its reality. It is both provisional and empty, and simultaneously neither provisional nor empty. As Zhiyi put it, 'wondrous being is identical to true emptiness'." Swanson writes that this is "a simultaneous affirmation of both emptiness and conventional existence as aspects

of a single integrated reality." The middle truth for Zhiyi transcends all dualities and avoid all extremes, such as existence and non-existence, being and emptiness, mundane truth and real truth, or defilement and purity.

While the threefold truth can be explained conceptually in this way, for Zhiyi, the highest and most subtle meaning of the threefold truth is ultimately indescribable and beyond words. It is also fully integrated and inclusive of all the Buddhadharma and of all mundane and ultimate truths as well. According to Zhiyi, "the supreme truth of the middle path" is "the reality of non-duality", as well as "the enlightened perception of all Buddhas and bodhisattvas." Zhiyi also states that it is also called "the truth of one reality", as well as "emptiness" (*kong*), "Buddha-nature" (*fóxìng*), Thusness, *tathāgatagarbha*, and the *Dharmadhatu*.

According to Paul Swanson, this doctrine arose from the need to make explicit the relationship between the first and second truths of classical Indian Mahayana (an issue which also may have led to the development of Yogacara's "three natures"). Zhiyi developed his theory of a threefold truth by drawing on Nāgārjuna's *Mūlamadhyamakakārikā,* which explains the two truths as: "We State that whatever is dependent arising, that is emptiness. That is dependent upon convention. That itself is the middle path" (MMK, XXIV.18). Swanson states that this doctrine is a way of expressing three aspects of a single integrated reality.

Swanson also notes that various scholars have criticized Zhiyi for adding a third "truth", when no Indian author explains Madhyamaka this way. However, according to Swanson, the major point of Zhiyi's analysis is that reality is a single integrated truth (which may be explained with two or three aspects). As such, it is not a deviation from classical Madhyamaka according to Swanson. Swanson thinks that one of the main reasons for this development is that it was a useful device for undoing Chinese misunderstandings of the two truths (such as seeing them as referring to being and non-being, to two separate levels of reality or to an essential reality and its functions).

The Threefold Contemplation.

The Threefold Truth may be contemplated independently as the "three contemplations", an important theme in Zhiyi's *Mo ho chi kuan*. The threefold contemplation, also described as the threefold cessation and insight, consists of what Zhiyi calls a "graded contemplation":

1*Cessation as insight into the true essence of reality* - This consists in contemplating the emptiness of all phenomena and their lack of own being (*svabhava*).

2*Cessation as insight into expedient conditions* - This consists in contemplating the conventional existence of all things, i.e. dependent arising or as Zhiyi describes it "the non-emptiness of emptiness", which means that emptiness is not nothingness.

3*Cessation as an end to both discriminatory extremes* - A contemplation which is the simultaneous unity of both 1 and 2 and which is totally beyond conceptualization and thought.

There are different levels of subtlety of this threefold contemplation, the deepest of which is when all three aspects are contemplated as a simultaneously non-dual unity which according to Zhiyi is when all three aspects are "present in one thought" which is "beyond conceptual understanding". According to Chappell:

> The first contemplation involves moving from the world of provisionality to seeing its emptiness, which is a different process from the second contemplation in which we move beyond emptiness and back into an acceptance of the role of provisional existence. Only in

the third contemplation do we find the balance involving the previous two insights based on the Middle Path of the One Mind.

The Unity of the Dharmadhatu.

Since the three truths are one, and this truth is a single unity, Tiantai thinkers See the whole of reality is as being a single interpenetrating whole, one integrated unity. This holism is described in different ways, such as "the interinclusiveness of the ten realms" or "the interpenetrating unity of all aspects of reality". According to Swanson, in this view, "everything contains everything else, and the whole contains all things." Zhiyi illustrates this idea with the simile of the drunk man from the *Mahāparinirvāṇa Sūtra,* who perceives the sun as spinning around due to his condition, but in reality there is just one sun and this is confirmed by sober people. However, Zhiyi also points out that even this idea of "one truth" is just a concept, and as such it is ultimately inadequate, since "each and every truth is inexpressible" and "the one truth actually no truth".

According to Brook Ziporyn, the Tiantai school's holism is derived from an extremely important passage from the *Lotus Sutra* which states:

> Only a Buddha together with a Buddha knows the ultimate reality of all things: how they appear, what their natures are, what they're made of, what they are capable of, what they are doing, what their causes are, what their conditions are, what their effects are, what their consequences are, and the way in which all these factors from beginning to end are equally ultimate and are ultimately one and the same.

Ziporyn argues that this passage points at the idea that "that each particular aspect of the world as we See it and feel it is ultimately real, that each one is in fact the Absolute itself, the Buddha-nature, the final fact about the universe" and that "each thing, each appearance, each action" is "the ultimate reality "of" all other things." One of the ways this doctrine is explained is the idea of "Three Thousand Realms in a Single Thought Moment" or "The Presence of All Three Thousand Aspects of Existence as Each Moment of Experience". According to this teaching, the various realms of existence of Buddhist cosmology are all interconnected and interpenetrating. Furthermore, each of these states of existence can be experienced in one's own mind, and can therefore be seen as a kind of experience and a way of seeing the world, as well as a realm of rebirth. As Zhiyi writes:

> One thought [or mind] contains the ten dharma realms. Each dharma realm also contains the ten dharma realms [so there are] one hundred dharma realms. Each dharma realm contains thirty worlds; so one hundred dharma realms contain three thousand worlds. These three thousand worlds are contained in one thought.

According to Swanson, the main idea here is that "all reality is interpenetrating and inclusive, so that one short thought contains all of reality."

Even though reality is a unified whole, the Dharmadhatu can be explained in different ways according to Zhiyi (such as the two truths, and the threefold truth, and the ten realms). Two other schemas which Zhiyi employs are the Three Subtle Dharmas (sentient beings, Buddha and mind) and the Ten Suchnesses (which is drawn from the second chapter of the Lotus Sutra) to explain the various realms and how they are have the same nature of the threefold truth.

Since reality is unified in these ways, by contemplating one's mind and thought, one can contemplate the whole of reality and thus Buddhahood itself. Zhiyi explains this by commenting on a passage from the *Avatamsaka Sutra* which states that "if one disports one's mind in the dharmadhatu as if in space,

then one will know the objective realm of all Buddhas." According to Zhiyi:

> "The dharmadhatu is the middle. Space is emptiness. The mind and Buddhas are conventional existence. The three together are the objective realm of all Buddhas. This means that if one contemplates [the thoughts of] one's mind, one can become endowed with all Buddha-dharmas."

Zhiyi also calls the single reality "the inconceivable mind", which contains all three thousand dharmas and the threefold truth.

Tiantai teaching of non-duality also holds that there is a non-duality of good and evil, which also applies to happiness and suffering, Buddha and Mara (Death).

Buddhahood.

In his *Profound Meaning of the Lotus Sutra*, Zhiyi explains Buddhahood by means of three ways of understanding the causes for Buddhahood and three ways of understanding the result of Buddhahood. The three ways of understanding the causes (which are three ways of saying the same thing) are as follows:

- Each of the ten dharma realms contains the other nine realms.
- Therefore, the nine realms other than Buddhahood are integrated with Buddhahood. All possess the potential for Buddhahood.
- The ten realms are empty of inherent existence, and they are of the nature of the threefold truth.

The three ways of understanding the result, Buddhahood, are as follows:

- Buddhahood pervades the entire universe, as Swanson says "it is not a separate realm detached from our world of experience, but an integral and fundamental part of it."
- The Buddha attained Buddhahood incalculable aeons ago as it is said in the Lotus Sutra
- The Buddha manifests in many different forms for the benefit of all sentient beings.

Therefore, according to Zhiyi, the Buddha-realm is deeply integrated with all other aspects of reality. Zhiyi writes:

> How can there be any dharma distinct from the Buddha? There cannot. All of the hundred realms and thousand suchnesses are the objective realm of the Buddha.

Thus, Buddhahood is not detached from the rest of reality, but integrated with it. The difference is that a Buddha knows reality as it really is. As such, the three subtle dharmas (sentient beings, Buddhas and mind) are part interfused with each other and are part of a single whole. Zhiyi quotes the Avatamsaka Sutra which states that "the mind, the Buddha, and sentient beings are not distinct."

Buddha-nature.

Zhiyi's *Profound Meaning of the Lotus Sutra* also explains Buddha-nature through three parallel aspects:

- Buddha-nature as the conditional causes of Buddhahood - Swanson explains this ability to practice the Dharma as the "inherent potential and propensity for Buddhahood within all sentient beings which allows them to practice and build up the proper causes and conditions for attaining Buddhahood."
- Buddha-nature as the complete cause of Buddhahood - This is the inherent potential for wisdom in all sentient beings, this is the wisdom that can destroy delusion and reveal the true nature of reality. It is a presence of wisdom which just needs to be uncovered.

- Buddha-nature as the direct cause of Buddhahood - This means that all beings are endowed with "the reality of true thusness", i.e. they all "participate in the true nature of reality."

Non-dual Ethics.

This non-dual Tiantai teaching of the interfusion of all phenomena and experiences also holds that there is a non-duality of good and evil, which also applies to happiness and suffering, Buddha and Mara (the demon of Death). As noted by Ziporyn, the view that "each experience we have includes not only itself but also all other experiences of all other sentient beings at all times" is related to the idea that "Buddhahood inherently includes every form of evil, that these evils can never be destroyed, and that they do not need to be destroyed ("The evil inherent in the Buddha-nature," "Buddhahood does not cut off evil")." Ziporyn further explains this seemingly paradoxical doctrine as follows: "our joy also includes sorrow, our sorrow also includes joy; our evil includes good, our good includes evil; our delusion includes enlightenment, our enlightenment includes delusion."

The Subtle Dharma: One Reality, One Vehicle, many Skillful Means.

The Tiantai school's soteriology is based on the doctrine of the "One Vehicle" found in the *Lotus Sutra*. Tiantai sees all the various Buddhist teachings, scriptures and practices as being part of a single holistic vehicle (*yana*) leading to Buddhahood.

The discrepancies and seeming contradictions are only due to the fact that these various teachings are all "expedient means" (*upāya*) that are taught according to the different needs and capacities of sentient beings. According to Zhiyi, even though there are numerous Sutras with many varied teachings, the intent of the Buddha is to lead all sentient beings to Buddhahood. Similarly, just as there are different practices, there are different ways to describe the same unified reality (i.e. emptiness and the threefold truth). Thus, Zhiyi states in the *Fa hua hsuan i* "various terms name one ultimate reality. Only one ultimate reality is given many names." This ultimate reality is "one yet many, many yet one". It is many because there are diverse phenomena that arise and perish dependent on causes and conditions and it is one because all of this is equally empty.

Indeed, Zhiyi outlines four types of oneness: the oneness of the teachings (all teachings of the Buddha are non-contradictory and have one intent), the oneness of the practices (all lead to Buddhahood), the oneness of persons (all will attain Buddhahood), and the oneness of reality. According to Zhiyi, any text which is consistent with these concept teaches "the Subtle Dharma" (*miao-fa*).

Tiantai thought also provides a classificatory schema (*panjiao*) to explain how the different texts and teachings relate to each other. From the Tiantai point of view, the One Vehicle teaching of the Lotus is called a 'Round Teaching', which means that it encircles everything, and lacks any sharp edges or divisions. The Tiantai view is that the highest teaching is a holistic and all encompassing teaching which includes all Buddhist views and practices.

Classification of Teachings.

An extension of Tiantai's doctrine of the One Vehicle is its classification of the Buddha's teachings into the "Five Periods and Eight Teachings." This classification is usually attributed to Zhiyi, but is probably a later development. This classification of teachings was also done by other schools, such as the Fivefold Classification of the Huayan school.

Five Periods.

The Five Periods are five periods in the life of the Buddha in which, according to Tiantai exegetes, he delivered different teachings, aimed at different audiences with a different level of understanding. The

Five Periods are:

1 **The Avatamsaka Period.** For twenty-one days after his awakening, the Buddha delivered the *Avatamsaka Sutra,* one of the highest Sutras, but this was not widely understood.

2 **The Agama Period.** For twelve years, the Buddha preached the Agamas, including the preparatory teachings of the Four Noble Truths and dependent origination.

3 **The Vaipulya Period.** For eight years, the Buddha delivered the Mahāyāna or *Vaipūlya* (expanded) teachings, such as the *Vimalakirti Sutra*, the *Śrīmālādevī Sūtra*, the *Suvarnaprabhasa Sutra* and other Mahāyāna Sutras.

4 **The Prajña Period.** For twenty-two years, the Buddha taught the Mahāyāna *Prajñaparamita-Sutras*.

5 **The Lotus and Nirvana Period**. In the last eight years, the Buddha preached the doctrine of the One Buddha Vehicle, and delivered the *Lotus Sutra* and the *Nirvana Sutra* just before his death.

Eight Teachings.

The Eight Teachings are a classification of different types of Buddhist teaching. They consist of the Fourfold Teaching, and the Fourfold Method:

The Fourfold Teachings are called teachings because they are "that which discloses the principle and converts beings" according to Zhiyi. They are:

1 *Tripitaka Teaching*: the Sutra, Vinaya and Abhidharma, in which the basic teachings are explained. According to David Chappell, the main elements of this teaching is "the thirty seven conditions for enlightenment, austerity, precepts, intellectual analysis of emptiness, the Six Perfections, and meditation" and the main view is the "arising-and-perishing among the ten realms of existence."

2 *Shared Teaching*: the teaching of emptiness, which is shared by Mahayana and Hinayana. This corresponds to the first of the three contemplations and the practices of the ten stages of the bodhisattva that are shared with the Hinayana.

3 *Distinctive Teaching*: the teachings of the Bodhisattva path. This corresponds to the second of the three contemplations. It "involves practices summarized by Chih-i into Fifty two Stages of a Bodhisattva" according to Chappell.

4 *Complete Teaching* - the complete and perfect teaching, which is beyond words and concepts. It can be found in the *Lotus Sutra* and the *Avatamsaka Sutra.* This corresponds to the third of the three contemplations. According to Chappell, "the Complete Teaching moves beyond stages to See the identity and interpenetration of all the various practices, ideas, and values based on Suchness, Buddha-nature, and the Inconceivable Perceptual Process. Nevertheless, it also has its own set of unique practices such as the Five Repentances."

The Fourfold Method:

1 *Gradual Teaching*, a method for those with medium or inferior abilities that advances towards Buddhahood step by step

2 *Sudden Teaching*, the Distinctive Teachings and the Complete Teaching for those with superior abilities

3 *Secret Teaching*, teachings which are transmitted without the recipient being aware of it

4 *Variable Teaching*, a method with no fixed teaching, but various teachings for various persons and circumstances

In the *Ssu chiao i*, Zhiyi states that Four Teachings are based on the Three Truths and Three Contemplations:

> The Four Teachings explained here arise from the threefold contemplations which were discussed above. They (i.e., the Four Teachings), in turn, actualize the threefold contemplations. First, the contemplation for entering emptiness from provisional existence includes two different methods of entering emptiness, analytical and experiential, which are clumsy and skillful (methods of entering emptiness, respectively). Because one can enter emptiness through the analysis of provisional existence, there arises the Tripitaka Teaching. Because one can enter emptiness through experiencing provisional existence (as empty), there arises the Shared Teaching. From within the second (contemplation) for entering provisional existence from emptiness, there arises the Distinct Teaching. From the third correct contemplation of the Middle Way in one mind, there arises the Complete Teaching.

The Four Siddhanta.

Another way that Tiantai thinkers like Zhiyi classify the Buddhist teachings is through the four Siddhantas, which are four principles that the Buddha used to teach the Dharma derived from the *Da zhidu lun*. According to David W. Chappell, the four Siddhantas are:

> (1) First of all, the Buddha used ordinary or mundane modes of expression, (2) then he individualized his teaching and adapted it to the capacities of his listeners, (3) he further altered it in order to respond to and diagnose the spiritual defects of his hearers, and (4) finally all his teaching was based on the perfect and highest wisdom. The first three are conditioned and finite, whereas the last is inconceivable and ineffable.

According to Chappell, the main idea of the Tiantai understanding of the Buddha's method of teaching is the "receptivity-and-response appropriate to a person's capacities", or "communication based on receptivity-and response". According to Chappell this means that "not only the form of the teaching, but also the quest for enlightenment (bodhicitta) arises during an interaction involving a response to the capacities and needs of a person.

Meditation-practe.

According to Charles Luk, in China it has been traditionally held that the meditation methods of the Tiantai are the most systematic and comprehensive of all. Tiantai emphasizes śamatha and vipaśyanā meditation.

Regarding the functions of śamatha and vipaśyanā in meditation, Zhiyi writes in his work *Concise Śamatha-vipaśyanā*:

> The attainment of Nirvāṇa is realizable by many methods whose essentials do not go beyond the practice of śamatha and vipaśyanā. Śamatha is the first step to untie all bonds and vipaśyanā is essential to root out delusion. Śamatha provides nourishment for the preservation of the knowing mind, and vipaśyanā is the skillful art of promoting spiritual understanding. Śamatha is the unsurpassed cause of samādhi, while vipaśyanā begets wisdom.

In Zhiyi's magnum opus, the "Great Samatha-Vipasyana", he outlined his meditation system as consisting of 25 preparatory practices, four kinds of Samadhi and ten modes of contemplation. Zhiyi saw the four samadhis as the main pillar of Tiantai meditation practice. Zhiyi writes:

> Now if you wish to ascend to the stage of wondrous realization, you will not be able to reach it unless you practice. But if you become skilled at stirring and agitating [the raw milk], then the essence of ghee may be obtained. The Lotus Sutra says, "I also See the sons of Buddha cultivating all manner of practices in order to seek the path to Buddhahood." There are many methods of practice, but we may summarize them under four sorts: (I) constantly sitting, (2) constantly walking, (3) part walking part sitting, and (4) neither walking nor sitting. By referring to them collectively as "samadhis," we mean [that one thereby] attunes, rectifies, and stabilizes [the mind]. The Ta-[chih-tu]lun ("Great [Perfection of Wisdom] Treatise") says, "Skillfully to fix the mind on one spot and abide there without shifting-that is called Samadhi." The Dharmadhatu is a "single spot," and through true discernment you can abide there and never stray from it. These four types of activity constitute the supporting condition [for meditation]. By discerning the mind and resorting to the supporting condition [of the four activities], one attunes and rectifies [the mind]. For this reason we call them samadhis."

The Tiantai school also places a great emphasis on Mindfulness of Breathing (Skt. *ānāpānasmṛti*) in accordance with the principles of śamatha and vipaśyanā. Zhiyi classifies breathing into four main categories: Panting, Unhurried breathing, Deep and quiet breathing, and Stillness or rest. Zhiyi holds that the first three kinds of breathing are incorrect, while the fourth is correct, and that the breathing should reach stillness and rest.

Influence.

David Chappell writes that although the Tiantai school, "has the reputation of being...the most comprehensive and diversified school of Chinese Buddhism, it is almost unknown in the West" despite having a "religious framework that seemed suited to adapt to other cultures, to evolve new practices, and to universalize Buddhism". He attributes this failure of expansion to the school having "narrowed its practice to a small number of rituals" and because it has "neglected the intellectual breadth and subtlety of its founder".

538 CE	Buddhism enters Japan from Korea.
-64 – 29 CE 558 – 650 CE	Turkish Mongolian Avars formed an Empire from the Volga to the Hungarian plains.
-57 AH 565 CE	Justinian the Great died. bringing to end 38 years of rule as leader of the Byzantine Empire. Under his stewardship, the Empire expanded to include all of North Africa and parts of the Middle East as well as Italy and Greece. Under Justinian, the first comprehensive compilation of Roman Law was published.
-54 AH 568 CE	**Birth: Hazrāt Salman Farsi رضي الله وَتَعَالٰى عنه.** **He came from a highly respected Zoroastrian family from a town near Isfahan. One day while passing by a church, he was attracted by the voices of men praying. Drawn by their worship, he ventured in and found it better than the religion of his upbringing. On learning that the religion originated in Syria, he left home, against his Father's wishes, went to Syria and associated himself with a succession of Christian Anchorites.**

-52 AH 570 CE	Ma‘rib Dam breaks for the third time (in Yemen); final disintegration of Ancient South Arabian Civilization. Yemen is one of the oldest centers of Civilization in the Near East. Its relatively fertile land and adequate rainfall in a moister climate helped sustain a stable population, a feature recognized by the ancient Greek geographer Ptolemy, who described Yemen as *Eudaimon Arabia* (better known in its Latin translation, *Arabia Felix*) meaning *Fortunate Arabia* or *Happy Arabia*. Between the 8th Century BCE and the 6th Century CE, it was dominated by six main states which rivaled each other, or were allied with each other and controlled the lucrative spice trade. According to some hypotheses, based on the accounts given by Medieval Muslim Arab historians, in the 3rd Millennium BCE the Semites of the Southern Arabian peninsula united under the leadership of Qahṭān. The Qahṭānites began building simple earth dams and canals in the Marib area in the Sayhad desert. This area would later become the site of the Dam of Marib. A trade route began to flourish along the Red Sea coasts of Tihāmah. This period witnessed the reign of the legendary Queen of Sheba mentioned in the Bible, and called Bilqīs or Balkis by Muslim scholars. At the end of this period, in the 9th century BCE, an alphabet was introduced, this now meant that South Arabian history could be written down. It is not yet possible to specify with any certainty when the great South Arabian Kingdoms appeared, estimates range (within the framework of the long chronology) from the 12th until the 8th Century BCE. Kingdom of Saba (12th Century BCE – 275 CE), Sabaeans. Kingdom of Hadhramaut (8th Century BCE – 300 CE). Kingdom of Awsan (800 BCE – 500 BCE). Kingdom of Qataban (4th Century BCE – 200 CE). Kingdom of Ma'in (8th Century BCE – 100 BCE), Minaeans. Himyarite Kingdom (2nd century BCE – 525 CE). Kingdom of Aksum (520 – 570 CE). Sassanid Empire (570–630 CE).
-52 AH; 570 CE	**Birth of The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ, Holy Prophet Hazrāt Syedna Mohammad Imam Al Ambia صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **Huzur Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم,was fostered by 'Da'e'e' (Foster Mother) Halima رضي الله وَتَعَالَىٰ عنها.When He, صلى الله وَتَعَالَىٰ عليه و آله وسلم reached the age of 6, His صلى الله وَتَعَالَىٰ عليه و آله وسلم Honorable Mother, Hazrāt Aamina رضي الله وَتَعَالَىٰ عنها passed away from this World, in 576 CE.** **When He, صلى الله وَتَعَالَىٰ عليه و آله وسلم reached the age of 8, His Grandfather, Hazrāt Abdul Muttalib passed away from this World in 578 CE. When He صلى الله وَتَعَالَىٰ عليه و آله وسلم reached the age of 25 in 595 CE, he Married Hazrāt e Khadija tul Kubrah رضي الله وَتَعَالَىٰ عنها. When He صلى الله وَتَعَالَىٰ عليه و آله وسلم reached the age of 30 in 600 CE, he earned his living as a Trader and got the**

	Title 'As Siddiq' (The True; The Sincere) and 'Al Amin' (The Trustworthy One) from his Tribesmen. When He صلی اللہ وَتَعَالیٰ علیہ و آلہ وسلم attained the age of 35 in 605 CE, he got the title, 'Hakim e Saalis' from all Tribes of Mecca. In the same year, the Quraysh Tribe was renovating the House of Allah سُبْحَانَہُ وَتَعَالیٰ, the Ka'aba. They disputed among themselves as to who should put the sacred 'Hajar ul Aswad' (Black Stone) in its place. They finally came to an agreement that the most trustworthy person should replace it, and that person was the Prophet Huzur صلی اللہ وَتَعَالیٰ علیہ و آلہ وسلم.
-50 AH 572 CE	Leovigild, King of Visigoths set off to reinvigorate the Empire. He extended dominance to all parts of the Iberia.
-45 AH 577 CE	The Battle of Deorham in Southwestern England, Saxons defeat the Welsh. This victory virtually completed the Saxon conquest of England.
580 – 651 CE	**East Mountain Teaching** ("East Mountain Dharma Gate") denotes the teachings of the Fourth Ancestor Dayi Daoxin, his student and heir the Fifth Ancestor Daman Hongren, and their students and lineage of Chan Buddhism. *East Mountain Teaching* gets its name from the East Mountain Temple on the "Twin Peaks". The East Mountain Temple was on the easternmost peak of the two. Its modern name is Wuzu Temple. The two most famous disciples of Hongren, Huineng and Yuquan Shenxiu, both continued the East Mountain teaching. The East Mountain School was established by Daoxin at East Mountain Temple on Potou (Broken Head) Mountain, which was later renamed Shuangfeng (Twin Peaks). Daoxin taught there for 30 years. He established the first Monastic home for "Bodhidharma's Zen". The tradition holds that Hongren (601–674 CE) left home at an early age (between seven and fourteen) and lived at East Mountain Temple on Twin Peaks, where Daoxin was the Abbot. > Upon Daoxin's death [in 651 CE]. at the age of seventy-two, Hongren assumed the Abbacy. He then moved East Mountain Temple approximately ten Kilometers East to the flanks of Mt. Pingmu. Soon, Hongren's fame eclipsed that of his Teacher. The East Mountain community was a specialized meditation training Center. The establishment of a community in one location was a change from the wandering lives of Bodhidharma and Huike and their followers. It fit better into Chinese society, which highly valued community-oriented behavior over solitary practice. An important aspect of the East Mountain Teachings was its non-reliance on a single Sutra or a single set of Sutras for its doctrinal foundation as was done by most of the other Buddhist sects of the time. The East Mountain School incorporated both the *Laṅkāvatāra Sūtra* and the *Mahaprajnaparamita Sutras*. The view of the mind in the *Awakening of Faith in the Mahayana* also had a

significant import on the doctrinal development of the East Mountain Teaching:

> In the words of the Awakening of Faith — which summarizes the essentials of Mahayana — self and world, mind and suchness, are integrally one. Everything is a carrier of that a priori enlightenment; all incipient enlightenment is predicated on it. The mystery of existence is, then, not, "How may we overcome alienation?" The challenge is, rather, "Why do we think we are lost in the first place?"

Meditation.

There were three main meditation techniques taught by this school. One was a meditation on śūnyatā "emptiness" in which one contemplates all Dharmas of body and mind as empty. Another practice was the contemplation of some 'ultimate principle', this was associated with the 'one-practice Samadhi' and in some texts such as the *Lengqie shizi ji* is achieved by meditating on a single Buddha. The third technique was the practice of concentrating the mind on one thing (*guan yi wu*) until the mind becomes fixed in Samadhi. The goal of all of these practices was to not be hindered by the stream of thoughts which clouds the mind and allow the practitioner to gain insight into the pure, radiant consciousness in everyone.

Maintaining the One.

According to John R. McRae the "first explicit statement of the sudden and direct approach that was to become the hallmark of Ch'an religious practice" first appears in a Chinese text named the *Ju-tao an-hsin yao-fang-pien fa-men* (JTFM, Instructions on essential expedients for calming the mind and accessing the path), itself a part of the *Leng Ch'ieh Shih TZu Chi* (Records of the Masters of the Lankavatara). The Records of the Masters of the Lankavatara is associated with the early Chan tradition known as the "**East Mountain School**" and has been dated to around 713 CE.

This method is named "Maintaining the one without wavering". According to McRae:

> ...the practical explanation of "maintaining the One without wavering" is that one is simply to contemplate every aspect of one's mental and physical existence, focusing on each individual component with unswerving attention until one realizes its essential emptiness or non-substantiality. The interesting aspect of this regimen is, paradoxically, its apparent conventionality. Although further examination will reveal significant differences between this and traditional Buddhist meditation practice, the description given so far would apply equally well to the most basic of Mahayana techniques: the insight-oriented contemplation of the non-substantiality of the body. Although this type of contemplation is the common property of virtually all schools of Mahayana Buddhism, its presentation here differs in at least two ways from that found in more traditional texts.

	First, no preparatory requirements, no moral prerequisites or preliminary exercises are given. Instead, one moves directly into the practice of contemplation. Second, the technique of "maintaining the One without wavering" is in itself completely without steps or gradations. One concentrates, understands, and is enlightened, all in one undifferentiated practice. McRae further notes that the JTFM makes allowance for both sudden apperception of the Buddha Nature and gradual improvement in the brightness and purity of the concentrated mind...the JTFM actually allows for a number of alternative situations: One may achieve "bright purity" of mind either with or without undertaking the extended practice of "viewing the mind." One may also achieve enlightenment either solely through one's own efforts or, conversely, with the aid of a Teacher's instruction. The point of these alternatives is that a true Teacher must be able to understand which students are best suited for which approach and to teach them differently on the basis of that understanding. **Fourth Patriarch Daoxin.** Daoxin is credited with several important innovations that led directly to the ability of Chan to become a popular religion. Among his most important contributions were: 1 The Unification of Chan practice with acceptance of the Buddhist precepts, 2 The unification of the teachings of the *Laṅkāvatāra Sūtra* with those of the Mahaprajnaparamita Sutras, which includes the well-known Heart Sutra and *Diamond Sutra*, 3 The incorporation of chanting, including chanting the name of Buddha, into Chan practice.
-41 AH 581 CE	In China the end of the Han Dynasty (206 BCE – 220 CE) was a dark period. Rebellions and internecine strife devastated the flourishing central regions of the Han Empire; towns lay in ruins, the fields were empty and trade routes ceased to operate. In 220 a new Dynasty, the Wei, took power. During its rule the processes of disintegration continued apace and a mere 45 years later another Dynasty, the Chin, was established. A short period of unity was followed by fresh rebellions, internecine wars and the movement of northern and northwestern nomads, proto-Turkic, Tungusic and tribes of Tibetan-Chiang stock, who had been fighting among themselves for years. Separate states were formed in the north and south of China. Sui Dynasty Reunites China- After nearly four Centuries of internal divisions and strife, China was reunited under the leadership of Yang Jian. A member of a respected aristocratic family, Yang Jian founded the Sui Dynasty. Yang Jian used Buddhism to help unite the kingdom: four Centuries of rebellion and division

	gave way to a period of unity and centralization. Strong measures were taken to set up a bureaucratic type of government and major building works were initiated. The Sui emperors started wars on the borders of the Empire but obtained few successes. In comparison with the advanced consolidation of the Han period, the State's territory during all the following periods (including that of the Sui) was significantly smaller. China's influence in Central Asia declined gradually, leaving few traces; trade routes also declined and cultural ties were weakened.
-25 AH 595 CE	End of the Lakhmid Dynasty, which had served the Persians as a Frontier Guard in the City of Hira and client State against the Byzantine Empire's Arab proxies, the Ghassanids.
-22 AH 598 CE	Pope Greogory Obtains 30 Year Truce with Lombard's, insuring the independence of Rome. He controlled Civil affairs of Rome and expanded the power of the Church.
-23 AH 599 CE	**Birth of Hazrāt Imam al A'ima, Ali al Murtaza كرم الله وَتَعَالَىٰ وجهو.** **Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو , Son of Abu Talib, the first of the Imams of the Believers, the Truthful One and the Trusted One, Blessings on him and his Pure Family, he was the Paternal Cousin of the Apostle صلى الله وَتَعَالَى عليه و آله وسلم of Allah سُبْحَانَهُ وَتَعَالَى.** **He was born in the Kaaba in Mecca, on Friday, the thirteenth day of the Month of Rajab. Nobody before, or after, him has ever been born in the House of Allah سُبْحَانَهُ وَتَعَالَىٰ.**
7th c CE 7th c CE	**Christian Mystics.** • Isaac of Nineveh. • Anastasius Sinaita.
7th to 8th Century CE	Vajrayana Buddhism established in Tibet. **Vajrayāna** along with *Mantrayāna*, *Guhyamantrayāna*, *Tantrayāna*, *Tantric Buddhism* and *Esoteric Buddhism* are names referring to Buddhist traditions associated with Tantra and "Secret Mantra", which developed in the medieval Indian Subcontinent and spread to Tibet, East Asia, Mongolia and other Himalayan States. Vajrayāna practices are connected to specific lineages in Buddhism, through the teachings of lineage holders. Others might generally refer to texts as the Buddhist Tantras. It includes practices that make use of Mantras, Dharanis, mudras, mandalas and the visualization of deities and Buddhas. Traditional Vajrayāna sources claim that the Tantras and the lineage of Vajrayāna was taught by the Buddha Shakyamuni and other figures such as the Bodhisattva Vajrapani and Padmasambhava. Contemporary historians of Buddhist studies meanwhile argue that this movement dates to the Tantric era of medieval India (c. 5th Century CE onwards).

According to Vajrayāna scriptures, the term *Vajrayāna* refers to one of three vehicles or routes to enlightenment, the other two being the Śrāvakayāna (also known pejoratively as the Hīnayāna) and Mahāyāna (a.k.a Pāramitāyāna).

There are several Buddhist Tantric traditions that are currently practiced, including Indo-Tibetan Buddhism, Shingon Buddhism and Newar Buddhism.

The vajra is a mythical weapon associated with Indra which was said to be indestructible and unbreakable (like a diamond) and extremely powerful (like thunder). Thus, the term is variously translated as Diamond Vehicle, Thunderbolt Vehicle, Indestructible Vehicle and so on.

Chinese Esoteric Buddhism it is generally known by various terms such as *Zhēnyán* (literally "true word", referring to mantra), *Tángmì* or *Hanmì* ("Tang Esotericism" or "Han Esotericism"), *Mìzōng* ("Esoteric Sect") or *Mìjiao* (Esoteric Teaching). The Chinese term *Mì* ("secret, esoteric") is a translation of the Sanskrit term *Guhya* ("secret, hidden, profound, abstruse").

In Japan Buddhist esotericism is known as Mikkyō ("Secret Teachings") or by the term Shingon (a Japanese rendering of *Zhēnyán*), which also refers to a specific school of *Shingon-shū.*

Mahasiddhas and the Tantric Movement.

Tantric Buddhism is associated with groups of wandering yogis called Mahasiddhas in medieval India. According to Robert Thurman, these Tantric figures thrived during the latter half of the first Millennium CE. According to Reynolds (2007 CE), the Mahasiddhas date to the Medieval Period in North India and used methods that were radically different than those used in Buddhist Monasteries, including practicing in charnel grounds.

Since the practice of Tantra focuses on the transformation of poisons into wisdom, the yogic circles came together in *Tantric feasts*, often in sacred sites (*pitha*) and places (*ksetra*) which included dancing, singing, consort practices and the ingestion of taboo substances like alcohol, urine, and meat. At least two of the Mahasiddhas cited in the Buddhist literature are comparable with the Shaiva Nath Saints (Gorakshanath and Matsyendranath) who practiced Hatha Yoga.

According to Schumann, a movement called *Sahaja-siddhi* developed in the 8th Century CE in Bengal. It was dominated by long-haired, wandering Mahasiddhas who openly challenged and ridiculed the Buddhist establishment. The Mahasiddhas pursued *siddhis*, magical powers such as flight and extrasensory perception as well as spiritual liberation.

Ronald M. Davidson states that,

> "Buddhist Siddhas demonstrated the appropriation of an older sociological form—the independent sage/ magician, who lived in a liminal zone on the borders between fields and forests. Their rites involved the conjunction of sexual practices and Buddhist mandala visualization with ritual accouterments made from parts of the human

body, so that control may be exercised over the forces hindering the natural abilities of the Siddha to manipulate the cosmos at will. At their most extreme, Siddhas also represented a defensive position within the Buddhist tradition, adopted and sustained for the purpose of aggressive engagement with the medieval culture of public violence. They reinforced their reputations for personal sanctity with rumors of the magical manipulation of various flavors of demonic females (dakini, yaksi, yogini), cemetery ghouls (vetala), and other things that go bump in the night. Operating on the margins of both Monasteries and polite society, some adopted the behaviors associated with ghosts (preta, pisaca), not only as a religious praxis but also as an extension of their implied threats."

Buddhist Tantras

Many of the elements found in Buddhist Tantric literature are not wholly new. Earlier Mahāyāna Sutras already contained some elements which are emphasized in the Tantras, such as Mantras and dharani. The use of protective verses or phrases actually dates back to the Vedic period and can be seen in the early Buddhist texts, where they are termed *paritta*. The practice of visualization of Buddhas such as Amitābha is also seen in pre-Tantric texts like the Longer *Sukhāvatīvyūha Sūtra*.

There are other Mahāyāna Sutras which contain "proto-Tantric" material such as the *Gandavyuha* and the *Dasabhumika* which might have served as a central source of visual imagery for Tantric texts. Later Mahāyāna texts like the *Kāraṇḍavyūha Sūtra* (c. 4th-5th century CE) expound the use of Mantras such as Om mani padme hum, associated with vastly powerful beings like Avalokiteshvara. The popular Heart Sutra also includes a mantra.

Vajrayāna Buddhists developed a large corpus of texts called the Buddhist Tantras, some of which can be traced to at least the 7th Century CE but might be older. The dating of the Tantras is "a difficult, indeed an impossible task" according to David Snellgrove.

Some of the earliest of these texts, Kriya Tantras such as the *Mañjuśrī-mūla-kalpa* (c. 6th Century CE), teach the use of Mantras and Dharanis for mostly worldly ends including curing illness, controlling the weather and generating wealth. The *Tattvasaṃgraha Tantra* (*Compendium of Principles*), classed as a "Yoga Tantra", is one of the first Buddhist Tantras which focuses on liberation as opposed to worldly goals. In another early Tantra, the *Vajrasekhara* (Vajra Peak), the influential schema of the five Buddha families is developed. Other early Tantras include the *Mahāvairocana Abhisaṃbodhi* and the *Guhyasamāja* (Gathering of Secrets).

The Guhyasamāja is a Mahayoga class of Tantra, which features forms of ritual practice considered "left-hand" (*vamachara*) such as the use of taboo substances like alcohol, consort practices, and charnel ground practices which evoke

wrathful deities. Ryujun Tajima divides the Tantras into those which were "a development of Mahāyānist thought" and those "formed in a rather popular mold toward the end of the 8th Century CE and declining into the esoterism of the left", this "left esoterism" mainly refers to the Yogini Tantras and later works associated with wandering yogis. This practice survives in Tibetan Buddhism, but it is rare for this to be done with an actual person. It is more common for a yogi or yogini to use an imagined consort (a Buddhist Tantric deity, i.e. a yidam).

These later Tantras such as the *Hevajra Tantra* and the *Chakrasamvara* are classed as "Yogini Tantras" and represent the final form of development of Indian Buddhist Tantras in the 9th and 10th Centuries CE. The *Kalachakra Tantra* developed in the 10th Century CE. It is farthest removed from the earlier Buddhist traditions, and incorporates concepts of messianism and astrology not present elsewhere in Buddhist literature.

According to Ronald M. Davidson, the rise of Tantric Buddhism was a response to the feudal structure of Indian society in the early medieval period (ca. 500-1200 CE) which saw Kings being divinized as manifestations of gods. Likewise, Tantric yogis reconfigured their practice through the metaphor of being consecrated (*abhiśeka*) as the overlord (*rājādhirāja*) of a mandala Palace of divine vassals, an Imperial metaphor symbolizing Kingly fortresses and their political power.

Relationship to Shaivism.

The question of the origins of early Vajrayāna has been taken up by various scholars. David Seyfort Ruegg has suggested that Buddhist Tantra employed various elements of a “pan-Indian religious substrate” which is not specifically Buddhist, Shaiva or Vaishnava.

According to Alexis Sanderson, various classes of Vajrayāna literature developed as a result of royal courts sponsoring both Buddhism and Shaivism. The relationship between the two systems can be seen in texts like the *Mañjusrimulakalpa*, which later came to be classified under Kriya Tantra, and states that Mantras taught in the Shaiva, Garuda and Vaishnava Tantras will be effective if applied by Buddhists since they were all taught originally by Manjushri.

Alexis Sanderson notes that the Vajrayāna Yogini Tantras draw extensively from the material also present in Shaiva Bhairava Tantras classified as *Vidyapitha*. Sanderson's comparison of them shows similarity in "ritual procedures, style of observance, deities, Mantras, mandalas, ritual dress, Kapalika accouterments like skull bowls, specialized terminology, secret gestures, and secret jargons. There is even direct borrowing of passages from Shaiva texts." Sanderson gives numerous examples such as the *Guhyasiddhi* of Padmavajra, a work associated with the Guhyasamaja tradition, which prescribes acting as a Shaiva guru and initiating members into Saiva Siddhanta scriptures and mandalas. Sanderson claims that the Samvara Tantra texts adopted the pitha list from the Shaiva

text *Tantrasadbhava*, introducing a copying error where a deity was mistaken for a place.

Ronald M. Davidson meanwhile, argues that Sanderson's claims for direct influence from Shaiva *Vidyapitha* texts are problematic because "the chronology of the *Vidyapitha* Tantras is by no means so well established" and that "the available evidence suggests that received Saiva Tantras come into evidence sometime in the 9th to 10th Centuries CE with their affirmation by scholars like Abhinavagupta (c. 1000 CE)" Davidson also notes that the list of pithas or sacred places "are certainly not particularly Buddhist, nor are they uniquely Kapalika venues, despite their presence in lists employed by both traditions." Davidson further adds that like the Buddhists, the Shaiva tradition was also involved in the appropriation of Hindu and non-Hindu deities, texts and traditions, an example being "village or tribal divinities like Tumburu".

Davidson adds that Buddhists and Kapalikas as well as other ascetics (possibly Pasupatas) mingled and discussed their paths at various pilgrimage places and that there were conversions between the different groups. Thus he concludes:

> The Buddhist-Kapalika connection is more complex than a simple process of religious imitation and textual appropriation. There can be no question that the Buddhist Tantras were heavily influenced by Kapalika and other Saiva movements, but the influence was apparently mutual. Perhaps a more nuanced model would be that the various lines of transmission were locally flourishing and that in some areas they interacted, while in others they maintained concerted hostility. Thus the influence was both sustained and reciprocal, even in those places where Buddhist and Kapalika Siddhas were in extreme antagonism.

Davidson also argues for the influence of non-brahmanical and outcaste tribal religions and their feminine deities (such as Parnasabari and Janguli).

Traditional Legends.

According to several Buddhist Tantras as well as traditional Tibetan Buddhist sources, the Tantras and the Vajrayana was taught by the Buddha Shakyamuni, but only to some individuals. There are several stories and versions of how the Tantras were disseminated. The *Jñana Tilaka Tantra*, for example, has the Buddha State that the Tantras will be explained by the Bodhisattva Vajrapani. One of the most famous legends is that of king Indrabhuti (also known as King Ja) of Oddiyana (a figure related to Vajrapani, in some cases said to be an emanation of him).

Other accounts attribute the revelation of Buddhist Tantras to Padmasambhava, claiming that he was an emanation of Amitaba and Avaloketishvara and that his arrival was predicted by the Buddha. Some accounts also maintain Padmasambhava is a direct reincarnation of Buddha Shakyamuni.

Philosophical Background.

According to Louis de La Vallée-Poussin and Alex Wayman, the philosophical view of the Vajrayana is based on Mahayana Buddhist philosophy, mainly the Madhyamaka and Yogacara schools. The major difference seen by Vajrayana thinkers is the superiority of Tantric methods, which provide a faster vehicle to liberation and contain many more skillful means (*upaya*).

The importance of the theory of emptiness is central to the Tantric Buddhist view and practice. The Buddhist emptiness view sees the world as being fluid, without an ontological foundation or inherent existence, but ultimately a fabric of constructions. Because of this, Tantric practice such as self-visualization as the deity is seen as being no less real than everyday reality, but a process of transforming reality itself, including the practitioner's identity as the deity. As Stephan Beyer notes, "In a universe where all events dissolve ontologically into Emptiness, the touching of Emptiness in the ritual is the re-creation of the world in actuality".

The doctrine of Buddha-nature, as outlined in the *Ratnagotravibhāga* of Asanga, was also an important theory which became the basis for Tantric views. As explained by the Tantric commentator Lilavajra, this "intrinsic secret (behind) diverse manifestation" is the utmost secret and aim of Tantra. According to Alex Wayman this "Buddha embryo" (*tathāgatagarbha*) is a "non-dual, self-originated Wisdom (jnana), an effortless fount of good qualities" that resides in the mindstream but is "obscured by discursive thought." This doctrine is often associated with the idea of the inherent or natural luminosity (Skt: *prakṛti-prabhāsvara-citta*, T. *'od gsal gyi sems*) or purity of the mind (*prakrti-parisuddha*).

Another fundamental theory of Tantric practice is that of transformation. In Vajrayāna, negative mental factors such as desire, hatred, greed, pride are used as part of the path. As noted by French Indologist Madeleine Biardeau, the Tantric doctrine is "an attempt to place *kama*, desire, in every meaning of the word, in the service of liberation." This view is outlined in the following quote from the *Hevajra Tantra*:

> Those things by which evil men are bound, others turn into means and gain thereby release from the bonds of existence. By passion the world is bound, by passion too it is released, but by heretical Buddhists this practice of reversals is not known.

The *Hevajra* further states that "one knowing the nature of poison may dispel poison with poison." As Snellgrove notes, this idea is already present in Asanga's *Mahayana-Sutra-alamkara-karika* and therefore it is possible that he was aware of Tantric techniques, including sexual yoga.

According to Buddhist Tantra, there is no strict separation of the profane or *samsara* and the sacred or *nirvana*, rather they exist in a continuum. All individuals are seen as containing the seed of enlightenment within, which is

covered over by defilements. Douglas Duckworth notes that Vajrayana sees Buddhahood not as something outside or an event in the future, but as immanently present.

Indian Tantric Buddhist philosophers such as Buddhaguhya, Vimalamitra, Ratnākaraśānti and Abhayakaragupta continued the tradition of Buddhist philosophy and adapted it to their commentaries on the major Tantras. Abhayakaragupta's *Vajravali* is a key source in the theory and practice of Tantric rituals. After Monks such as Vajrabodhi and Śubhakarasiṃha brought Tantra to Tang China (716 to 720 CE), Tantric philosophy continued to be developed in Chinese and Japanese by thinkers such as Yi Xing and Kūkai.

Likewise in Tibet, Sakya Pandita (1182-28 – 1251 CE), as well as later thinkers like Longchenpa (1308–1364 CE) expanded on these philosophies in their Tantric commentaries and treatises. The status of the Tantric view continued to be debated in medieval Tibet. Tibetan Buddhist Rongzom Chokyi Zangpo (1012–1088 CE) held that the views of Sutra such as Madhyamaka were inferior to that of Tantra, which was based on basic purity of ultimate reality. Tsongkhapa (1357–1419 CE) on the other hand, held that there is no difference between Vajrayāna and other forms of Mahayana in terms of *prajnaparamita* (perfection of insight) itself, only that Vajrayāna is a method which works faster.

Place within Buddhist Tradition.

Various classifications are possible when distinguishing Vajrayāna from the other Buddhist traditions. Vajrayāna can be seen as a third *yana*, next to Śrāvakayāna and Mahayana. Vajrayāna can be distinguished from the Sutrayana. The *Sutrayana* is the method of perfecting good qualities, where the *Vajrayāna* is the method of taking the intended outcome of Buddhahood as the path. Vajrayāna can also be distinguished from the paramitayana. According to this schema, Indian Mahayana revealed two vehicles (*yana*) or methods for attaining enlightenment: the method of the perfections (*Paramitayana*) and the method of mantra (*Mantrayana*).

The *Paramitayana* consists of the six or ten *paramitas*, of which the scriptures say that it takes three incalculable aeons to lead one to Buddhahood. The Tantra literature, however, claims that the *Mantrayana* leads one to Buddhahood in a single lifetime. According to the literature, the mantra is an easy path without the difficulties innate to the *Paramitayana*. *Mantrayana* is sometimes portrayed as a method for those of inferior abilities. However the practitioner of the mantra still has to adhere to the vows of the Bodhisattva.

Characteristics.

Goal.

The goal of spiritual practice within the Mahayana and Vajrayāna traditions is to become a *Sammāsambuddha* (fully awakened Buddha), those on this path are termed Bodhisattvas. As with the Mahayana, motivation is a vital component of

Vajrayāna practice. The Bodhisattva-path is an integral part of the Vajrayāna, which teaches that all practices are to be undertaken with the motivation to achieve Buddhahood for the benefit of all sentient beings.

In the vehicle of Sutra Mahayana the "path of the cause" is taken, whereby a practitioner starts with his or her potential Buddha-nature and nurtures it to produce the fruit of Buddhahood. In the Vajrayāna the "path of the fruit" is taken whereby the practitioner takes his or her innate Buddha-nature as the means of practice. The premise is that since we innately have an enlightened mind, practicing seeing the world in terms of ultimate truth can help us to attain our full Buddha-nature. Experiencing ultimate truth is said to be the purpose of all the various Tantric techniques practiced in the Vajrayana.

Esoteric Transmission.

Vajrayāna Buddhism is esoteric in the sense that the transmission of certain teachings only occurs directly from Teacher to student during an empowerment (*abhiṣeka*) and their practice requires initiation in a ritual space containing the mandala of the deity. Many techniques are also commonly said to be secret, but some Vajrayana teachers have responded that secrecy itself is not important and only a side-effect of the reality that the techniques have no validity outside the Teacher-student lineage. In order to engage in Vajrayāna practice, a student should have received such an initiation or permission:

> If these techniques are not practiced properly, practitioners may harm themselves physically and mentally. In order to avoid these dangers, the practice is kept "secret" outside the Teacher/student relationship. Secrecy and the commitment of the student to the vajra guru are aspects of the *samaya* (Tib. *damtsig*), or "sacred bond", that protects both the practitioner and the integrity of the teachings."

The secrecy of teachings was often protected through the use of allusive, indirect, symbolic and metaphorical language (twilight language) which required interpretation and guidance from a Teacher. The teachings may also be considered "self-secret", meaning that even if they were to be told directly to a person, that person would not necessarily understand the teachings without proper context. In this way, the teachings are "secret" to the minds of those who are not following the path with more than a simple sense of curiosity.

Because of their role in giving access to the practices and guiding the student through them, the role of the Guru, Lama or Vajracharya is indispensable in Vajrayāna.

Samaya.

Practitioners of Vajrayāna need to abide by various Tantric vows or pledges called *samaya*. These are extensions of the rules of the Prātimokṣa and Bodhisattva vows for the lower levels of Tantra, and are taken during initiations into the empowerment for a particular Unsurpassed Yoga Tantra. The special Tantric vows vary depending on the specific mandala practice for which the

initiation is received and also depending on the level of initiation. Ngagpas of the Nyingma school keep a special non-celibate ordination.

A Tantric guru, or Teacher is expected to keep his or her *samaya* vows in the same way as his students. Proper conduct is considered especially necessary for a qualified Vajrayana guru. For example, the *Ornament for the Essence* of Manjushrikirti states:

> Distance yourself from Vajra Masters who are not keeping the three vows; who keep on with a root downfall, who are miserly with the Dharma, and who engage in actions that should be forsaken.
>
> Those who worship them go to hell and so on as a result.

Tantra Techniques.

While all the Vajrayāna Buddhist traditions include all of the traditional practices used in Mahayana Buddhism such as developing bodhicitta, practicing the *paramitas,* and meditations, they also make use of unique Tantric methods and Dzogchen meditation which are seen as more advanced. These include Mantras, mudras, deity yoga, other visualization based meditations, subtle body yogas like tummo and rituals like the goma fire ritual. Vajrayana teaches that these techniques provide faster path to Buddhahood.

A central feature of Tantric practice is the use of Mantras, and seed syllables (*bijas*). Mantras are words, phrases or a collection of syllables used for a variety of meditative, magical and ritual ends. Mantras are usually associated with specific deities or Buddhas, and are seen as their manifestations in sonic form. They are traditionally believed to have spiritual power, which can lead to enlightenment as well as supramundane abilities (*siddhis*).

According to Indologist Alex Wayman, Buddhist esotericism is centered on what is known as "the three mysteries" or "secrets": the Tantric adept affiliates his body, speech, and mind with the body, speech, and mind of a Buddha through mudra, Mantras and Samadhi respectively. Padmavajra (c 7th Century CE) explains in his *Tantrarthavatara* Commentary, the secret Body, Speech, and Mind of the Buddhas are:

- Secret of Body: Whatever form is necessary to tame the living beings.
- Secret of Speech: Speech exactly appropriate to the lineage of the creature, as in the language of the yaksas, etc.
- Secret of Mind: Knowing all things as they really are.

These elements are brought together in the practice of Tantric deity yoga, which involves visualizing the deity's body and mandala, reciting the deity's mantra and gaining insight into the nature of things based on this contemplation. Advanced Tantric practices such as deity yoga are taught in the context of an initiation ceremony by Tantric gurus or vajracharyas (vajra-masters) to the Tantric initiate, who also takes on formal commitments or vows (*samaya*). In Tibetan Buddhism, advanced practices like deity yoga are usually preceded by or coupled with "preliminary practices" called *ngondro*, comprised of five to seven accumulation

	practices and includes prostrations and recitations of the 100 syllable mantra. Vajrayana is a system of Tantric lineages, and thus only those who receive an empowerment or initiation (*abhiseka*) are allowed to practice the more advanced esoteric methods. In Tantric deity yoga, Mantras or bijas are used during the ritual evocation of deities which are said to arise out of the uttered and visualized mantric syllables. After the deity's image and mandala has been established, heart Mantras are visualized as part of the contemplation in different points of the deity's body.
-16 AH – 25 AH 606 CE – 647 CE	Many regions of Northern India fell under the control of Turkic invaders, until Harsha of Kanauj, a powerful conqueror, rebuilt a strong Empire in the north.
-29 – 6 AH 593 – 628 CE	Empress Suiko ruled Japan. During her reign, the prime mover behind the throne was Prince Shotoku.
-22 AH 600 CE	Cambodian Kingdom of Funan taken over by Northern Kingdom of Chenla.
1st Century AH 7th Century CE.	Ghazal: A form of Muslim poetry that originated from the Arabian Peninsula in the late 7th Century CE.
1st Century AH 7th Century CE	**Oasis States.** In the middle of Central Asia lay oasis states with settled agricultural (and also, to some extent, nomadic) populations and a developed urban life. They included Tokharistan (Bactria), Margiana, Sogdiana, Khwarizm, and many small kingdoms in the Tarim basin such as Kucha and Khotan, all of which enjoyed several common features – we shall mention just a few of them. The character of these states was monarchic in principle, but a theocratic Monarchy (or something resembling it in the case of Khotan, for example) had been established in some of them. There was a secular, hierarchical system in which vassalage was developing, and it is possible to speak of the growth of feudalism. In all these States, the period was characterized by the expansion of productive forces and by a complex system of trade. The Sogdians were especially renowned as traders from Byzantium to China – they not only travelled back and forth in caravans but founded entire Cities and acted as the transmitters of cultural values. The oasis states generated a very high level of urban culture, as testified by the creation of outstanding works of art which became part of the Eastern heritage.
-18 AH 604 CE	Prince Shotoku issued a seventeen-article "Constitution". It called for a strong central government in Japan, based on the Chinese model. Some of Shotoku's reforms were implemented leading to a more centralized Japanese government.
-12 AH 610 CE	**Start of Prophethood of The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ, Holy Prophet Hazrāt Syedna Mohammad Imam Al Ambia صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **At the age of 40, The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم visited by the Hazrāt Gabriel عليه سلم in a Cave (Hira) near Mecca. The first Revelations of the Qur'an and Informed that he is Allah's سُبْحَانَهُ وَتَعَالَىٰ Last Prophet. Told to**

call People to the worship Allah سُبْحَانَهُ وَتَعَالَىٰ, but they React with Hostility and Persecute him and his Followers رضوان الله وَتَعَالَىٰ عليهم اجمعين.

Allah سُبْحَانَهُ وَتَعَالَىٰ adorned The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم with His Divine Lights and Manners, and then He added more by saying to him: *"Truly you are of a Magnificient Nature"* [68:4].

The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم was neither tall nor short, but he was of middle height. He had broad shoulders. His color was light, neither dark nor white. He had a broad forehead, with heavy eyebrows, not connected but with a blaze shining like silver in the middle of them. His eyes were large. His teeth were very white, like pearls. His hair was not curly nor was it straight, but in between. His neck was long. His chest was broad, without much flesh. The color of his chest was light, and between his sternum and his navel was a line of hair. He had no hair on his chest other than that line. His shoulders were wide and had hair on them. On his shoulders were two seals of Prophecy. All his Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين used to look at them. The right shoulder had a black beauty mark, and around it were some small hairs, like the hairs of a horse. His forearms were large. His wrists were long. His fingers were also long. His palm was smoother than silk.

Whenever he put his hand on the head of a child or a man, the beautiful scent of musk came from it. Wherever he moved, a cloud moved with him that shaded him from the heat of the sun. His sweat was like white pearls, and its smell was like amber and musk. The Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين said they had never seen anything like it before.

The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم used to look down more than he raised his head. Whoever saw him from afar was amazed by him and whoever knew him intimately loved him. He was most handsome both in his external appearance and his internal appearance.

Hazrāt Amr ibn al `As رضي الله تعالىٰ عنه said, "No one was dearer to me than the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم nor was anyone more Glorious than him in my eyes. So bright was his glory that I could not look at his face for any length of time, so that if I were asked to describe him I would not be able to as I had not looked at him long enough."

The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم was the bravest among people, the most just and the most generous. He used to walk alone among his enemies at night without a guard. He was never afraid of anything in this world. He was the most modest of his person, the most sincere, and the most pious. He never spoke just to spend time. He preferred silence to speech and never showed pride, although he was the most eloquent speaker.

Allah سُبْحَانَهُ وَتَعَالَىٰ, Gave The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم Mastery in Politics and Mastery in Private Conduct. Although he didn't Write or Read, Allah سُبْحَانَهُ وَتَعَالَىٰ raised him from the land of ignorance, taught him the best of Manners and the best of Ethics.

He was the Gentlest of Men, the most Tolerant, the most Merciful, as Allah سُبْحَانَهُ وَتَعَالَىٰ, Himself called him *"Kindest and Most Merciful"* [9:128]. He Smiled at everyone and Joked with everyone in a Decent way. Alone he was always Crying and Entreating Allah سُبْحَانَهُ وَتَعَالَىٰ for forgiveness for his

	Ummah. He was always contemplating and meditating. He always used to sit to remember Allah سُبْحَانَهُ وَتَعَالَىٰ by reciting Zikr. **He used to walk with the Widow and Orphan. He showed humbleness to unbelievers, wishing them to become Believers. Someone asked him "pray for Allah سُبْحَانَهُ وَتَعَالَىٰ to curse the unbelievers." He said, "I was not sent to curse but as a Mercy. I will ask for them to be guided because they don't know."** **He called everyone to Allah سُبْحَانَهُ وَتَعَالَىٰ. He never humiliated the poor. He was never afraid of a King. He always chose the easy way, according to Allah's سُبْحَانَهُ وَتَعَالَىٰ, wish [2:185, 20:2]. He laughed without making a sound, not out loud. He always said, "Serve your people."** **He used to milk his goats, serve his family, patch clothes, walk sometimes barefooted, visit the sick, even if they were unbelievers or hypocrites, visiting the graves of believers and greeting them, training with the sword, learning the bow and arrow, riding the horse, riding the camel, riding the donkey. He used to eat with the poor and wretched. He always accepted a gift graciously, even if it was a spoonful of yogurt, and he used to reward it. He never ate from *Sadaqa* (Charity), but immediately passed it on to the poor. He never kept one dinar or one Dirham in his house except he gave it to the poor. He never came home until he spent all that Allah سُبْحَانَهُ وَتَعَالَىٰ had given him.** **He was very good to his family and to his friends. He urged his friends to walk in front of him and walked behind them. He said, "Leave my back for angels." His companionship was the companionship of patience and shyness. Whoever argued with him saw patience from him, and he did not reply to those who insulted him. He never came against anyone in anger nor ever used bad language. He was never angry for himself and was only angry for his Lord's sake. He used to eat with his servants. He never slapped anyone with his hand. He never Punished for a Mistake, but always forgave. His servant Hazrāt Anas رضي الله تعالىٰ عنه said, "In all my life, he never asked me once: why did you do this, or why didn't you do that?"** **He was known throughout his Tribe as *as-Sadiq al-Amin*, the Truthful and Trustworthy One. When he was 35 years of Age, the Quraish Tribe was Renovating the House of Allah سُبْحَانَهُ وَتَعَالَىٰ, the Ka'aba. They Disputed among themselves as to who should put the Sacred Black Stone *(Hajarul Aswad)* in its place. They finally came to an Agreement that the Most Trustworthy Person should Replace it, and that Person was the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **At that Time Inspirations and Revelations were coming to his Heart. He was always in a State of Spiritual Vision and Insight, but he was not Authorized to Speak about it. He Preferred to be Alone and used a Cave in a Mountain called al Hira for Contemplation and Meditation. He sought Seclusion as the Means to Reach the Divine Presence of Allah سُبْحَانَهُ وَتَعَالَىٰ.** **Common Founder of All Sillasil: Naqšhbandiya Abul A'laiya; Qadriya Shurwardiya; Qadriya Razzaqiya, Firdausia; Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya.**
-4 AH 618 CE	**T'ang Dynasty.** Its real Founder was the Emperor T'aitsung (627–649 CE), during whose 23-year

	reign many laws were codified and all aspects of life were carefully regulated. T'ang Capitals and other Cities flourished, as did trade. Although the Empire reached its Zenith under Hsüan-Tsung (713–756), his Reign also marked the start of the Dynasty's decline. The basic administrative Organization of the Tang Dynasty would guide China until the 20th Century CE.
-1 AH **621 CE**	**Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ, Holy Prophet Hazrāt Syedna Mohammad's Imam Al Ambia صلى الله وَتَعَالَىٰ عليه و آله وسلم. Night Journey (to Jerusalem) and Ascension the Various Levels of Heaven.** **The Israʾ and Miʿraj (Arabic: *al-'Isrā' wal-Miʿrāj*) are the two parts of a Night Journey that, according to Islam, the Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم (CE 570–632) took during a single night around the year 621 CE. Within Islam it signifies both a Physical and Spiritual Journey. A Brief Sketch of the Story is in the Quran Surah *al-Isra*, while greater detail is found in the *Ahadis*, later Collections of the Reports; Teachings; Practices; Deeds, and Sayings of Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم. In the *Isra*ʾ Part of the Journey, the Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم is said to have Traveled on the back of the Winged Steed *Buraq* to "the Farthest Mosque" where he leads other Prophets عليهم السّلام in Prayer. In the next part of the Journey, the *Mi'raj*, he ascends into Heaven where he speaks to Allah سُبْحَانَهُ وَتَعَالَىٰ, who gives Him Instructions to take back to the Faithful regarding the details of Prayer. The Journey and Ascent are marked as one of the most Celebrated Dates in the Muslim Calendar** **Within the Quran, Chapter (*Surah*) 17 *al-Isra*, was Named after the Isra', and the first Verse contains a brief Description. There is also some information in a later Verse, and some Scholars say a Verse in Surah *an-Najm* also holds Information on the Isra and Miʿraj.** **In The Name of Allah (سُبْحَانَهُ وَتَعَالَىٰ) The Most Merciful, The Most Beneficent.** **Glory to Him who made His Servant Travel by Night from the Sacred place of Worship to the furthest place of Worship, whose surroundings We have Blessed, to show him some of Our signs. He Alone is the All Hearing, the All Seeing.** **Remember when We said to you that your Lord Encompasses Mankind in His knowledge. Nor did We make the Vision We showed you except as a Test to People, as also the Accursed Tree in the Quran.[Quran 17:60 (Translated by Tarif Khalidi)]** **A second time he saw him (an Angel), By the Lote-tree which none may pass near the Garden of Restfulness**

when the Tree was Covered in Nameless (Splendor).

His sight never Wavered, nor was it too Bold.
and he Saw some of the Greatest Signs of his Lord.
[Quran 53:13–18 (Translated by Abdel Haleem)]

Ahadis.

From Various Ahadis we learn much greater detail. The *Israʾ* is the part of the Journey of The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم from Mecca to the Farthest Place of worship, though the City is not explicitly Mentioned. The Journey began when The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم was in the Great Mosque in Mecca, and the Archangel Hazrāt Jibrīl عليه سلم (or Hazrāt Jibrāʾīl عليه سلم, Hazrāt Gabriel عليه سلم) came to him, and brought Buraq, the Traditional Heavenly Mount of the Prophets عليهم السَا لام. Buraq carried The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم to the "Farthest Place of Worship". The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم Alighted, Tethered Buraq and Performed Prayer, where on Allah's سُبْحَانَهُ وَتَعَالَىٰ Command he was Tested by Hazrāt Gabriel عليه سلم. It was Narrated by Hazrāt Anas ibn Malik رضي الله وَتَعَالَىٰ عنه that The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم said: Hazrāt "Jibra'il عليه سلم Brought me a Vessel of Wine, a Vessel of Water and a Vessel of Milk, and I chose the Milk." Hazrāt Jibra'il عليه سلم said: "You have chosen the Fitrah (Natural Instinct)." In the Second Part of the Journey, the *Miʿraj* (an Arabic word that literally means "Ladder"), Hazrāt Jibra'il عليه سلم took him to the Heavens, where he Toured the ***Seven Stages of Heaven***, and Spoke with the Earlier Prophets عليهم السَا لام such as Hazrāt Abraham عليه سلم (Hazrāt ʾIbrāhīm عليه سلم), Hazrāt Moses عليه سلم (Hazrāt Musa عليه سلم), (Hazrāt Yaḥyā ibn Zakarīyā عليه سلم), and Hazrāt Jesus عليه سلم (Hazrāt Isa عليه سلم).

He Ascended Yet Higher and Higher, until he heard the Scratching of the Pen, Writing out Allah's سُبْحَانَهُ وَتَعَالَىٰ Decree.

The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم was then taken to Sidrat al-Muntaha – a Holy Tree in the Seventh Heaven that Hazrāt Gabriel عليه سلم was not Allowed to Pass.

He Approached the Divine Presence, closer and closer, until Hazrāt Jibril Said to him, "Ya Rasul, صلى الله وَتَعَالَىٰ عليه و آله وسلم Allah سُبْحَانَهُ وَتَعَالَىٰ, (O Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم of Allah سُبْحَانَهُ وَتَعَالَىٰ), I Cannot Continue Further, or I will be Extinguished." The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم said, "O Jibril عليه سلم, Accompany me!" He said, "I cannot, or I will be Burned in Allah's سُبْحَانَهُ وَتَعَالَىٰ Light," Thus, Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم, the most Perfect of the Perfect, Continued alone Driven by his Love for Allah's سُبْحَانَهُ وَتَعَالَىٰ Divine Presence. He Approached Closer and

Closer, Achieving the State of Complete Annihilation in Five Different Stages.

From one Stage to another the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم moved into Allah's سُبْحَانَهُ وَتَعَالَىٰ, Divine Secrets. Between each Stage was Five Hundred Thousand Years. He Passed through these Vast Divine Oceans of Knowledge, which Allah سُبْحَانَهُ وَتَعَالَىٰ, has Created, until he was Completely Dissolved in Allah's سُبْحَانَهُ وَتَعَالَىٰ, Existence, Seeing Nothing Except Him. Then Allah سُبْحَانَهُ وَتَعَالَىٰ, Called him to Return to Existence after he had reached the State of Annihilation. He Returned and Allah سُبْحَانَهُ وَتَعَالَىٰ, told him, "O Muhammad, Approach Closer." From this it is Understood that the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم, having reached the State of Complete Annihilation, was Called by Allah سُبْحَانَهُ وَتَعَالَىٰ, by his Name, indicating that he was Appearing Anew with Allah's سُبْحَانَهُ وَتَعَالَىٰ, Appearance. He reached so near to the Divine Light, that he was *"Two Bow-Lengths or Nearer"* [53:9].

Hazrāt Shaykh Nazim al-Haqqani رحمته الله وَتَعَالَىٰ عليه Related, "Allah سُبْحَانَهُ وَتَعَالَىٰ, Said to The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم on the Night of Ascension, O Muhammad, I have Created all of Creation for your Sake, and I am Giving it All to you. At that Moment Allah سُبْحَانَهُ وَتَعَالَىٰ, Granted The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم Power to See all that He had Created, with all of their Lights and all of the Favors that Allah سُبْحَانَهُ وَتَعَالَىٰ, had Granted His creatures by Decorating them with his Attributes and with His Divine Love and Beauty.

"Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم was Enthralled and Enraptured because Allah سُبْحَانَهُ وَتَعَالَىٰ, had Given him the Gift of such a Creation. Allah سُبْحَانَهُ وَتَعَالَىٰ Said to him, 'Ya Muhammad, are you Happy with this Creation?' He said, 'Yes, My Lord.' He said, 'I am Giving them to you in Trust to Keep, to be Responsible for, and to Return to Me just as I gave them to you.' Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم was Looking at them in Delight because they were Illuminated with Beautiful Lights, and he said, 'O My Lord, I Accept.' Allah سُبْحَانَهُ وَتَعَالَىٰ said, 'Are you accepting?' He replied, 'I accept, I accept.' As he Finished Replying the Third Time, Allah سُبْحَانَهُ وَتَعَالَىٰ Granted him a Vision of the Sins and the many Forms of Misery, Darkness, and Ignorance into which they were going to Fall.

"When Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم Saw this he was Dismayed, wondering how he would be able to return them to His Lord as Clean as in their Original State. He said, 'O My Lord, what is this?' Allah سُبْحَانَهُ وَتَعَالَىٰ replied, 'O My Beloved, this is your Responsibility. You have to Return them to Me as Clean as I gave them to You.' Then Hazrāt Muhammad صلى الله عليه وسلم Said, 'O My Lord, give me Helpers to help me Clean them, to Sanctify their Spirits, and to take them from Darkness and Ignorance to the State of Knowledge, of Piety, of Peace and Love.'

"Then Allah سُبْحَانَهُ وَتَعَالَىٰ Granted him a Vision in which He Informed him that out of this Creation He had Chosen for him 7,007 Saints عليهم الرّحمہ. He Told him, 'O My Beloved, O Muhammad, these Saints عليهم الرّحمہ are from the most Distinguished Saints عليهم الـرّحمہ that I Created to help you in Keeping this Creation Clean. Out of them are 313 who are in the Highest, Most Perfect State in the Divine Presence.

They are the Inheritors of the Secrets of 313 Messengers. Then I am Giving you Forty, who are Carrying the most Distinguished Powers, and they are Considered the Pillars of all Saints عليهم الـرّحمہ. They are going to be the Masters of their Times and they are going to be the Inheritors of the Secrets of Reality.'

"'At the Hands of these Saints عليهم الرّحمہ everyone will be Healed from his Wounds, both Externally and Internally. These Saints عليهم الرّحمہ will be able to carry the whole Nation and the whole of Creation without any Sign of Tiring. Every one of them will be the *Ghaus* عليهم الرّحمہ (Arch-Intercessor) in his Time, under whom will be the Five *Qutub* عليهم الرّحمہ (Spiritual Poles).'

"The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم was Happy and he said, 'O My Lord, Give me More!' Then Allah سُبْحَانَهُ وَتَعَالَىٰ showed him 124,000 Saints عليهم الرّحمہ, and He Said, 'These Saints عليهم الرّحمہ are the Inheritors of the 124,000 Prophets عليهم السّلام. Each One is an Inheritor from one Prophet. They also will be there to Help you Clean this Nation.'

"While The Holy Prophet صلى الله وَتَعَالَىٰ عليـه و آلـه وسلم was ascending to the Divine Presence, Allah سُبْحَانَهُ وَتَعَالَىٰ, Caused him to Hear a Human Voice. The Voice was that of his Friend and Closest Companion, Hazrāt Abu Bakr as Siddiq رضي الله وَتَعَالَىٰ عنه. The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم was Told by Allah سُبْحَانَهُ وَتَعَالَىٰ to Order Hazrāt Abu Bakr as Siddiq رضي الله وَتَعَالَىٰ عنه to call all the Naqšhbandi Saints عليهم الرّحمہ: the 40, the 313, and the 7,007, and all their Followers, in their Spiritual Forms, into the Divine Presence. All were to Receive those Distinguished Lights and Blessings.

"Then Allah سُبْحَانَهُ وَتَعَالَىٰ Ordered The Holy Prophet صلى الله وَتَعَالَىٰ عليـه و آلـه وسلم, who ordered Hazrāt Abu Bakr رضي الله وَتَعَالَىٰ عنه, to call the 124,000 Saints عليهم الرّحمہ of the other 40 Tarīqas and their Followers to be given that Light in the Divine Presence. All of the Sheikhs began to Appear in that Gathering with all of their Followers. Allah سُبْحَانَهُ وَتَعَالَىٰ then asked The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم to Look at them with his Prophetic Power and Light, and to Lift them all to the Station of *Siddiqin*, the Trustworthy and the Truthful. Then Allah سُبْحَانَهُ وَتَعَالَىٰ Said to The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم, and The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم , Said to the Saints عليهم الرّحمہ, 'All of you and all of your followers are going to be stars shining among human beings, to spread that light which I gave you in pre-Eternity to all Human Beings on Earth.'"

Hazrāt Mawlana Shaykh Nazim رحمته الله وَتَعَالَىٰ عليه Says, "That is only one of

	the Secrets that have been Revealed about the Night of Ascension to the Hearts of the Saints علیهم الـرّحمہ through the Transmission of the Golden Chain of the Naqshbandi Order." Many more Visions were Given to The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم, but there is no Permission to Unveil them. According to Muslim Tradition, Allah سُبْحَانَهُ وَتَعَالٰی instructed His Last Prophet, Hazrāt Muhammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم that Muslims must Pray fifty times per day; however, Hazrāt Moses علیہ سلم told The Last Prophet of Allah سُبْحَانَهُ وَتَعَالٰی Hazrāt Muhammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم that it was very difficult for the people and urged The Last Prophet of Allah سُبْحَانَهُ وَتَعَالٰی Hazrāt Muhammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم to ask for a reduction, until finally it was reduced to five times per day.
0 AH 622 CE	The Last Prophet of Allah سُبْحَانَهُ وَتَعَالٰی The Holy Prophet Mohammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم Migrates to Yathrib which is then called Medina tun Nabi (The City of the Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم – shortened to Medina). The People there accepted Islam. This marks the Hijrah/ Emigration," and the Beginning of the Muslim Calendar. In Medina Muslim State based on the laws revealed in the Qur'an and the Inspired Guidance coming to from Allah سُبْحَانَهُ وَتَعَالٰی Established. Other Tribes and Nations Invited to Islam. The Messenger of Allah سُبْحَانَهُ وَتَعَالٰی, Holy Prophet Muhammad ibn Abdullah صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم : The Mention of the Name of the Holy Prophet صلی اللہ علیہ وسلم by Allah سُبْحَانَهُ وَتَعَالٰی, Almighty and Exalted, is an Event which happened before the creation of anything, and its Reality Occurred in pre-Eternity. That is the Reason that the Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم Mentioned, "*Kuntu Nabiyyan wa Adamu Bayni-l-Ma'i Wa-t-tin"* - "I was a Prophet when Adam was between Water and Clay." He is the Perfect Human Being. He is the Seal of all Prophets علیہم السّلام and Messengers (Upon all of whom be the Peace and Blessings of Allah سُبْحَانَهُ وَتَعَالٰی). What can a weak servant say in order to honor the Master of Messengers? If it were not for him, no one would ever have known Allah سُبْحَانَهُ وَتَعَالٰی, Almighty and Exalted. Never would the fabric of the universe have been woven into existence as it has been woven. He is the Heart of the Divine Presence. He is the Heart of the Unique Essence, he is the Sign for Oneness. He is known as the Secret of All Secrets. He is the only one addressed by Allah سُبْحَانَهُ وَتَعَالٰی, because he is the only one considered Responsible in the Presence of Allah سُبْحَانَهُ وَتَعَالٰی, who said, "Were it not for him I would not have created any of My creation." All of the creation was given to the Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم as a divine gesture of honor from Allah سُبْحَانَهُ وَتَعَالٰی. Therefore the Holy Prophet صلی اللہ علیہ وسلم is responsible for that Creation which is his Honor and his Trust. For that reason he is the only one to be addressed in the Divine Presence. The singular status of the Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم is the heart and the Essence of the phrase of *Tawheed* (*La Ilaha Ill-Allah* سُبْحَانَهُ وَتَعَالٰی, *Muhammadun Rasul-Allah* سُبْحَانَهُ وَتَعَالٰی) and the foundation of Sufism. The

	Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم is the "one soul" mentioned in the Qur'anic verse, *"[O Humanity] Your Creation and your Resurrection is in no Wise but as an Individual Soul"* [31:28]. It is also the Holy Prophet صلى الله عليه وسلم who is the "single life" represented in the verse, *"If Anyone Slew a Person... it would be as if he Slew the whole People: And if Anyone saved a Life, it would be as if he Saved the Life of the whole People."* [5:32] **The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم, moreover, Referred to his Responsibility in the Hadith: "*A`malakum Tu`radu `Alayya Kulla Yawm*," All your Actions are shown to me every Day. If they are Good, I Pray for you; if they are bad, I ask Allah سُبْحَانَهُ وَتَعَالَىٰ, Forgiveness for you." That Means that the Holy Prophet صلى الله عليه وسلم is the one who is Responsible towards Allah سُبْحَانَهُ وَتَعَالَىٰ for his Community. That is why, as we said, he is "the only to be spoken to." It is the meaning of Intercession. Allah سُبْحَانَهُ وَتَعَالَىٰ, refers to this Intercession in the Verse, *"If they had only, when they were unjust to themselves, come unto thee and asked Allah سُبْحَانَهُ وَتَعَالَىٰ, Forgiveness, and the Messenger had asked Forgiveness for them, they would have Found Allah سُبْحَانَهُ وَتَعَالَىٰ, Indeed Oft-Returning, Most Merciful"* [4:64].**
2 AH 624 CE	Muslim Victory over Meccans at Badr (March 13/17th Ramadan).
3 AH 625 CE	Muslim Setback at Uhud (March, 15th Shawwal).
4 AH 626 CE	The Avars besiege Constantinople but forced to withdraw.
4 AH 626 CE	**Birth of Hazrāt Syedna Imam Hussain رضي الله وَتَعَالَىٰ عنه bin Ali al Murtaza كرم الله وَتَعَالَىٰ وجه.** **Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه is the Beloved Son of Hazrāt Syedna Ali كرم الله وَتَعَالَىٰ وجه and Hazrāt Bibi Fatima رضي الله وَتَعَالَىٰ عنها and the most Beloved Grandson of Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **He was born on the 5th of Sha'ban in the year 4 AH in the house of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم,which presented the best image of both the Worlds – the Heaven and the Earth – a child who benefited humanity as if he was Divine Impression reflecting the Earth. Our Beloved Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم gave the 'Azan' (Muslim call to Ritual Prayers) in his right ear and the 'Iqamah' (Call to Establish the Congregation for Ritual Prayers) in his left ear.** **His Father was Hazrāt Imam Ali كرم الله وَتَعَالَىٰ وجهو , the best model of kindness towards his friends and the bravest against the enemies of Islam, and his Mother was Hazrāt Fatima tuz Zahra رضي الله وَتَعَالَىٰ عنها the only Daughter and Child of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم who had, as universally acknowledged, inherited the qualities of her Father. Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه , is the third Apostolic Imam, then Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه made 'Dua' (Supplication Unto Allah) عزّ وجلّ for him. On the 7th day, he was named Hussain رضي الله وَتَعَالَىٰ عنه and his 'Aqeeqa' (the child's head is shaved on the 7th Day symbolizing Sacrifice) was performed. Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم commanded Hazrāt Bibi Fatima رضي الله تَعَالَىٰ عنها to remove his hair and to give silver in charity,**

	equivalent to the weight of the hair. **Hazrāt Hassan رضي الله وَتَعَالَىٰ عنه and Hazrāt Hussain رضي الله وَتَعَالَىٰ عنه , the two Sons of the Holy Hazrāt Imam Ali ibn Abi Talib كرم الله وَتَعَالَىٰ وجهو and Hazrāt Bibi Fatima,رضي الله وَتَعَالَىٰ عنه our Lady of Light, were respected and revered as the "Leaders of the Youths of Paradise" as Stated by the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه was without doubt a very handsome personality. From his chest down to his Blessed feet he was the image of Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم whereas his elder Brother Hazrāt Imam Hassan رضي الله وَتَعَالَىٰ عنه was the image of Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم from his chest up to his Blessed head. The Blessed face of Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه was so bright that it would even shine in the darkness of night.** **Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه was taught by Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم, Hazrāt Bibi Fatima رضي الله تعالىٰعنه and Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو. Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم loved Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه due to his piety and pure heart.** **The Beloved Rasool صلى الله وَتَعَالَىٰ عليه و آله وسلم was also aware that the time would come when his Beloved Grandson would save the Ummah from destruction at the hands of a corrupt and tyrant leader.** **Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم loved Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه dearly.** **Hazrāt Umar Farooq رضي الله وَتَعَالَىٰ عنه said, "Once, when I presented myself in the Court of Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم I saw that he was walking on his knees carrying Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه on his Blessed back. When I saw this, I said, "Your mode of transport is most splendid. On hearing this, the Beloved صلى الله وَتَعَالَىٰ عليه و آله وسلم replied, "O Umar, the passenger is also very splendid."** **Hazrāt Ya'la bin Marwa رضي الله وَتَعَالَىٰ عنه reports that Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم said, "Hussain is from me and I am from Hussain. Whosoever has kept Hussain as his Beloved, Allah سُبْحَانَهُ وَتَعَالَىٰ is his Beloved."** **Hazrāt Jabir ibn Abdullah رضي الله وَتَعَالَىٰ عنه states, "I heard from Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم, "Whosoever wishes to See the Leader of Paradise, he should look at Hussain رضي الله وَتَعَالَىٰ عنه ibn Ali "كرم الله وَتَعَالَىٰ وجهو.**
5 AH 627 CE	The forces of Heraclius (the Byzantine Emperor), defeated the forces of the Sassanid Empire. The Persian forces were led by Khosrau II. The victory saved the Byzantine Empire from further Persian attack.
8 – 637 AH 630 – 1240 CE	The Kazan Region was part of Volga Bulgaria or Volga–Kama Bulghar, a historic Bulgar State that existed between the 7th and 13th Centuries CE around the confluence of the Volga and Kama River, in what is now European Russia. Volga Bulgaria was a multi-ethnic State with large numbers of Turkic Bulgars, a variety

	of Finnic and Ugric peoples, and many East Slavs. The very strategic position of Volga Bulgaria allowed it to create a monopoly between the trade of Arabs, Norse and Avars. The original Bulgars were Turkic tribes of Oghur origin, who settled north of the Black Sea. During their westward migration across the Eurasian steppe, they came under the overlordship of the Khazars, leading other ethnic groups, including Finno-Ugric and Iranic peoples. About 630 CE they founded Old Great Bulgaria which was destroyed by the Khazars in 668 CE. Kubrat's son and appointed heir Batbayan Bezmer moved from the Azov region in about AD 660 CE, commanded by the Kazarig Khagan Kotrag to whom he had surrendered. They reached Idel-Ural in the eighth Century CE, where they became the dominant population at the end of the 9th Century CE, uniting other tribes of different origin which lived in the area. Some Bulgar tribes, however, continued westward and eventually settled along the Danube River, in what is now known as Bulgaria proper, where they created a confederation with the Slavs, adopting a South Slavic language and the Eastern Orthodox faith. Most scholars agree that the Volga Bulgars were initially subject to the Khazarian Khaganate. This fragmented Volga Bulgaria grew in size and power and gradually freed from the influence of the Khazars. Sometime in the late 9th Century unification processes started, and the Capital was established at Bolghar (also spelled Bulgar) City, 160 km South from modern Kazan. However complete independence was reached after Khazaria's destruction and conquest by Sviatoslav in the late 10th Century CE, thus Bulgars no longer paid tribute to it.
8 AH 630 CE	**The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم returns to Mecca with a large number of his followers. Enters the City peacefully, All its citizens accept Islam. Idols and images cleared out of the Kaaba, rededicated to the Worship of Allah سُبْحَانَهُ وَتَعَالَىٰ alone.** **Abdullah Yusuf Ali: Ye have indeed in the Messenger Beautiful Pattern (of Conduct) for any one whose Hope is in Allah سُبْحَانَهُ وَتَعَالَىٰ and the Final Day and who Engages much in the Praise of Allah.**[1] **Origins of Sufism: Pre & Post Islam** **Islam teaches that humanity was created as Allah's سُبْحَانَهُ وَتَعَالَىٰ Vicegerent on Earth. With this Honorable Vicegerency (his *Khilafah*) Mission, Humans signify both the Climax and the Epicenter of Allah's سُبْحَانَهُ وَتَعَالَىٰ Act of Creation and its Divine Purpose. As such, when Completely Submitting to the Will and Word of his Creator – as any Human's Ultimate Fate ought to be -- Humans Elevate themselves to the Highest Level in the Hierarchy of Life's Multifaceted Constituents and Beings, including Angels. A Human's Life, then, in its Totality becomes One Song of Worshiping, Glorifying and Praising Allah سُبْحَانَهُ وَتَعَالَىٰ, the Lord of the Universe. It Becomes a Form of Worship (*'ibbadah) where Allah سُبْحَانَهُ وَتَعَالَىٰ in all the Life Interests and***

1 https://corpus.quran.com/translation.jsp?chapter=33&verse=21

	Pursuits of Man Becomes the Ultimate Object of all his Spiritual Cravings and Desires in order to Achieve his Potential. Thus it is Humanity that is the Objective. In Islam, Life is a Perfectly Meaningful, Consequential, Purposeful, Beautiful, Pure and Wholesome Affair. Thus, it is Regarded as Sacred, and Living it in Accordance with Allah's سُبْحَانَهُ وَتَعَالَىٰ Guidance, which is Meant for that very Purpose, is Synonymous with Worship and Submission to Allah سُبْحَانَهُ وَتَعَالَىٰ. Allah سُبْحَانَهُ وَتَعَالَىٰ says that He had Created both Humans and Jinns Only that they May Worship and Serve Him. **And I Did Not Create Humanity except to Worship Me. And I did Not Create the Jinn and Humanity Except To Worship Me: (Al Quran: ad Dhariyat 51:56).**[2] **Moreover Islam is a Religion of Action and Deeds. Islam is a religion of life accomplishments. Islam is Life, and Life, the Way Allah سُبْحَانَهُ وَتَعَالَىٰ Created and Predetermined it, Echoes the Quintessence and Ethos of Islam. The Word "Islam", which Implies a Total Submission to Allah سُبْحَانَهُ وَتَعَالَىٰ Through One's Acts, Words and Thoughts, Clearly Attests to it. Islam is Not a Religion of Mere Words, Slogans, or Symbols. Islam is not a Religion of an Abstract Philosophy, or a Set of Sheer Religious Rituals. Islam knows no Distinction between the Spiritual and Material Realms of Existence along Ideological and Ontological lines. Islam is a Universal Religion and the Cultural Baggage that Tries to Entrap it is Futile in its Attempt to Do So!** **Furthermore, Islam is a Religion of Culture and Civilization. It is as much a Matter of a Personal Spiritual Transformation and Enrichment, as it is a Matter of an All-Embracing Societal Upbringing, Reform and Advancement. Islam is a Religion of Wisdom and Erudition where Revelation and Reason are not at Loggerheads with each other. Rather, they Cooperate with and Support each other, each one Knowing its Respective Intent and Scope, while Honoring the Intent and Scope of the Other Pole. Thus, Practicing Islam Inevitably Signifies the Creation of a Comprehensive Culture and Civilization that Carry the Imprints of Islamic Values, Teachings and Principles, in some Aspects more and in other Aspects Less. Islam is so Much Concerned about Quenching Man's Thirst for Socializing and Interacting with Others that some People could not Help Observing that Islam, as a Matter of Fact, has a Preference for the Sedentary over the Nomad, and for the City Dweller over the Villager. While contending that Islam is a "Profoundly Urban Faith", those People were Implicitly Suggesting the Universalism, Comprehensiveness, Pragmatism and Dynamism of Islam's Teachings and Value and Belief Systems, which in no way can be Restricted to a Geographical Region, a Point of Time, a Group of People, or a Single Aspect -- or a few Aspects – of Human Existence.**[3] **Islam Likewise Strikes a Fine Balance Between the Exigencies of the**

2 http://www.quran.com/51/56

3 http://www.medinanet.org/index.php/islamic-issues/222-the-origins-and-rise-of-sufi-institutions-part-one#_ftn2

Material and Spiritual Aspects of Existence, Between the Requirements of One's Well-Being in this World and in the Hereafter, and Between the Needs of Personal, Family as well as Societal Development. Islam Means having a Strong and Complete Faith in Allah سُبْحَانَهُ وَتَعَالَىٰ and the other required realities from the spiritual and corporeal worlds plus performing good deeds under all circumstances.

Appropriation of simply one aspect of Islam without the other is insufficient for attaining salvation. The two must be integrated in a whole that we call "Islam", which, in turn, must be interwoven with the life-force of the notion of comprehensive excellence (*Ihsan)*. In Islam, faith and good deeds go hand-in-hand. Neither faith suffices without good deeds, nor are good deeds of value without faith. A strong relationship between faith and good deeds is the way towards comprehensive excellence. That, too, is the way towards an Islamic quality culture.

Apart from creating virtuous cultures and civilizations, Islam also creates individuals who through a complex hierarchy of institutions and establishments are organized in a community (*Ummah*) which is well equipped to meet the challenges of its and its members' earthly mission. This is so because life in its totality is seen as both the field and a form of worship ('*Ibadah*) in Islam. Believers effortlessly transform every life activity into an act of worship. Every part of the earth where they live, believers, as a result, turn into a vibrant place of worship for self improvement, discipline and purification of the heart by prayer. In public the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم gave guidance needed for daily life, and in private he would give the special advice needed for attaining the State of *Ihsan* (perfect good character). That is why Hazrāt Abu Huraira رضي الله تعالىٰ عنه in an authentic *Hadith* mentioned in *Sahih Bukhari*, "The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم has poured into my heart two kinds of knowledge: one I have spread to people and the other, if I were to share it, they would cut my throat."

The knowledge Hazrāt Abu Huraira رضي الله تعالىٰ عنه referred to is the hidden, secret knowledge that The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم gave to his Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين. He did not authorize them to spread that knowledge openly because it is the secret knowledge of the heart and has to be transmitted with responsibility and in forms that are suited to the times as well as understanding of those who are fortunate enough to receive it being qualified intellectually; genetically and in purity. The awesome strength and vast dimensions that are as yet unexplored by the vast multitude of humanity have to be balanced with maturity and responsibility in order to preserve society from exploitation and dissension. From these secrets all Masters of the Sufi Orders receive their knowledge. This knowledge was transmitted only from heart to heart, either through Hazrāt Abu Bakr as-Siddiq رضي الله تعالىٰ عنه or through Hazrāt Umar رضي الله تعالىٰ عنه or Hazrāt Uthman رضي الله تعالىٰ عنه or Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو. Sufism

orients concepts such as asceticism; worship; love for and fear of Allah سُبْحَانَهُ وَتَعَالَىٰ towards constant struggle for one's self purification and spiritual fulfillment. It also implies patiently and steadfastly confronting one's enemies, both physical and spiritual, and both inner and outer. It is a Sufi underlying precept that *jihad* (holy war) is of two types: the external one waged against the aggressors, and the internal one waged against one's base soul and Satan, the latter being greater. Each form of *jihad* involves its spoils of war. The external *jihad* entails its corresponding material and thus inconsequential spoils of war, whereas the spiritual *jihad* involves spiritual and thus much more coveted spoils of war as extreme asceticism; seclusion; constant meditation; contrition; sadness; divine friendship and Gnosis.4

"The term Sufism, although defined variously, refers to the inner or spiritual aspect of Islam; a path involving the action of intuitive and spiritual faculties through training under guidance for the realization of the Ultimate Reality. Sufism aims to achieve self-purification, improvement of one's moral behavior and building up of the inner as well as the outer life, to achieve perpetual bliss. Emergence of Sufi orders in Islam can be viewed as a system and relationship of a Sufi master (*Shaikh*) and the disciple (*Murid*). An order was a practical method to guide a seeker by tracing a way of thought, feeling, and action, leading through a succession of 'stages' in integral association with the psychological experiences to experience of Divine Reality. It was natural to follow someone who had traversed the different stages of the *Sufi* path and thus disciples flocked in numbers around an acknowledged master of the Way, seeking guidance through association or companionship. The terms like *Zawiya, Khaalwa, Ribat, Khanaqah* etc that emerged in Arabia and Central Asia, depicted a rest house or hospice of Sufi organization or simply represented a Sufi convent. Eventually with the course of time by the 5th AH /11th CE Century such convents had proliferated throughout the Muslim world particularly in Arabia and Central Asia, ultimately resulted in the establishment of Sufi *Tariqas* or orders which significantly added fervor to the development of institutional Sufism. In no way are these Tariqas opposed to each other or form sects. They are present in all varieties to suit both the time and space that they influence as well as the varied temperaments of the individuals who are destined to follow them. Some of these primarily established and significant orders included Naqashbandiya; Qadiriyya; Kubrawiyya; Mawlawiyya; Suhrawardiya; Chishtiyya; Rifa'iya; Yasaviya; Baidawiya and Shadhiliyya. Each of these orders flourished in different areas and also gave out branches and sub branches that were named after a significant or most influential *Shaikh* in the successive line of a Sufi order.

On going through the annals of the development of Islamic thought, it becomes evident that while the Islamic Rulers/ Kings, following the period of the Pious Kalifate, exercised the political power and gradually annexed larger geographical areas to their domain, at the same time the Sufis exercised an everlasting spiritual and psychological influence on the masses.[4] Owing to their peaceful means of living in the pluralist society, they played

4 The Origins and Rise of Sufi Institutions (Part One) *Assoc. Prof. Dr. Spahic Omer, Kulliyyah of Architecture and Environmental Design, International Islamic University Malaysia.*

	an important role in the large scale conversions to Islam. The Sufis opposed the vulgar display of wealth in public life (*Israaf*) and the readiness of the *Ulema* to serve "unGodly" rulers. Many began to lead a retired ascetic life, having nothing to do with the State. The Sufi philosophy also differed from the *Ulema* and laid emphasis upon free thought and liberal ideas. They were against rigidity and fanaticism in religion. Sufism stressed the elements of love and devotion as effective means of the realization of Allah سُبْحَانَهُ وَتَعَالَىٰ. Love of Allah سُبْحَانَهُ وَتَعَالَىٰ meant love of humanity and so the Sufis believed service to humanity was tantamount to service to Allah سُبْحَانَهُ وَتَعَالَىٰ. In Sufism, self discipline was considered an essential condition to gain knowledge of Allah سُبْحَانَهُ وَتَعَالَىٰ by sense of perception. While orthodox Muslims emphasize external conduct, the Sufis laid stress on inner purity as well. Sufism also inculcated a spirit of tolerance among its followers emphasized meditation, good actions, continuous repentance from sins, performance of prayers and pilgrimages, fasting, charity and suppression of passions by ascetic practices."[5] **Much has been written about Sufism and yet more will appear. However, sad to say, this is mostly conjecture, sometimes based upon inbuilt bias and prejudice. The very meanings of the word *Tassawuf* (the original Arabic for the word Sufism coined by a German Scholar in the 18th Century CE, F. Tholuck, Ssufismussive theosophia persarum pantheistica) is shrouded in mystery and surrounded by controversy, what to talk about its origins. To briefly enlist the various theories about both the meaning of the word as well as its origin might be a good starting point. Rest assured that I intend to present a rational but altogether new theory about Sufism. This approach comes from the very heart of a "Living *Silsilah*" or Path of Sufism, the Silsilah Mujammah Al Bahrain (Conjoining of Oceans) Nakshbandiya (Abul Aalaiya), Qadriya Suhrwardiya, Qadriya Razzaqiya, Firdausiya, Qalandariya, Chistiya Nizamiya, Chistiya Sabriya, Jehangiriya.** **The name is often stated to be derived from "Suf" or wool as worn by the early aesthetics in imitation of the Christian Reclusive Monks that inhabited the deserts in the vicinity of the cradle of Islam (Even though they were never in Great Numbers), also said to be derived from the Greek "Sophos" or wisdom. Similarly it is attributed to "Saffah" the Arabic word for Pure and linked to the Ahl As Sufa) Inhabitants of the Corridor. These later were a group of pious aesthetics who attached themselves to the person of the Holy Prophet, صلى الله وَتَعَالَىٰ عليه و آلـه وسلم. They were highly venerated and reputed to hold tightly to the "Rope of Allah" سُبْحَانَهُ وَتَعَالَىٰ personified by the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. Sufi is also claimed to be derived from Saf-e-Awwal or from the first rank. An early Sufi Mystic, Hazrāt (The Presence) Ali Hujwari, Data Ganj Baksh رحمة الله وَتَعَالَىٰ عليه (The Bestower of Treasures), a Saint whose Shrine is in Lahore Pakistan, (*Wisaal*, (Release of the Soul at Physical Death) Circa 1071 CE), states in his book "*Kashf Al Majuub*" "Revelations of the Veiled, that formally Sufism was a reality without a Name and now it is a Name without a Reality. Yet the Author is an**

5 **It would be pertinent to point out here that emphasis on the outward or *Zahir* alone leads to cruelty and oppression. Whereas, similar concentration of the inner or *Batin* alone leads to disbelief. It is the Golden Mean or *Meezan* a fine balance on both aspects that leads to the excellence of *Ehsaan* (Virtue)!**

authentic Saint and Reputed Sufi. Here Lies the True Meaning of the Word "Tassawuf".

As Stated Previously, the Origin of Sufism is also Surrounded by Controversy. Far be it from me, a Humble Follower of many Luminaries, to Criticize the Respected Scholars who have Raised this Controversy. What are the Various Theories Advanced Regarding the Origins of Sufism? Firstly that it is a Late Development of Islam and Entirely Derived from Christianity, Secondly, that it is Imported from the Greek Philosophy. Thirdly, that it Owes its Origin to Hinduism, to Zen Buddhism, to Chinese Influence to ……. and on and on! All the Scholars have Overlooked the Fact that the Schism that Rent the World of Islam Apart Resulted in Persecution and Suppression of their Literature. I refer to Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه, and his Martyrdom for the Sake of True Islam. The inheritors of the Esoteric Teachings of Islam were Disinherited from the Worldly Face of Islam, which was Subsequently Exploited by Pretenders to the Religion of Love and Peace in Order to Further their Worldly Ambitions. In other Words Islam was Subverted very Early in its History to serve as a Façade for the Legalization of the Pursuit of Power and Wealth.

The Inheritors of the True Teachings of Islam were Represented by the Pious Imams رضوان الله تَعَالَىٰ عليهم اجمعين or Descendants of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. These Imams were Teachers who Passed on the Teachings of their illustrious Forbear. Their Writings were Suppressed and their Sermons Ignored. However, they held on Steadfast to their Religion in the Face of Severe Persecution.

Eventually this Restriction was Relaxed when it was Felt that they were no Longer a Threat to the Sovereignty of the Ruling Families of Bannu Ommaya and Banu Abbas, both Descended from the Cousins of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. Thus the Vital Link between the Early Writings and the Subsequent Appearance of Sufi Literature is to be seen in this Light and not that it is a Late Development in Islam.

This Leads us to another Controversy that is very Pertinent and indeed the very Foundation and Bedrock upon which Islam is Based. As Goethe stated, "If Islam is Submission to Allah سُبْحَانَهُ وَتَعَالَىٰ and Living in Obedience to Him, then we are all Muslims". This is exactly what the Holy Qur'ān has to say. The words "Muslim" and "Islam" are not Nouns; they are Descriptive Actions and States of mind. Islam means to submit to the Divine Will, Muslim is one who Submits. Allah سُبْحَانَهُ وَتَعَالَىٰ, States that He has sent Prophets علیهم السّلام in Every Age, to Every Race and Invited and Guided the People to Islam. Not the Arab – Turkish – Persian – Indian Cultural Islam But the Pristine Belief in the Unity of Allah سُبْحَانَهُ وَتَعَالَىٰ, who provides humanity with guidance for the Evolutionary Development of the Human Race Towards Higher States of Awareness and Attempts to Prevent the Inner Propensity to Backsliding that, is Inherent in Humanity. "Why do Humans not Take the Upward Path" (Al Quran) asks Allah سُبْحَانَهُ وَتَعَالَىٰ.

The Word Tassufuf is merely a Descriptive Name for Adherents to a particular Esoteric Tradition Handed Down from the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم through Hazrāt Abu Bakr Siddique رضي الله تعالىٰ عنه and

Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو; May Allah سُبْحَانَهُ وَتَعَالَىٰ have Mercy Upon Them, The respected German Scholar AnneMarie Schimmel Says "The Structure of the Arabic Language – built upon Trilateral Root Words – lends itself to the Developing of Innumerable Word Forms following almost Mathematical Rules. It might be Likened to the Structure of an Arabesque that Grows out of a Single Geometric Pattern into Complicated Multi-Angled Stars, or out of a Flower Motif into Intricate Lacework." The Word *Tassawuf* is Based upon the Trilateral Root *Swad Fah Hah* and is Derived from *Saffah* or Pure. It is an Appellation Bestowed by an Awed Public that Witnessed the Miraculous powers and transcendental Presence of the Sufi Sages عليهم الرّحمہ. This Appellation followed *Sahaba* ردي الله وَتَعَالَىٰ أنهم أجمعين (Companions of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم); *Ta'baeen* and *Taba Ta'baeen*. A Muslim who had not seen Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم himself but had seen at least one of his *Sahaba* ردي الله وَتَعَالَىٰ أنهم أجمعين (Companions) and Practiced Islam in Accordance with the Qur'ān and blessed *Sunnah* of Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم and Passed Away in such a State is called a *Ta'bi'ee* رضي الله وَتَعَالَىٰ عنه (plural *Ta'baeen* ردي الله وَتَعَالَىٰ أنهم أجمعين). Those who did not See Any of the Sahaba but did at least See one of the *Ta'baeen* ردي الله وَتَعَالَىٰ أنهم أجمعين and Practiced Islam in Accordance with the Quran and the Blessed *Sunnah* of Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم and Passed Away in such a State are called the *Tabe Ta'baeen* ردي الله وَتَعَالَىٰ أنهم أجمعين.

The Origins of the Word Sufism are Correctly Stated but without taking Due Cognizance of the fact that Sufism itself is a Phenomena that is Accompanying Humanity since the Advent of Self-Consciousness. Indeed some would hold that Self-Consciousness is itself an Adjunct of this Primordial urge towards Fulfillment or Attainment of Allah سُبْحَانَهُ وَتَعَالَىٰ through Consciousness or Cosmic Consciousness, Arising from Simple through Self and on towards Cosmic Consciousness. Sufism, the Name given to the Esoteric Dimension of Islam, about which Little is Actually Known and much is Assumed, recognizes Three States of Human Consciousness. These are:

The Animal or Mammalian Self, Commanding to 'Evil' *Nafs e Ammara*;
The Guilty Conscious Self, *Nafs e Lawammah*;
The Contented Self, *Nafs e Mutmaeena*.

Cosmic Consciousness Divides Consciousness into Three States after the first Stage or Instinctive, which are: Simple Consciousness; Self Consciousness and Cosmic Consciousness.

Yet again a Parallel is to be found in the Terms Reptilian; Mammalian and Human Consciousness the Three Epochs of Human Development. Transcendentalism or Cosmic Consciousness is linked to the *Nafs e Mutmaeena* or Contented Self whereas *Nafs e Lawamma* or Guilty Conscious Self is akin to Self or Mammalian Consciousness. Finally *Nafs e Ammara* or Mammalian Self Commanding to Evil, falls under the category of a twilight world that lies between the Reptilian and Mammalian Consciousness with greater inclination towards Reptilian which is Simple Consciousness.

This Primordial Urge is the True Origin of the Phenomena that is Labeled as

Sufism. True this Origin has led to the Appearance of Many a Varied and Diverse Outwards Appearance. The Egyptian Death Rites, The Greek Mysteries, The Rosicrucian's, The Christian Saints علیهم الـرّحمہ, Buddha himself, Hinduism, Zen and so on and so forth. The Entire Gamut of Esoteric Systems is Based upon this very Primordial Urge that is Inbuilt in the Human Consciousness. This very Diversity is due to the Fact that Different Levels of Consciousness; Differences in Culture and Programming of the Individual from cradle to the grave; differences in climate; difference in language; Diverse Human Personalities and so on are to be Treated with Different Medicines for Lasting Effect. Parallels Abound and can be Drawn and Inferred from a Number of Religions and Ethical Philosophies. How Strange it Seems that the Ancients are Reputed to have Possessed the "Mysteries" Whereas we have Abandoned the Inner Path for the more Worldly and Lucrative Path of Materialism.

To Sum up; Sufism is an Authentic, Evolutionary Method of Cultivating the Consciousness in Order to Attain unto Higher States of Consciousness that are Inherent within the Make-Up of every Human Being. It is Derived Directly from Allah سُبْحَانَهُ وَتَعَالَىٰ, and Serves as the Vital Link between the Creator and the Created. It has many Names and Forms and has been with Humanity at least since his Early Consciousness and Recorded History. The very Cave Paintings of our Forebears are an Expression of these very same Phenomena.

"Bheeka Bhuka Koi Na,
Sub key Gudri main Laal!
Girah Kholnana Na Janday,
Iss Bid Rehay Kangaal!

The 18th Century Sabri Chisti Saint Hazrāt Meraan Bheek Sarkar رحمة الله وَتَعَالَىٰ علیه from Patiala, East Punjab (presently in India) says "No one is Bereft; For all have Possession of a Priceless Ruby. However, it Lies Hidden within the Folds of a Knotted Bundle that Eludes Opening. That is why We are *Poor*!" Therefore in Principle the Origins of Sufism lie within the Evolution of Human Consciousness. I would not go so Far as to State that the Origin was already Passed when the First Single Cell Amoeba Struggles onto the Shores and left Forever its Watery Home in the Oceans to seek Evolution on Land.

Why is the Path, as its Adherents know it, Shrouded in Mystery? Why is it so Elusive to Grasp? Why can it not be "Known" through reading? These Complex Questions are perhaps Subjects that should be Treated subsequently. For now it is Sufficient to State the Primordial Origin of Sufism. As to its Post Islamic Outward Garb, The Holy Prophet صلى الله وَتَعَالَىٰ علیه و آله وسلم Stated, "I am the City of Knowledge and Ali كرم الله وَتَعَالَىٰ وجهو is the Portal." An Inner or Esoteric Teaching that was Imparted to Hazrāt Ali and Hazrāt Abu Bakr رضي الله تعالىٰ عنه, and handed down from Mentor to disciple to this very day. This Knowledge is imparted through an intense teaching during a preparatory period and is subject to attaining the requisite level of ethical stability that provides the framework and foundation of mind-boggling powers as yet not imagined by the vast majority of humanity.

The Elect are Party to a Spiritual Discipline that Enables them to Attain to higher Levels of Consciousness and also to carry out the Spiritual Governance and Impart Balance to the Created Universe.

The Adherents of Sufism pay Special Emphasis to the Forty Sacred Traditions, in which the Divine speaks in the first person singular through the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم, though they are not considered as a part of the Holy Quran. The commentaries written upon the Holy Quran and the Traditions of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم are also a source for Sufi Doctrine. The Books and the Sayings of the Imams, Descendants of Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو, the Sufi Poets and their Poetry are also Important Sources of Sufi Lore.

Of course the Path of Sufism must have been Repeatedly Influenced from Contemporary as well as earlier Traditions. Sufism Declines Exclusiveness and readily Assimilates the fruits of the Intellectual and Spiritual Labors of those who Preceded them. This is entirely due to the Fact that they Recognize a common heritage and refuse to be Compartmentalized into Narrow Racial or Belief Related Differentiations. As long as there is no conflict with the essential Unity of the Creator, there is no Disagreement upon Fundamental Truths and the Common Experiences of Humanity. The Enneads of Plotinus, Teachings of the Pythagoreans with Niomachus as the foremost, the Writings of Empecdoles on Cosmology and the Sciences of Nature, the Hermetic Writings of the 1st to 4th Centuries CE that contained the inner teachings from Egypt and Greece especially Poimandres attributed to Hermes Trismegistus, the Founder of Hermeticism are Significant. Hermes himself is Traditionally related to Enoch and is known in the Holy Qur'ān as the Prophet Idris عليه سلم. The Major Old Testament Prophets عليهم السَلا م and the Sayings of The Prophet David عليـه سـلم and The Prophet Solomon عليـه سـلم; are of Importance to Islam in General and Sufism in particular.

It is Time to Delve a little Deeper into Islam and Tassawuf in Order to Fully Appreciate its Pertinence. There are Three Dimensions of Revealed Islam and these are *Shariah* (The Sacred Law), a System of Bounds, Checks and Balances to Create a Balanced and Harmonious Society. The *Tariqah* (The Path), or Manner of Implementing the *Shariah*, meant as a Guide to Traveling towards Spiritual Fulfillment or Attainment of Higher States of Consciousness, the Attainment of which brings the Human into *Haqiqah* (Real Reality) as Opposed to "Apparent" Reality as we know it. These are in no way Separate from each other and merely Represent the Grades or Steps in Faith. Nowhere is the Basic *Shariat C*hallenged as it is the Foundation and Bedrock of Islam.

The Genetic Makeup of the Individual Determines to what Extent he or she can Travel towards Spiritual Enlightenment or Consciousness Elevation. Within every Individual there is a Hidden Spark which if Husbanded Bursts Forth in Effulgence that casts the Light of True and Universal Truth upon the Dark Chambers of the Complexity of that Individual. These Three Dimensions also Correspond with *Islam* (Surrender to the Divine Will), *Eemaan* (Faith) Certitude and Steadfastness, and *Ehsaan* (Virtue) and its Practice. As Stated by Seyyed Hossein Nasr in *Al- Serat*[6], 'In the Same Way

	that the Dimension of Inwardness is Inward in Relation to the Outward and the Outward is Necessary as the Basis and Point of Departure for the Journey toward the Inward, so is the Experience of the Divinity as Imminent, Dependent upon the Awareness of the Divinity as Transcendent. No man has the Right to Approach the Imminent without Surrendering himself to the Transcendent, and it is only in Possessing Faith in the Transcendent that Man is able to Experience the Imminent. Or from another Point of View, it is only in Accepting the *Shari'ah* that Humans are able to Travel upon the Path (*Tariqah*) and finally Reach the Truth (*Haqiqah*) which lies at the Heart of all things and yet is Beyond all Determination and Limitation." **It might not be Amiss to Repeat a Homily from the World Famous Sufi Sage Hazrāt Maulana Rumi رحمتہ اللہ وَتَعَالٰی علیہ. A number of fellow Travelers from different Nationalities arrived at a Caravan *Sarai* (Rest House), the Leader of the Party asked them what they would like to Eat?** **Each Traveler Responded with a Different Demand in their Respective tongues. Highly Perplexed the Leader Sought Advice from a local Sufi. The Sufi took their Money and Purchased a Quantity of a Single Item and Accompanied the Leader back to the Waiting Travelers. The Leader was Apprehensive about the Wisdom of this Act but held his Peace. He was Pleasantly Surprised when he saw his Companions Welcoming the Sufi with Audible Appreciation. It Transpired that each Traveler had asked for Grapes but used their own Language to Express their Desire. Thus each asked for the same thing but seemed to be Opposed to the others. Perhaps we too can Benefit from this Homily and Learn Greater Understanding of our different Civilizations; Creeds; Faiths; Races; Culture and Traditions.**
11 AH 632 CE	**Hazrāt Abu Darda' رضي اللہ وَتَعَالٰی عنہ, Companion of the The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم in Medina and Ahadis Transmitter, considered by Sufis to be among the early Muslim ascetics dubbed the "People of the Bench."** **Hazrāt Abu Dharr al Ghifarı رضي اللہ وَتَعَالٰی عنہ, a Companion of the The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم, transmitter of Ahadis, and Ascetic model of Devotion.**
11 AH; 632 CE	**Wisaal Sharif of The Holy Prophet Hazrāt Syedna Mohammad Imam Al Ambia صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم after a prolonged illness.** **Spiritual Guidance.** **On the return journey from his "Farewell Pilgrimage" The Beloved Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم, on the 18th Zul Hujja stopped at Ghadir e Khum. He called the gathering of Companions رضوان اللہ وَتَعَالٰی علیہم اجمعین from the various tribes and after addressing them on important matters he announced that he had received** **a Message from Allah سُبْحَانَہُ وَتَعَالٰی to Declare as follows:- The Messenger صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم of Allah سُبْحَانَہُ وَتَعَالٰی Declared: "It seems the time approached when I shall be Called Away (by Allah سُبْحَانَہُ وَتَعَالٰی) and I shall**

6 The Interior Life in Islam, *Vol. III, Nos. 2 & 3.*

answer that call. I am leaving for you two precious things and if you hold fast to both of them, you will never go astray after me. They are the Book of Allahسُبْحَانَهُ وَتَعَالَى and my progeny that is my Ahl e Ba'ait. The two shall never separate from each other until they come to me by the Pool (of Paradise)."

Then the Beloved Messenger of Allah سُبْحَانَهُ وَتَعَالَىٰ continued: "Do I not have more right over the believers than what they have over themselves?" People cried and answered: "Yes, O'Messenger of Allah سُبْحَانَهُ وَتَعَالَىٰ." Then the Most Beloved Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم held up the hand of Ali and said:

"Man Kunto Maulaho Fa Aliun Maulaho, Allah humma Wala Man Walaho Wa Aada Man Aadaho"

"He whose Spiritual Guide I am, Hazrāt Ali كـرم الله تعالىٰ وجهو is also his Spiritual Guide,

Oh Allah سُبْحَانَهُ وَتَعَالَىٰ, You keep him as Your Friend, who keeps him (Hazrāt Ali كرم اللهتعالىٰ وجهو) as his friend, (and Spiritual Guide) and You (Allah سُبْحَانَهُ وَتَعَالَىٰ) treat him as Your Enemy who treats him, (Hazrāt Ali) كرم اللهتعالىٰ وجهو as his Enemy."

Western Orientalists have played up Schismatic Dissension among the Faithful to further widen the Rifts in the Social Body Fabric of the Muslims. However, the majority of Muslims believe in the Sanctity of ALL the Holy Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم.

It is Narrated that Hazrāt Abu Bakr رضي الله تعالىٰ عنه and Hazrāt Umar رضي الله تعالىٰ عنه were the first to congratulate Hazrāt Ali كرم الله تعالىٰ وجهو. They ran up to him and said said:

"Well done Ibn Abi Talib! Today you became the Spiritual Guide, (Mawla) of all Believing Men and Women."

Hazrāt Ali) كـرم اللهتعالىٰ وجهو was declared to be the Door of The City of Knowledge, Complimentary to the Beloved Messenger of Allah سُبْحَانَهُ وَتَعَالَىٰ, this is both exoteric and esoteric Knowlege (Religious Law – Shariat and Spiritual Knowledge – Tareeqat or the manner of Observing the Shariat in order to attain the Spiritual Station of the True Believer (Momin) as opposed to mere Muslim (One who surrenders to Allah سُبْحَانَهُ وَتَعَالَىٰ)

Much has been written about Sufism and yet more will appear. However, sad to say, this is mostly conjecture, sometimes based upon inbuilt bias and prejudice.

As details are covered in the Prosopography, Safina tul Mujummah al Bahrain, Jehangiri, suffice it to say that similarities between various beliefs is purely due to originating from the same source, The Creator.

To impute copying and derivation on the assumption that a particular Creed is 'Mine' and 'Yours' is to deny the very essence of Divine Guidance and that is to transcend above the Self and Seek the Over Self.

Secondly, it assumes access to all sorts of writings that were certainly NOT

	available to other Creeds in those times. It is merely assumption based on current universal access to Knowledge. Thirdly, and most importantly, due to the very fact that most Creeds are ancient and not fully preserved as well as interpolated with opinions of people other than the Divinely Guided Prophets علیهم السّلام and Messengers علیهم السّلام (1,24,000) according to Islam sent by Allah سُبْحَانَهُ وَتَعَالٰی to ALL People. Again this figure is merely allegorical and represents a Great Number. As Islam came to Humanity in the Full Light of History, it is not flawed with extra input, other than Divine Guidance. This is not to imply misconduct on anyone's part, rather allusion is made to the famous saying: "The Road To Hell is Paved with 'Good Intentions'."
	2. Hazrāt Abu Bakr Siddiq رضي الله وَتَعَالٰی عنه, Elected by Muslim Community as Khalifa, or Successor. Initiates Naqšhbandiya Sillsila One of the major lineage of Inner Spiritual Guidance that descends from the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم to Hazrāt Abu Bakr Siddiq رضي الله وَتَعَالٰی عنه, the first of the Orthodox Khalifas رضوان الله وَتَعَالٰی علیهم اجمعین. This Sillsila or Continuity was subsequently called the Naqšhbandiya. The second Sillsila is called the Awaisiya and comes through the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم to Hazrāt Awais Qarni رضي الله وَتَعَالٰی عنه through non physical means. This is due to the fact that Hazrāt Awais Qarni رضي الله وَتَعَالٰی عنه was unable to meet the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم during his lifetime as he was engaged in looking after his aged mother. Never the less the spiritual attraction to the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم was so great that he transcended limitations of space and successfully made contact through spiritual means. This is authenticated through the fact that a Robe of Permission was dispatched to him upon instructions of the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم upon his Departure from This World's Life and that too through Hazrāt Ali کرم الله وَتَعَالٰی وجهو . Thus any form or direct spiritual contact either with the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم or his Companions رضوان الله وَتَعَالٰی علیهم اجمعین or the holders of Robes of Permission who succeeded the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم are called Awaisiya. All other Sillsilas run through the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم to Hazrāt Ali کرم الله وَتَعَالٰی وجهو the Nephew of the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم and First Male Child Convert to Islam. These Sillsilas, in turn, are many and hold center place for the vast majority of Muslims. There is NO better or lesser among them and all hold each other in respect. This is due to the fact that different times, places and local cultures as well as differences among personalities, call for different training on the arduous and delicate Path to Spiritual Enlightenment (It can also be instantaneous and directly from Allah سُبْحَانَهُ وَتَعَالٰی).

	2. Hazrāt Imam al A'ima, Ali al Murtaza وجهو كـرم الله وَتَعَـالَىٰ. Common to Qadriya Shurwardiya; Qadriya Razzaqiya, Firdausia; Qalandariya; Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. (There a number of other Sillasil but I am rstricting myself to those Sillsilas that are directly responsible for The Sillsila e A'aliya Mujumma al Bahrain, Jehangiri).

"The Beautiful Example" Uswatun Hasanatun of the Holy Quran 33: 21

Chapter (33) sūrat l-aḥzāb (The Combined Forces)

لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُواْ ٱللَّهَ وَٱلْيَوْمَ ٱلْآخِرَ وَذَكَرَ ٱللَّهَ كَثِيرًا

Abdullah Yusuf Ali: Ye have indeed in the Messenger Beautiful pattern (of conduct) for any one whose hope is in Allah سُبْحَانَهُ وَتَعَالَىٰ and the Final Day and who engages much in the Praise of Allah (سُبْحَانَهُ وَتَعَالَىٰ).[7]

Origins of Sufism: Pre & Post Islam

Islam teaches that humanity was created as Allah's سُبْحَانَهُ وَتَعَالَىٰ Vicegerent on Earth. With this Honorable Vicegerency (his *Khilafah*) Mission, Humans signify both the Climax and the Epicenter of Allah's سُبْحَانَهُ وَتَعَـالَىٰ Act of Creation and its Divine Purpose. As such, when Completely Submitting to the Will and Word of his Creator – as any Human's Ultimate Fate ought to be -- Humans Elevate themselves to the Highest Level in the Hierarchy of Life's Multifaceted Constituents and Beings, including Angels. A Human's Life, then, in its Totality becomes One Song of Worshiping, Glorifying and Praising Allah سُبْحَانَهُ وَتَعَالَىٰ, the Lord of the Universe. It Becomes a Form of Worship (*'ibbadah) where Allah سُبْحَانَهُ وَتَعَـالَىٰ in all the Life Interests and* Pursuits of Man Becomes the Ultimate Object of all his Spiritual Cravings and Desires in order to Achieve his Potential. Thus it is Humanity that is the Objective. In Islam, Life is a Perfectly Meaningful, Consequential, Purposeful, Beautiful, Pure and Wholesome Affair. Thus, it is Regarded as Sacred, and Living it in Accordance with Allah's وسُبْحَانَهُ وَتَعَالَىٰ Guidance, which is Meant for that very Purpose, is Synonymous with Worship and Submission to Allah سُبْحَانَهُ وَتَعَالَىٰ. Allah سُبْحَانَهُ وَتَعَالَىٰ says that He had Created both Humans and Jinns Only that they May Worship and Serve Him.

And I Did Not Create Humanity except to Worship Me. And I did Not Create the Jinn and Humanity Except To Worship Me: (Al Quran: ad Dhariyat 51:56).[8]

Moreover Islam is a Religion of Action and Deeds. Islam is a religion of life accomplishments. Islam is Life, and Life, the Way Allah سُبْحَانَهُ وَتَعَالَىٰ Created and Predetermined it, Echoes the Quintessence and Ethos of Islam. The Word "Islam", which Implies a Total Submission to Allah سُبْحَانَهُ وَتَعَالَىٰ Through One's Acts, Words and Thoughts, Clearly Attests to it. Islam is Not a Religion of Mere Words, Slogans, or Symbols. Islam is not a Religion of an Abstract Philosophy, or a Set of Sheer Religious Rituals. Islam knows no Distinction between the Spiritual and Material Realms of Existence along Ideological and Ontological lines. Islam is a Universal Religion and the Cultural Baggage that Tries to Entrap it is Futile in its Attempt to Do So!

Furthermore, Islam is a Religion of Culture and Civilization. It is as much a Matter of a Personal Spiritual Transformation and Enrichment, as it is a Matter of an All-Embracing

7 https://corpus.quran.com/translation.jsp?chapter=33&verse=21

8 http://www.quran.com/51/56

Societal Upbringing, Reform and Advancement. Islam is a Religion of Wisdom and Erudition where Revelation and Reason are not at Loggerheads with each other. Rather, they Cooperate with and Support each other, each one Knowing its Respective Intent and Scope, while Honoring the Intent and Scope of the Other Pole. Thus, Practicing Islam Inevitably Signifies the Creation of a Comprehensive Culture and Civilization that Carry the Imprints of Islamic Values, Teachings and Principles, in some Aspects more and in other Aspects Less. Islam is so Much Concerned about Quenching Man's Thirst for Socializing and Interacting with Others that some People could not Help Observing that Islam, as a Matter of Fact, has a Preference for the Sedentary over the Nomad, and for the City Dweller over the Villager. While contending that Islam is a "Profoundly Urban Faith", those People were Implicitly Suggesting the Universalism, Comprehensiveness, Pragmatism and Dynamism of Islam's Teachings and Value and Belief Systems, which in no way can be Restricted to a Geographical Region, a Point of Time, a Group of People, or a Single Aspect -- or a few Aspects – of Human Existence.[9]

Islam Likewise Strikes a Fine Balance Between the Exigencies of the Material and Spiritual Aspects of Existence, Between the Requirements of One's Well-Being in this World and in the Hereafter, and Between the Needs of Personal, Family as well as Societal Development. Islam Means having a Strong and Complete Faith in Allah سُبْحَانَهُ وَتَعَالَىٰ and the other required realities from the spiritual and corporeal worlds plus performing good deeds under all circumstances.

Appropriation of simply one aspect of Islam without the other is insufficient for attaining salvation. The two must be integrated in a whole that we call "Islam", which, in turn, must be interwoven with the life-force of the notion of comprehensive excellence (*Ihsan)*. In Islam, faith and good deeds go hand-in-hand. Neither faith suffices without good deeds, nor are good deeds of value without faith. A strong relationship between faith and good deeds is the way towards comprehensive excellence. That, too, is the way towards an Islamic quality culture.

Apart from creating virtuous cultures and civilizations, Islam also creates individuals who through a complex hierarchy of institutions and establishments are organized in a community (*Ummah*) which is well equipped to meet the challenges of its and its members' earthly mission. This is so because life in its totality is seen as both the field and a form of worship ('*Ibadah*) in Islam. Believers effortlessly transform every life activity into an act of worship. Every part of the earth where they live, believers, as a result, turn into a vibrant place of worship for self improvement, discipline and purification of the heart by prayer. In public the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم gave guidance needed for daily life, and in private he would give the special advice needed for attaining the State of *Ihsan* (perfect good character). That is why Hazrāt Abu Huraira رضي الله وَتَعَالَىٰ عنه said in an authentic *Hadith* mentioned in *Sahih Bukhari*, "The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم has poured into my heart two kinds of knowledge: one I have spread to people and the other, if I were to share it, they would cut my throat."

The knowledge Hazrāt Abu Huraira رضي الله تعالىٰ عنه referred to is the hidden, secret knowledge that The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آلـه وسلم gave to his Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين. He did not authorize them to spread that knowledge openly because it is the secret knowledge of the heart and has to be transmitted with responsibility and in forms that are suited to the times as well as understanding of those who are fortunate enough to receive it being qualified intellectually; genetically and in purity. The awesome strength and vast dimensions that are as yet unexplored by the vast multitude of humanity have to be balanced with maturity and responsibility in order to preserve society from exploitation and dissension. From these secrets all Masters of the Sufi Orders receive their knowledge. This knowledge was transmitted only from heart to heart, either through Hazrāt Abu Bakr as-Siddiq رضي الله تعالىٰ عنه or through Hazrāt Umar رضي الله تعالىٰ عنه or Hazrāt Uthman رضي الله تعالىٰ عنه or Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو.

9 http://www.medinanet.org/index.php/islamic-issues/222-the-origins-and-rise-of-sufi-institutions-part-one#_ftn2

Sufism orients concepts such as asceticism; worship; love for and fear of Allah سُبْحَانَهُ وَتَعَالَىٰ towards constant struggle for one's self purification and spiritual fulfillment. It also implies patiently and steadfastly confronting one's enemies, both physical and spiritual, and both inner and outer. It is a Sufi underlying precept that *jihad* (holy war) is of two types: the external one waged against the aggressors, and the internal one waged against one's base soul and Satan, the latter being greater. Each form of *jihad* involves its spoils of war. The external *jihad* entails its corresponding material and thus inconsequential spoils of war, whereas the spiritual *jihad* involves spiritual and thus much more coveted spoils of war as extreme asceticism; seclusion; constant meditation; contrition; sadness; Divine friendship and Gnosis.4

"The term Sufism, although defined variously, refers to the inner or spiritual aspect of Islam; a path involving the action of intuitive and spiritual faculties through training under guidance for the realization of the Ultimate Reality. Sufism aims to achieve self-purification, improvement of one's moral behavior and building up of the inner as well as the outer life, to achieve perpetual bliss. Emergence of Sufi orders in Islam can be viewed as a system and relationship of a Sufi master (*Shaikh*) and the disciple (*Murid*). An order was a practical method to guide a seeker by tracing a way of thought, feeling, and action, leading through a succession of 'stages' in integral association with the psychological experiences to experience of Divine Reality. It was natural to follow someone who had traversed the different stages of the *Sufi* path and thus disciples flocked in numbers around an acknowledged master of the Way, seeking guidance through association or companionship. The terms like *Zawiya, Khaalwa, Ribat, Khanaqah* etc that emerged in Arabia and Central Asia, depicted a rest house or hospice of Sufi organization or simply represented a Sufi convent. Eventually with the course of time by the 5th AH / 11th CE Century such convents had proliferated throughout the Muslim world particularly in Arabia and Central Asia, ultimately resulted in the establishment of Sufi *Tariqas* or orders which significantly added fervor to the development of institutional Sufism. In no way are these Tariqas opposed to each other or form sects. They are present in all varieties to suit both the time and space that they influence as well as the varied temperaments of the individuals who are destined to follow them. Some of these primarily established and significant orders included Naqashbandiya; Qadiriyya; Kubrawiyya; Mawlawiyya; Suhrawardiya; Chishtiyya; Rifa'iya; Yasaviya; Baidawiya and Shadhiliyya. Each of these orders flourished in different areas and also gave out branches and sub branches that were named after a significant or most influential *Shaikh* in the successive line of a Sufi order.

On going through the annals of the development of Islamic thought, it becomes evident that while the Islamic rulers/ Kings, following the period of the Pious Kalifate, exercised the political power and gradually annexed larger geographical areas to their domain, at the same 4 The Origins and Rise of Sufi Institutions (Part One) *Assoc. Prof. Dr. Spahic Omer, Kulliyyah of Architecture and Environmental Design, International Islamic University Malaysia*

time the Sufis exercised an everlasting spiritual and psychological influence on the masses. Owing to their peaceful means of living in the pluralist society, they played an important role in the large scale conversions to Islam. The Sufis opposed the vulgar display of wealth in public life (*Israaf*) and the readiness of the *Ulema* to serve "unGodly" rulers. Many began to lead a retired ascetic life, having nothing to do with the State. The Sufi philosophy also differed from the *Ulema* and laid emphasis upon free thought and liberal ideas. They were against rigidity and fanaticism in religion. Sufism stressed the elements of love and devotion as effective means of the realization of Allah سُبْحَانَهُ وَتَعَالَىٰ. Love of Allah سُبْحَانَهُ وَتَعَالَىٰ meant love of humanity and so the Sufis believed service to humanity was tantamount to service to Allah سُبْحَانَهُ وَتَعَالَىٰ. In Sufism, self discipline was considered an essential condition to gain knowledge of Allah سُبْحَانَهُ وَتَعَالَىٰ by sense of perception. While orthodox Muslims emphasize external conduct, the Sufis laid stress on inner

purity as well. Sufism also inculcated a spirit of tolerance among its followers emphasized meditation, good actions, continuous repentance from sins, performance of prayers and pilgrimages, fasting, charity and suppression of passions by ascetic practices."

Much has been written about Sufism and yet more will appear. However, sad to say, this is mostly conjecture, sometimes based upon inbuilt bias and prejudice. The very meanings of the word *Tassawuf* (the original Arabic for the word Sufism coined by a German Scholar in the 18th Century CE, F. Tholuck, Ssufismussive theosophia persarum pantheistica) is shrouded in mystery and surrounded by controversy, what to talk about its origins. To briefly enlist the various theories about both the meaning of the word as well as its origin might be a good starting point. Rest assured that I intend to present a rational but altogether new theory about Sufism. This approach comes from the very heart of a "Living *Silsilah*" or Path of Sufism, the Silsilah Mujammah Al Bahrain (Conjoining of Oceans) Nakshbandiya (Abul Aalaiya), Qadriya Suhrwardiya, Qadriya Razzaqiya, Firdausiya, Qalandariya, Chistiya Nizamiya, Chistiya Sabriya, Jehangiriya.

The name is often stated to be derived from "Suf" or wool as worn by the early aesthetics in imitation of the Christian Reclusive Monks that inhabited the deserts in the vicinity of the cradle of Islam, also said to be derived from the Greek "Sophos" or wisdom. Similarly it is attributed to "Saffah" the Arabic word for Pure and linked to the Ahl As Sufa رضوان الله وَتَعَالَىٰ عليهم اجمعين, or Inhabitants of the Corridor. These later were a group of pious aesthetics who attached themselves to the person of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. They were highly venerated and reputed to hold tightly to the "Rope of Allah" سُبْحَانَهُ وَتَعَالَىٰ personified by the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم . Sufi is also claimed to be derived from Saf-e-Awwal or from the first rank. An early Sufi Mystic, Hazrāt (The Presence) Ali Hujwari, Data Ganj Baksh, (The Bestower of Treasures) رحمته الله وَتَعَالَىٰ عليه, a Saint whose Shrine is in Lahore Pakistan, (*Wisaal*, (Release of the Soul at physical death) Circa 1071 CE), states in his book "*Kashf Al Majuub*" "Revelations of the Veiled, that formally Sufism was a reality without a name and now it is a name without a reality. Yet the author is an authentic Saint and reputed Sufi. Here lies the true meaning of the word "Tassawuf".

As stated previously, the origin of Sufism is also surrounded by controversy. Far be it from me, a humble follower of many luminaries, to criticize the respected Scholars who have raised this controversy. What are the various theories advanced regarding the origins of Sufism?

Firstly that it is a late development of Islam and entirely derived from Christianity, secondly, that it is imported from the Greek Philosophy. Thirdly, that it owes its origin to Hinduism, to Zen Buddhism, to Chinese influence to ……. and on and on! All the scholars have overlooked the fact that the schism that rent the world of Islam apart resulted in persecution and suppression of their literature. I refer to Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه, and his martyrdom for the sake of true Islam. The inheritors of the esoteric teachings of Islam were disinherited from the Worldly face of Islam, which was subsequently exploited by pretenders to the Religion of Love and Peace in order to further their worldly ambitions. In other words Islam was subverted very early in its History to serve as a façade for the legalization of the pursuit of power and wealth.

The inheritors of the true teachings of Islam were represented by the Pious Imams ر الله or descendents of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. These Imams were teachers who passed on the teachings of their illustrious forbearer. Their writings were suppressed and their Sermons ignored. However, they held on steadfast to their religion in the face of severe persecution.

Eventually this restriction was relaxed when it was felt that they were no longer a threat to the sovereignty of the ruling families of Bannu Ommaya and Banu Abbas, both descended from the cousins of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. Thus the vital link between the early

writings and the subsequent appearance of Sufi literature is to be seen in this light and not that it is a late development in Islam.

This leads us to another controversy that is very pertinent and indeed the very foundation and bedrock upon which Islam is based. As Goethe stated, "If Islam is submission to Allah سُبْحَانَهُ وَتَعَالَىٰ and living in obedience to Him, then we are all Muslims". This is exactly what the Holy Quran has to say. The words "Muslim" and "Islam" are not nouns; they are descriptive actions and states of mind. Islam means to submit to the Divine Will, Muslim is one who submits. Allah سُبْحَانَهُ وَتَعَالَىٰ , states that He has sent Prophets علیهم السّلام in every age, to every race and invited and guided the people to Islam. Not the Arab – Turkish – Persian – Indian Cultural Islam But the pristine belief in the Unity of Allah سُبْحَانَهُ وَتَعَالَىٰ, who provides humanity with guidance for the evolutionary development of the Human race towards higher states of awareness and attempts to prevent the inner propensity to backsliding that, is inherent in humanity. "Why do humans not take the Upward Path" (Al Quran) asks Allah سُبْحَانَهُ وَتَعَالَىٰ.

The word Tassufuf is merely a descriptive name for adherents to a particular esoteric tradition handed down from the Holy Prophet صلی اللہ وَتَعَالَىٰ علیہ و آلہ وسلم through Hazrāt Abu Bakr Siddique رضي الله وَتَعَالَىٰ عنه and Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو; May Allah سُبْحَانَهُ وَتَعَالَىٰ, have Mercy upon them, The respected German Scholar AnneMarie Schimmel says "The structure of the Arabic Language – built upon trilateral root words – lends itself to the developing of innumerable word forms following almost mathematical rules. It might be likened to the structure of an arabesque that grows out of a single geometric pattern into complicated multi-angled stars, or out of a flower motif into intricate lacework." The word *Tassawuf* is based upon the trilateral root *Swad Fah Hah* and is derived from *Saffah* or Pure. It is an appellation bestowed by an awed public that witnessed the miraculous powers and transcendental presence of the Sufi Sages. This appellation followed *Sahaba* (Companions رضوان اللہ وَتَعَالَىٰ علیہم اجمعین of the Holy Prophet صلی اللہ وَتَعَالَىٰ علیہ و آلہ وسلم); *Ta'baeen* and *Taba Ta'baeen*. A Muslim who had not seen Prophet Muhammad صلی اللہ وَتَعَالَىٰ علیہ و آلہ وسلم himself but had seen at least one of his *Sahaba* (Companions) رضوان اللہ وَتَعَالَىٰ علیہم اجمعین and practised Islam in accordance with the Quran and blessed *Sunnah* of Prophet Muhammad صلی اللہ وَتَعَالَىٰ علیہ و آلہ وسلم and passed away in such a State is called a *Ta'bi'ee* (plural *Ta'baeen*). Those who did not See any of the Sahaba but did at least See one of the *Ta'baeen* and practised Islam in accordance with the Quran and the blessed *Sunnah* of Prophet Muhammad صلی اللہ علیہ وسلم علیہ اللہ علیہ وسلم علیہ اللہ علیہ وسلم and passed away in such a State are called the *Tabe-Ta'baufismeen*.

The origins of the word Sufism are correctly stated but without taking due cognizance of the fact that Sufism itself is a phenomena that is accompanying Humanity since the advent of self-consciousness. Indeed some would hold that self-consciousness is itself an adjunct of this primordial urge towards fulfillment or attainment of Allah سُبْحَانَهُ وَتَعَالَىٰ, through Consciousness or Cosmic Consciousness, arising from Simple through Self and on towards Cosmic consciousness. Sufism, the name given to the esoteric dimension of Islam, about which little is actually known and much is assumed, recognizes three States of human consciousness. These are:

The Animal or Mammalian Self, Commanding to 'Evil' *Nafs-e-Ammara*;
The Guilty Conscious Self, *Nafs-e-Lawammah*;
The Contented Self, *Nafs-e-Mutmaeena*.

Cosmic Consciousness divides consciousness into three states after the first stage or Instinctive, which are: Simple Consciousness; Self Consciousness and Cosmic Consciousness.

Yet again a parallel is to be found in the terms Reptilian; Mammalian and Human Consciousness the three epochs of human development. Transcendentalism or Cosmic Consciousness is linked to the *Nafs-e-Mutmaeena* or Contented Self whereas *Nafs-e-Lawamma* or Guilty Conscious Self is

akin to Self or Mammalian Consciousness. Finally *Nafs-e-Ammara* or Mammalian Self Commanding to Evil, falls under the category of a twilight world that lies between the Reptilian and Mammalian Consciousness with greater inclination towards Reptilian which is Simple Consciousness.

This primordial urge is the true origin of the phenomena that is labeled as Sufism. True this origin has led to the appearance of many a varied and diverse outwards appearance. The Egyptian Death Rites, The Greek Mysteries, The Rosicrucian's, The Christian Saints علیهم الرّحمہ, Buddha himself, Hinduism, Zen and so on and so forth. The entire gamut of esoteric systems is based upon this very primordial urge that is inbuilt in the human consciousness. This very diversity is due to the fact that different levels of consciousness; differences in culture and programming of the individual from cradle to the grave; differences in climate; difference in language; diverse human personalities and so on are to be treated with different medicines for lasting effect. Parallels abound and can be drawn and inferred from a number of Religions and Ethical Philosophies. How strange it seems that the Ancients are reputed to have possessed the "Mysteries" whereas we have abandoned the inner path for the more worldly and lucrative path of materialism.

To sum up; Sufism is an authentic, evolutionary method of cultivating the consciousness in order to attain unto higher states of consciousness that are inherent within the make-up of every human being. It is derived directly from Allah سُبْحَانَهُ وَتَعَالَىٰ, and serves as the vital link between the Creator and the created. It has many names and forms and has been with humanity at least since his early consciousness and recorded history. The very Cave paintings of our forebears are an expression of these very same phenomena.

"Bheeka Bhuka Koi Na,
Sub key Gudri main Laal!
Girah Kholnana Na Janday,
Iss Bid Rehay Kangaal!

The 18th Century Sabri Chisti Saint Hazrāt Meraan Bheek Sarkar رحمتہ اللہ وَتَعَالَىٰ علیہ; from Patiala, East Punjab (presently in India) says "No one is bereft; For all have possession of a priceless Ruby. However, it lies hidden within the folds of a knotted bundle that eludes opening. That is why we are *Poor*!" Therefore in principle the origins of Sufism lie within the evolution of human consciousness. I would not go so far as to State that the origin was already passed when the first single cell amoeba struggles onto the shores and left forever its watery home in the oceans to seek evolution on land.

Why is the Path, as its adherents know it, shrouded in mystery? Why is it so elusive to grasp? Why can it not be "Known" through reading? These complex questions are perhaps subjects that should be treated subsequently. For now it is sufficient to State the primordial origin of Sufism. As to its Post Islamic outward garb, The Holy Prophet صلی اللہ وَتَعَالَىٰ علیہ و آلہ وسلم ; stated, "I am the City of Knowledge and Ali کرم اللہ وَتَعَالَىٰ وجھو is the Portal." An inner or esoteric teaching that was imparted to Hazrāt Ali کرم اللہ وَتَعَالَىٰ وجھو and Hazrāt Abu Bakr رضي اللہ وَتَعَالَىٰ عنہ, and handed down from Mentor to disciple to this very day. This knowledge is imparted through an intense teaching during a preparatory period and is subject to attaining the requisite level of ethical stability that provides the framework and foundation of mind-boggling powers as yet not imagined by the vast majority of humanity. The Elect are party to a spiritual discipline that enables them to attain to higher levels of consciousness and also to carry out the spiritual governance and impart balance to the created universe.

The adherents of Sufism pay special emphasis to the forty Sacred traditions, in which the Divine speaks in the first person singular through the Holy Prophet صلی اللہ وَتَعَالَىٰ علیہ و آلہ وسلم, though they are not considered as a part of the Holy Quran. The commentaries written upon the Holy

Quran and the Traditions of the Holy Prophet صلی اللہ وَتَعَالَیٰ علیہ و آلہ وسلم are also a source for Sufi doctrine. The books and the sayings of the Imams, descendants of Hazrāt Ali کرم اللہ وَتَعَالَیٰ وجھو, the Sufi poets and their poetry are also important sources of Sufi Lore.

Of course the path of Sufism must have been repeatedly influenced from contemporary as well as earlier traditions. Sufism declines exclusiveness and readily assimilates the fruits of the intellectual and spiritual labors of those who preceded them. This is entirely due to the fact that they recognize a common heritage and refuse to be compartmentalized into narrow racial or belief related differentiations. As long as there is no conflict with the essential Unity of the Creator, there is no disagreement upon fundamental truths and the common experiences of humanity. The Enneads of Plotinus, teachings of the Pythagoreans with Niomachus as the foremost, the writings of Empecdoles on cosmology and the sciences of nature, the Hermetic writings of the First to Fourth Centuries CE that contained the inner teachings from Egypt and Greece especially Poimandres attributed to Hermes Trismegistus, the founder of Hermeticism are

significant. Hermes himself is traditionally related to Enoch and is known in the Holy Quran as the Prophet Hazrāt Idris علیہ سَلام. The Major Old Testament Prophets علیہم السّا لام and the sayings of The Prophets Hazrāt David علیہ سَلام and Hazrāt Solomon علیہ سَلام ; are of importance to Islam in general and Sufism in particular.

It is time to Delve a little deeper into Islam and Tassawuf in order to fully appreciate its pertinence. There are three dimensions of revealed Islam and these are *Shariah* (The Sacred Law), a system of bounds, checks and balances to create a balanced and harmonious society. The *Tariqah* (The Path), or manner of implementing the *Shariah*, meant as a guide to traveling towards spiritual fulfillment or attainment of higher states of consciousness, the attainment of which brings the human into *Haqiqah* (Real Reality) as opposed to "Apparent" Reality as we know it. These are in no way separate from each other and merely represent the grades or steps in faith. Nowhere is the basic *Shariat* challenged as it is the foundation and bedrock of Islam.

The Genetic makeup of the individual determines to what extent he or she can travel towards spiritual enlightenment or consciousness elevation. Within every individual there is a hidden spark which if husbanded bursts forth in effulgence that casts the light of true and universal truth upon the dark chambers of the complexity of that individual. These three dimensions also correspond with *Islam* (Surrender to the Divine Will), *Eemaan* (Faith) certitude and steadfastness, and *Ehsaan* (Virtue) and its practice. As stated by Seyyed Hossein Nasr in *Al-Serat6,* 'In the same way that the dimension of inwardness is inward in relation to the outward and the outward is necessary as the basis and point of departure for the journey toward the inward, so is the experience of the Divinity as imminent, dependent upon the awareness of the Divinity as transcendent. No man has the right to approach the Imminent without surrendering himself to the Transcendent, and it is only in possessing faith in the Transcendent that man is able to experience the Imminent. Or from another point of view, it is only in accepting the *Shari'ah* that humans are able to travel upon the Path (*Tariqah*) and finally reach the Truth (*Haqiqah*) which lies at the heart of all things and yet is beyond all determination and limitation."

It might not be amiss to repeat a Homily from the World Famous Sufi Sage Hazrāt Maulana Rumi علیہ وَتَعَالَیٰ رحمتہ اللہ. A number of fellow travelers from different nationalities arrived at a Caravan *Sarai* (Rest House), the leader of the party asked them what they would like to eat? Each traveler responded with a different demand in their respective tongues. Highly perplexed the leader sought advice from a local Sufi. The Sufi took their money and purchased a quantity of a single item and accompanied the leader back to the waiting travelers. The leader was Apprehensive about the wisdom of this act but held his peace. He was pleasantly surprised when

he saw his companions welcoming the Sufi with audible appreciation. It transpired that each traveler had asked for grapes but used their own language to express their desire. Thus each asked for the same thing but seemed to be opposed to the others. Perhaps we too can benefit from this Homily and learn greater understanding of our different civilizations; creeds; faiths; races; culture and traditions.	
13 AH – 634 CE	**Wisaal Sharif of Hazrāt Abu Bakr رضي الله وَتَعَالَىٰ عنه after Guiding the Faithful as Khalifa for only two years. Succeeded by Hazrāt Omar رضي الله وَتَعَالَىٰ عنه. Elected by Muslim Community as Khalifa or Successor. Among the many Military Exploits in expanding Muslim rule, his first target was Syria.** **In regard to Spiritual Transmission, he was the first person to give instruction in the method of reciting the sacred Kalima (La ilaha ill-Allah) for purifying the heart by Dhikr, and that is still recited by the Naqshbandi Order today.** **Ibn `Abbas رضي الله وَتَعَالَىٰ عنه said that one day the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم was sick. He went to the Mosque, wrapped his head with a cloth, sat on the *Minbar* (Pulpit), and said, "If I were to take anyone as my intimate friend (Khalil), I would take Abu Bakr, but the best friend to me is the friendship of Islam." He then ordered all doors of the neighboring houses which opened into the Mosque of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم to be closed except the one of Abu Bakr رضي الله وَتَعَالَىٰ عنه. And that door is still open till this day.** **The four Imams and the Sheikhs of the Naqšhbandiya understand from this Hadis that anyone who approaches Allah سُبْحَانَهُ وَتَعَالَىٰ through the teachings and example of Abu Bakr رضي الله وَتَعَالَىٰ عنه will find himself passing through the only door left open to the Presence of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **He is reported to have said.** **"Glory to Allah سُبْحَانَهُ وَتَعَالَىٰ who has not given to his creatures any way to attain to knowledge of Him except by means of their helplessness and their hopelessness of ever reaching such attainment."** **Thus teaching utter humbleness in seeking Allah سُبْحَانَهُ وَتَعَالَىٰ.** **The first link in the Naqšhbandi Sillsila [a chain, and so a lineage, chain of spiritual descent] after the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم is Hazrāt Abu Baqr Siddiq رضي الله وَتَعَالَىٰ عنه (may Allah سُبْحَانَهُ وَتَعَالَىٰ always Exalt his Soul in Truth), who in the view of the Naqšhbandi is not merely the first Khalifa and an eminent Companion رضي الله وَتَعَالَىٰ عنه of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم but also a figure of unparalleled Spiritual Status – the best of all men after the Prophets عليهم السّلام. They adduce numerous Ahadis in support of this view, above all that in which the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم says, "Almighty Allah سُبْحَانَهُ وَتَعَالَىٰ has poured nothing in my breast that I have not in turn poured into the breast of Abu Baqr." This transmission from breast to breast is taken to imply bestowal of the essence and methods of the Sufi**

	Path. The Naqšhbandi Sillsila also attach significance in Hazrāt Abu Baqr Siddiq رضي الله وَتَعَالَىٰ عنه (may Allah سُبْحَانَهُ وَتَعَالَىٰ always Exalt his Soul in Truth) epithet of Siddiq, awarded him by the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم because of his immediate and unquestioning belief in the Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم bodily ascension to heaven. **Through its invocation of Hazrāt Abu Baqr as Siddiq رضي الله وَتَعَالَىٰ عنه (may Allah سُبْحَانَهُ وَتَعَالَىٰ always Exalt his Soul in Truth), the Naqšhbandi Order is set apart from virtually all other Sufi Orders, which trace their ancestry to Hazrāt Imam Ali ibn Abi Talib (may Allah سُبْحَانَهُ وَتَعَالَىٰ Enlighten his Spiritual Countenance). Although a secondary line of Naqšhbandi descent leads back to Hazrāt Imam Ali كرم الله وَتَعَالَىٰ وجهو, by way of Hazrāt Syed Imam Jafar as Sadiq (May Allah سُبْحَانَهُ وَتَعَالَىٰ be Pleased with him) and the immediate members of the 'Imamate' line, 'Bakri' Ancestry is proudly emphasized.**
	3. Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه succeeds to the Mantle of the Naqšhbandiya Sillsila.
14 AH 635 CE	Under Hazrāt Omar رضي الله وَتَعَالَىٰ عنه, the Arabs begin a series of Campaigns against the Persian Empire. They first lost to the Persians at the Battle of the Bridge, only to defeat the Persians in 635 CE at Tel Buwayb. Hazrāt Omar رضي الله وَتَعَالَىٰ عنه goes on to win a series of battles.
15 AH 636 CE	Capture of Damascus by the Muslim Army.
15 AH 636 CE	**Islam in South Asia existed in Communities along the Arab Coastal Trade Routes in Sindh, Bengal, Gujarat, Kerala, and Ceylon as soon as the Religion Originated and had gained early Acceptance in the Arabian Peninsula, though the first incursion by the new Muslim Successor States of the Arab World occurred around 636 CE or 643 CE, during the Rashidun Khalifate, long before any Arab Army reached the Frontier of India by Land.** **Shortly after the Muslim Conquest of Persia the connection between Sind and Islam was established by the initial Muslim Missions during the Rashidun Khalifate. Al-Hakim ibn Jabalah al-Abdi, who attacked Makran in the year 649 CE, was an early Partisan of Hazrāt Ali ibn Abu Talib كرم الله وَتَعَالَىٰ وجهو. During the Khalifate of Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو, many Hindus of Sindh had come under the influence of Shi'ism and some even participated in the Battle of Camel and died fighting for Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو. Under the Umayyads (661–750 CE), many Shias sought asylum in the region of Sindh, to live in Relative Peace in the Remote Area. Ziyad Hindi was one of those Refugees.**

17 AH 638 CE	Jerusalem Surrendered- Hazrāt Omar رضي الله وَتَعَالَىٰ عنه began a Campaign against the Byzantines, Ceasaria and Aleppo were soon taken as well. The Arab Forces defeated the Byzantines at the Battle of Yarmuk. The Arabs took Damascus and Emessa. Muslims enter the area north of Arabia, known as "Sham," including Syria, Palestine, Lebanon and Iraq.
18 AH 639 CE	Rois Faineats- Dagobert the last strong King of the Frankish Kingdom. With his death, Royal Power declined. In its place, arose a period of Feudal decentralization. Land and Power were more strongly concentrated in the Aristocracy. Breakdown of State Power which became decentralized in the hands of local Officials who ruled with nearly complete Independence.
By 18 AH, 640s CE, Muslim Forces advancing across North Africa, conquering Sicily in 30 AH 652 CE.	
21 AH 642 CE	**Birth of Hazrāt Iman Ḥasan al Baṣrī رضي الله وَتَعَالَىٰ عنه.** **Both his parents were freed slaves, yet his lineage and childhood could not possibly have been more exalted. He was raised in the household of Hazrāt Zayd ibn Thabit رضي الله وَتَعَالَىٰ عنه, who was not only one of the seven Sahaba Fuqaha (Jurists), but also the one to whom the compilation of the Qurʾān was entrusted. He was nursed by Umm Salamah رضي الله تَعَالَى عنها, the wisdom filled wife of Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم, who played a crucial role in his upbringing and moral instruction. At his birth, Sayyidī Umar رضي الله وَتَعَالَىٰ عنه blessed him, saying 'Oh Allah! Make him wise in religion and beloved to the people.' Furthermore, he became the Murid of Syedunā Ali كرم الله وَتَعَالَىٰ وجهو at the age of fourteen. A childhood surrounded by such titanic figures unsurprisingly left and indelible impression upon the great Imam رضي الله وَتَعَالَىٰ عنه.**
22 AH 643 CE	Uthman ibn Abi al-As al-Thaqafī, Governor of Bahrain and Oman, sent out Ships to raid Thane, near modern-day Mumbai, while his brother Hakam sailed to Baraich and a third fleet sailed to Debal under his younger Brother Mughira in 643 CE. According to one source all three Expeditions were successful, however, another Source states Mughira was Defeated and Killed at Debal. These expeditions were sent without the Khalifa Umar's رضي الله تَعَالَى عنها consent, and he rebuked Uthman, saying that had the Arabs lost any men the Khalifa would have killed an equal number of men from who participated from Uthman's tribe in retaliation. The Expeditions were sent to Attack Pirate Nests, to Safeguard Arabian Trade in the Arabian Sea, and not to start the Conquest of India. The Kingdoms of Kapisa-Gandhara in modern-day Afghanistan, Zabulistan and Sindh (which then held Makran) in modern-day Pakistan, all of which were culturally and politically part of India since ancient times, were known as "The Frontier of Al Hind". The first Clash between a Ruler of an Indian Kingdom and the Arabs took place in 643 CE, when Arab Forces defeated Rutbil, King of Zabulistan in Sistan. Arabs led by Suhail b. Abdi and Hakam al Taghilbi Defeated

	a local Army in the Battle of Rasil in 644 CE at the Indian Ocean Sea Coast, then reached the Indus River. Khalifa Umar ibn Al-Khattab رضي الله وَتَعَالَىٰ عنه denied them Permission to cross the river or operate on Indian soil and the Arabs returned home.
23 AH 644 CE	Hazrāt Omar رضي الله وَتَعَالَىٰ عنه Assassinated by the Persian Firuz Nahavandi (known as 'Abū Lu'lu'ah in Arabic).
	Hazrāt Uthman ibn Affan رضي الله وَتَعَالَىٰ عنه Elected by Muslim Community as Khalifa or Successor.
29 AH – 103 AH 650–711 CE	Abdullah ibn Aamir led the invasion of Khurasan in 650 CE, and his General Rabi b. Ziyad Al Harithi attacked Sistan and took Zaranj and surrounding areas in 651 CE while Ahnaf ibn Qais conquered the Hepthalites of Herat in 652 CE and advanced up to Balkh by 653 CE. Arab Conquests now bordered the Kingdoms of Kapisa, Zabul and Sindh in modern-day Afghanistan and Pakistan. The Arabs Levied Annual Tributes on the newly Captured Areas, and leaving 4,000 men Garrisons at Merv and Zaranj retired to Iraq instead of pushing on against the Frontier of India. Khalifa Usman b. Affan رضي الله وَتَعَالَىٰ عنه sanctioned an attack against Makran in 652 CE, and sent a Recon Mission to Sindh in 653 CE. The Mission described Makran as inhospitable, and Khalifa Usman رضي الله وَتَعَالَىٰ عنه , probably assuming the Country beyond was much worse, forbade any further incursions into India. This was the beginning of a prolonged Struggle between the Rulers of Kabul and Zabul against successive Arab Governors of Sistan, Khurasan and Makran in modern-day Afghanistan and Pakistan. The Hindu Kabul Shahi Kings and their Zunbil Kinsmen blocked access to the Khyber Pass and Gomal Pass Routes into India from 653 to 870 CE, while modern Balochistan, Pakistan, comprising the areas of Kikan or Qiqanan, Nukan, Turan, Buqan, Qufs, Mashkey and Makran, would face several Arab Expeditions between 661 and 711 CE. The Arabs Launched several Raids against these Frontier Lands, but repeated Rebellions in Sistan and Khurasan between 653 and 691 CE diverted much of their Military Resources in order to subdue these Provinces and away from Expansion into Al Hind. Muslim Control of these Areas ebbed and flowed repeatedly as a result until 870 CE. Arabs Troops disliked being Stationed in Makran, and were reluctant to Campaign in the Kabul area and Zabulistan due to the difficult Terrain and underestimation of Zunbil's Power. Arab Strategy was Tribute Extraction instead of Systematic Conquest. The fierce Resistance of Zunbil and Turki Shah stalled Arab Progress repeatedly in the "Frontier Zone"
33 AH – 110 AH 654–728 CE	**Hazrāt Ibn Sirin Muhammad Ibn Sirin رضي الله وَتَعَالَىٰ عنه (born in Basra) was a Muslim Mystic and interpreter of dreams who lived in the 7th – 8th Centuries CE. He was a contemporary of Hazrāt Anas ibn Malik رضي الله وَتَعَالَىٰ عنه (He was a member of the Najjar clan of the Khazraj tribe**

	of Yathrib and the last of the prominent Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين of the Prophet to Pass Away, in 93 AH (712 CE) in Basra at the age of 103 (lunar) years). Once regarded as the same person as Achmet son of Seirim, this is no longer believed to be true, as shown by Maria Mavroudi. **Hazrāt Abu Bakr Muhammad Ibn Sirin Al-Ansari رضي الله وَتَعَالَىٰ عنه, was born in Basra in the 33rd year after The Hijra. His birth came two years before the end of the rule of Khalifa Hazrāt Uthman ibn Affan رضي الله وَتَعَالَىٰ عنه.** **His Father was one of the many captives taken by the Great Muslim General Hazrāt Khalid ibn al-Walid after the Battle of Ayn al-Tamr. He was a Copper Smith from a town called Jirjaya (Gerzhiya) (South East of Baghdad), settled and working there, where a decisive battle took place in year 12 AH. Ibn Sirin's Mother, Hazrāt Bibi Safiyya رضي الله تَعَالَى عنها– a servant of the Khalifa Hazrāt Abu Bakr رضي الله وَتَعَالَىٰ عنه – was held in such esteem within the community that when she died, her laying-out was performed by three of Holy Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم Consorts رضو ان الله تَعَالَىٰ عليهم اجمعين and eighteen *Badris* رضوان الله تَعَالَىٰ عليهم اجمعين (Veterans of the Ghazwa (Battle's participated by The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم وسلم) of Badr), led by Hazrāt Ubay ibn Ka'b, were present at her burial.[10] Hazrāt 'Umar رضي الله وَتَعَالَىٰ عنه sent him as a present, either directly to Hazrāt Anas ibn Malik رضي الله وَتَعَالَىٰ عنه (one of the most authoritative sources on the life and opinions expressed by Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم وسلم) or first to a man called Hazrāt Talha Al-Bukhari رضي الله وَتَعَالَىٰ عنه (from Bukhara, Central Asia) who, in turn, gave him to Hazrāt Anas رضي الله وَتَعَالَىٰ عنه.**
34 AH 655 CE	Islam begins to spread throughout North Africa.
35 AH 656 CE	**Hazrāt Osman رضي الله وَتَعَالَىٰ عنه Assassinated in Medina Munawara. Succeeded by Hazrāt Ali ibn Abi Talib كرم الله وَتَعَالَىٰ وجهو. Succession disputed by the Omayyad clan. Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو defeats the rebels at the Battle of the Camels.**
	Hazrāt Imam al A'ima, Ali al Murtazaكرم الله وَتَعَالَىٰ وجهو. Elected by Muslim Community as Khalifa, or Successor.
36 AH 657 CE	**Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه Martyred in the Battle of Siffin on the side of Hazrāt ʿAlī ibn Abi Talib كرم الله وَتَعَالَىٰ وجهو.** **The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم once said there are some people from this nation who are disheveled, lack money, and social status, but if they take an oath by Allah سُبْحَانَهُ وَتَعَالَىٰ, Allah سُبْحَانَهُ وَتَعَالَىٰ will surely honor that oath. There are many fables and unsubstantiated tales linked to Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه, however, there are also**

10 *Encyclopedia of Islam* (London; Leiden & E.J. Brill, 1971), vol. 3, p. 947

	some authenticated stories that boost our faith and make us want to behave more like this simple man of relatively low social status. **Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه grew up in Yemen, and when he was very young his Father died. He therefore had to take care of his Mother. He also had leprosy. Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه with a devoted heart and sincere supplications asked Allah سُبْحَانَهُ وَتَعَالَىٰ to cure him. Allah سُبْحَانَهُ وَتَعَالَىٰ healed him and left just a coin-sized piece of disfigured skin on his shoulder. Every time Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه looked at this small patch, he was reminded of Allah's سُبْحَانَهُ وَتَعَالَىٰ Favor to him. Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه continued to look after his mother, and unfortunately, she went blind, becoming even more dependent on her son.** **At the time the Muslims came to Yemen, Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه was taught a very important lesson. One very dark night Uwais and his mother did not have any lights in the house, and it was difficult for them to do their evening chores. Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه could not See but his mother, being used to the dark, helped her son to get around the house. Soon after, Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه met the Ambassadors from The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم and listened to them reciting the Qur'an. The Verse that touched his heart was from the Chapter The Light.** ***"…And him for whom Allah has not appointed Light, there will be no Light." (Qur'ān 24: 40)*** **Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه accepted Islam there and then. Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه and The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم never met because Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه stayed in Yemen taking care of his mother. Despite this, The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم mentioned Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه to a group of his Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين.** **The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم told his Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين that there is man who will come to you from Yemen. He comes from Murad and the tribe of Qaran. The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم went on to tell them about the leprosy and finished the description of Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه saying, "and he has a Mother, he treats her extremely well, and is obedient to her." He then said, if Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه takes an oath by Allah سُبْحَانَهُ وَتَعَالَىٰ, Allah سُبْحَانَهُ وَتَعَالَىٰ will surely honor that oath. If you meet him, ask him to seek forgiveness for you.** **Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه never forgot this advice, and when he became the leader of the Muslims, every year he would go out to meet those coming from Yemen for the Pilgrimage. Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه would ask, "Is Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ**

	عنه among you?" This continued for ten years. Finally, the people from Yemen said yes and pointed him out to Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه. **Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه went straight to Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه to determine if he was the man The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آلـه وسلم had described. He asked, "Are you Uwais al-Qarni?"** **He said, "Yes."** **Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه continued, "From Murad and the tribe of Qaran?"** **He said, "Yes."** **Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه then asked, "Were you once afflicted with leprosy and your skin healed except for an area on your shoulder the size of a coin?"** **Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه said, "Yes."** **Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه finally asked, "Do you have a Mother that you respect, honor, and take care of?"** **He said, "Yes."** **Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه then explained that The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آلـه وسلم had advised him to ask Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه to seek forgiveness from Allah سُبْحَانَهُ وَتَعَالَىٰ for him (Umar). Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه was taken aback; he pointed out to Umar that he was a Companion of The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and the Leader of the Muslims. You should ask Allah سُبْحَانَهُ وَتَعَالَىٰ to Forgive me, Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه insisted. However, Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه was not deterred, and Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه supplicated that Allah سُبْحَانَهُ وَتَعَالَىٰ forgive the sins of Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه .** **Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه was pleased and wanted to help Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه in some way. After the pilgrimage, Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه was traveling to Kufa in Iraq. Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه offered to write an introduction letter to the Governor of Iraq, but Hazrāt Awais al Qarni رضي الله وَتَعَالَىٰ عنه refused his offer preferring to remain anonymous among the believers. He was a simple man with simple needs. He did though have a request for Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه . He asked Hazrāt Umar ibn al-Khattab رضي الله وَتَعَالَىٰ عنه not to tell people about his unique link to The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آلـه وسلم in case they might disrupt his Pilgrimage.**[11]
36 AH 657 CE	Kharijites (Arabic: Khawarij; sing. Khariji) “Secede” from Hazrāt Imam al A'ima, Ali al Murtaza كرم الله وَتَعَالَىٰ وجهو, raising questions about who is “true

11 https://www.islamreligion.com/articles/11370/uwais-al-qarni/

	Muslim" and the relationship of observable sin to Membership in the Muslim Community. The Kharijites were the first identifiable sect of Islam. The extreme Kharijite position was that Muslims who commit grave sins effectively reject their Religion, entering the ranks of Apostates, and therefore deserve Capital Punishment.
35 – 36 AH **656 – 657 CE**	**Wisaal Sharif Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه.** **Hazrāt Salman al Farsi رضي الله وَتَعَالَىٰ عنه is known as the Imam, the Flag of Flags, the Inheritor of Islam, the Wise Judge, the Knowledgeable Scholar, and One of the House of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم . These were all titles that The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم gave him. He stood fast in the face of extreme difficulties and hardships to carry the Light of Lights and to spread the Secrets of hearts to lift People from darkness to light. He was a Noble Companion رضي الله وَتَعَالَىٰ عنه of The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم . He reported Sixty of his sayings. He translated the Quran into Persian, thus becoming the first person to interpret and translate the Qur'ān into a foreign language.** **Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه is known to be one of the people of mysteries, people of Truth, those who know Reality, who know that what is hidden can be found. He was a man of profound curiosity, simplicity, sincerity, humility, loyalty, passion, sensitivity, patience, and trustworthiness.** **Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه was attracted to The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم across thousands of miles and across the barriers of country, culture, religion, and languages. The Truth called him, and he answered the call.** **Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه after being a student of The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم, becomes a student of Hazrāt Abu Bakr رضي الله وَتَعَالَىٰ عنه, his last teacher. Then after Hazrāt Abu Bakr رضي الله وَتَعَالَىٰ عنه he Migrated and became a Leader and Teacher of the Ta'baeen (Those who came after the Companions رضوان الله وَتَعَالَىٰ عليهم اجمعين). Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه became known as "Salman the Good." He was a scholar who lived a rough and ascetic life. He had one cloak that he wore and one that he slept on. He would not seek the shelter of a roof but stayed under a tree or against a wall.** **By dint of his Piety and Love, he found a place in the first Rank of the Devotees of Allah سُبْحَانَهُ وَتَعَالَىٰ, and in the first Rank of the Friends of The Holy Prophet Muhammad Mustafa صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه believed that if one devoted one's life to the acquisition of wealth and power, one almost inevitably forgot the poor and the weak members of the human family. Forgetting the poor and the weak, was, in his sight, an act of treason against Allah سُبْحَانَهُ وَتَعَالَىٰ Himself. The central aim of his life was to keep in touch – constantly – with Allah**

سُبْحَانَهُ وَتَعَالَىٰ. He lived in terror of losing that "touch" by neglecting, even momentarily, even inadvertently, the poor and the weak. Therefore, he did not allow the lust for riches and the temptation to become powerful, come between himself and the people who were poor and weak. Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه, however, occupied himself with accumulating a very different kind of "wealth" - the pleasure of his Creator. How could he win His pleasure? For him the answer was obvious; he had to serve the most vulnerable members of the human family – the poor, the weak, the sick, the old, the disabled, the humble and those who "lead lives of quiet desperation." He devoted his life to their service with all his heart, mind, soul and body.

In showing contempt for wealth and power, Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه was not advocating the philosophy of "retirement" from the world. The idea of "retirement" from the world and its problems is in conflict with the principles of Islam. He also remembered the maxim of his friend and Master, The Holy Prophet Muhammad Mustafa صلى الله وَتَعَالَىٰ عليه و آلـه وسلم (May Allah Bless him and his Ahl e Bayt), who said: "No Monkery in Islam." He believed that Monasticism and retirement from the world, were sterile and morbid experiments with the great gift of life, and instinctively rejected them. His philosophy was a direct antithesis of the philosophy of escapism.

The key to everlasting happiness and success in this world and in the Hereafter, according to him, was in total surrender to Allah – a surrender full of humility, hope, happiness and love. For Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه, life's true meaning sprang from the heart and the soul; from beliefs and purposes larger than one's individual life, and from a sense of direction in it. The beliefs and purposes of life were revealed to him by The Holy Prophet Muhammad Mustafa صلى الله وَتَعَالَىٰ عليه و آلـه وسلم; and he found direction in it in the "compass" encased in Qur'an Majid.

If there are any two words which would sum up Hazrāt Salman's رضي الله وَتَعَالَىٰ عنه whole philosophy of life, they are Love and Service. What kept him alive, was the Love of Allah سُبْحَانَهُ وَتَعَالَىٰ and His Messenger, The Holy Prophet Muhammad Mustafa صلى الله وَتَعَالَىٰ عليه و آله وسلم; their love fed the flame of his life. And he was at his very best when he was giving Service – to his fellow human beings. Love-and-Service were the raison d'être of Hazrāt Salman Farsi's رضي الله وَتَعَالَىٰ عنه whole existence

The following verses of Qur'an Majid are addressed to those Sincere and Loving Devotees of Allah who put His pleasure ahead of their own pleasure. Hazrāt Salman Farsi رضي الله وَتَعَالَىٰ عنه was one of the foremost of those slaves: (to the soul of the righteous will be said):

"O thou Soul, in (complete) rest and satisfaction! Come back to thy Lord, - well pleased (thyself) and Well-Pleased unto Him! Enter thou, then, among My Devotees! Yea, enter thou My Heaven!"

Quran Majid, Chapter 89: verses 27-30.

	He Passed Away during the Khilafat of Hazrāt `Usman رضي الله وَتَعَالَىٰ عنه. He passed his Secret on to Hazrāt Abu Bakr's رضـــي الله وَتَعَـــالَىٰ عنه Grandson, Hazrāt Imam Abu `Abdur Rahman Qassim ibn Muhammad ibn Abi Bakr as-Siddiq رحمة الله وَتَعَالَىٰ عليه.
	4. Hazrāt Qasim رحمة الله وَتَعَالَىٰ عليه ibn e Mohammad رحمة الله وَتَعَـالَىٰ عليه ibn e Hazrāt Abu Bakr Siddiq e Akbar رضي الله وَتَعَالَىٰ عنه. Naqšhbandiya Sillsila. He was one of the seven most famous Jurists in Madina al Munawara. It was through these seven great Imams that Ahadis, Fiqh (Jurisprudence) and Tafsir (Exegesis) of the Qurʾān were disseminated to the People. His Mother was the Daughter of the last King of Persia, Yazdigird. His Grandfather was the first Khalifa, Hazrāt Abu Bakr as Siddiq رضي الله وَتَعَالَىٰ عنه. He met some of the Tab'a'in, such as Salim رضي الله وَتَعَالَىٰ عنه bin `Abdullah ibn `Umar رضي الله وَتَعَالَىٰ عنه. He was a Pious Imam and was very knowledgeable in Hadith narration. Hazrāt Abu Zannad رحمة الله وَتَعَالَىٰ عليه said, "I never saw anyone better than him in following the Sunnah of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم وسلم . In our time no one is considered perfect until he is perfect in following the Sunnah of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم وسلم. And Hazrāt Qasim is one of the perfected men رحمة الله وَتَعَالَىٰ عليه." He married his cousin Hazrāt Asmā رحمة الله وَتَعَالَىٰ عليه bint Hazrāt Abdur-Rahmān رحمة الله وَتَعَالَىٰ عليه ibn Hazrāt Abū Bakr as-Siddīq رضي الله وَتَعَالَىٰ عنه. They had a daughter named Hazrāt Fātimā رحمة الله وَتَعَـالَىٰ عليه, also called Hazrāt Umm Farwā رحمة الله وَتَعَـالَىٰ عليه, who was married to Hazrāt Imām Muhammad al-Bāqir bin Hazrāt Imām Zain al-Ābidīn رحمة الله وَتَعَالَىٰ عليه. She was also the mother of Hazrāt Imām Ja'far as-Sādiq رحمة الله وَتَعَالَىٰ عليه, who received the secret of the Naqshbandi way from his Grandfather Hazrāt Imām Qāsim رحمة الله وَتَعَالَىٰ عليه.
37 AH 658 CE	Birth of Hazrāt Syedna Imam Zain ul Abideen رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Syedna Imam Hussain رضي الله وَتَعَالَىٰ عنه. Hazrāt Imam Sajjad رحمتہ الله وَتَعَـالَىٰ عليه (Hazrāt Ali رحمتہ الله وَتَعَـالَىٰ عليه ibn Hussain رضي الله وَتَعَالَىٰ عنه entitled 'Zain ul Abideen رحمتہ الله وَتَعَالَىٰ عليه (Beauty or Best of the Worshipers); 'Syed ul Abideen' (Lord of the Best of Worshipers); 'Imam as-Sajjad' (The Prostrating Imam) and 'Syed as Sajjadina wa'r Raki'een' (Leader/ Lord of Those who Prostrate and Bow) and 'Syed uz Zaqi' (Lord of The Pure) was the Son of the third Imam, and his wife, the Queen among Women, Hazrāt Bibi Shahar Bano رضي الله وَتَعَالَىٰ عنها who was a Princess from Persia, the Daughter of Yazdigird II the King of Iran. She was brought as a prisoner of war during the Khilafat Period of Hazrāt Imam Ali كرم الله وَتَعَالَىٰ وجهو during 31 AH. He freed and married her to Imam Hussain رضي الله وَتَعَالَىٰ عنه. Imam Zain-al-Abideen رحمتہ الله وَتَعَالَىٰ عليه was born from this wedlock. She, however, Passed Away within 10 days of

	the birth of Imam Sajjad رحمتہ اللہ وَتَعَالٰی علیہ. He was born in 38 AH in Madina Munawara. **His title 'Zain-al-Abideen' was Granted to him by the Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم himself who said that on the Day of Judgment a call for 'Zain-al-Abideen' will be made and my Son Ali رحمتہ اللہ وَتَعَالٰی علیہ bin Al Hussein will respond to the call, saying 'Labbaik' (Here I am at Thy service).** **His other Title, 'Syed-us-Sajideen' (The Lord of those who Prostrate Themselves before Allah سُبْحَانَهُ وَتَعَالٰی), was given because of his Devotion to Prayers. He would pray for long duration's, specially during the nights, and would pray a lot of 'Namaz e Shukrana' (Prayers of Gratitude).** **Hazrāt Imam Sajjad رحمتہ اللہ وَتَعَالٰی علیہ spent the first two years of his life under the care of his Grandfather, Hazrāt Imam Ali کرم اللہ وَتَعَالٰی وجھو and after his Passing in 50 AH, he was brought up under the care of the Hazrāt Imam Hassan رضي اللہ وَتَعَالٰی عنہ.**
39 AH 660 CE	Kingdom of Silla, on the Korean Peninsula, conquered the Paekchke Kingdom. Captures the Koguryu Kingdom. These conquests brought about the first unification of the Korean Peninsula.
40 AH 661 CE	Muawiyah Established Umayyad Rule over the Arabs after the first First Fitna in 661 CE, and resumed Expansion of the Muslim Empire. After 663/ 665 CE, the Arabs launched an Invasion against Kapisa, Zabul and what is now Pakistani Balochistan. Abdur Rahman b. Samurra besieged Kabul in 663 CE, while Haris b. Marrah advanced against Kalat after Marching through Fannazabur and Quandabil and moving through the Bolan Pass. King Chach of Sindh sent an Army against the Arabs, the Enemy blocked the Mountain Passes, Haris was Killed and his Army was Annihilated. Al-Muhallab ibn Abi Sufra took a Detachment through the Khyber Pass towards Multan in Southern Punjab in modern-day Pakistan in 664 CE, then pushed South into Kikan, and may have also raided Quandabil. Turki Shah and Zunbil expelled Arabs from their respective Kingdoms by 670 CE, and Zunbil began assisting in organizing resistance in Makran. Battles in Makran and Zabulistan. The Arabs launched several Campaigns in Eastern Balochistan between 661 and 681 CE, four Arab Commanders were killed during the Campaigns, but Sinan b. Salma managed to Conquer parts of Makran including the Chagai Area, and establish a permanent Base of Operations in 673 CE. Rashid b. Amr, the next Governor of Makran, subdued Mashkey in 672 CE, Munzir b. Jarood Al Abadi managed to Garrison Kikan and Conquer Buqan by 681 CE, while Ibn Harri Al Bahili, conducted several Campaigns to secure the Arab hold on Kikan, Makran and Buqan by 683 CE. Zunbil saw off Arab campaigns in 668, 672 and 673 AD by paying Tribute, although Arabs occupied the Areas South of Helmand in 673 CE permanently Zunbil Defeated Yazid b. Salm's Army in 681 CE at Junzah, and

	Arabs had to pay 500,000 dirhams to ransom their prisoners, but the Arabs defeated and Killed Zunbil in Sistan in 685. The Arabs were Defeated in Zabul in next Invaded Zabul in 693 AD.
41 AH; 662 CE	**Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو Assassinated in a Mosque in Kufa.** **Hazrāt Ali "Lived Physically in the Shadow of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and absorbed Spiritually all that Radiated from him. In one of his Sermons, Hazrāt Imam Ali كرم الله وَتَعَالَىٰ وجهو mentions the intimacy of the relationship between them:** ***"When I was but a child he took me under his wing … I would follow him [the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم] as a baby camel follows the footsteps of its Mother. Every day he would raise up for me a sign of his Noble Character, commanding me to follow it. He would go each year into Seclusion at [the Mountain of] Hira. I saw him and nobody else saw him. .. I saw the light of the Revelation and the Message, and I smelt the fragrance of Prophecy"* **(*Nahj*, p.300; *Peak*, p.393, cited in *Justice and Remembrance* p 13).** **Sources agree that Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو played a foundational role in the development of the Muslim Intellectual Sciences as a whole – Jurisprudence (*Fiqh*), Theology (*Kalam*), Qur'anic Interpretations (*Tafsir*), Rhetoric (*Balagha*), Grammar (*Nahw*), Calligraphy (*Khatt*), the Mystical Knowledge associated with Sufism, as well as Sciences such as Numerology (*Jafr*) and Alchemy (*Al Kimya*). "The Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم definition of Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو as the Gate' to Prophetic Wisdom,… takes on the appearance of both a description of what Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو was in relation to the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم in His own Age, and also a Prophecy of the Role Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو would play in relation to the subsequent unfolding of the Sciences of the Tradition—all such sciences being understood as so many formal, outward manifestations of the essential, inward Spirit of the Muslim Revelation…"(Shah-Kazemi, *Justice and Remembrance* p 12).** **"Being true to one's intellect—to the treasures buried deep within it and not just to the Rational Functions operative on its surface—is tantamount to being 'spiritual'. For Hazrāt Imam ʿAli كـرم الله وَتَعَـالَىٰ وجهو, the 'true intellectual' (*al-aqil*) is one who not only thinks correctly but also acts ethically, and, at the deepest level, one who seeks to realise the ultimate Reality" (Shah-Kazemi, *Justice and Remembrance,* p 35).** ***Hazrāt Ali* (كرم الله وَتَعَالَىٰ وجهو) *emphasized that "No Honor is like Knowledge." And then he added that "No Belief is like Modesty and Patience, no Attainment is like Humility, no Power is like Forbearance, and no Support is more Reliable***

	than Consultation." ***The Virtues endorsed by Hazrāt Ali (کـرم الله وَتَعَـالَىٰ وجهو) are Qualities which Subordinate the Self and Emphasize Others – Modesty, Patience, Humility, Forbearance and Consultation. What he thus is telling us, is that we find knowledge best by admitting first what it is we do not know, and by opening our minds to what others can teach us."***[12] **The Mysticism or *Irfan* that Hazrāt Imam Ali کـرم الله وَتَعَـالَىٰ وجهو and the Household of the Prophet present is rather the true essence of Islam and the core of Muslim law. From this viewpoint, True Mysticism will address all Dimensions of Life; External, Internal, Social and Individual.** **As the Imam of the Mystics, Hazrāt Imam Ali کرم الله وَتَعَالَىٰ وجهو has had the most effect and influence on Muslim Mysticism throughout history. Even the greatest Muslim mystics have seen him as the *Qutb* (Pole – Apex) of all Mystics.** **The Mysticism of the Ahl Al Bayt covers all aspects of human life and is the Straight Path of the Spiritual Journey of Man which culminates in the Vicegerency of Allah in this world. The *Irfan* or Mysticism of the Imams is one based on Love and Understanding. In this School of Thought, Metaphysical and extraordinary things happen, but they are never the ultimate objective. The Union of Shariat (Muslim Law), Tariqat (the Path) and Haqiqat (the Ultimate Truth) is another fundamental Principle of (Muslim) Mysticism.**[13] **The Key Principles of his Spiritual Ethos laid particular stress on the role of the Intellect in that Ethos. The 'Spirit of the Intellect' is the key in the worldview of the Hazrāt Imam کـرم الله وَتَعَـالَىٰ وجهو, a Spirit that at once Surpasses and Comprises the activities of the Rational Mind, as well as encompassing Domains not nowadays associated with the Intellect, Domains such as Moral Comportment, Aesthetic Sensibility and Spiritual Joy.** **Contemplation and Action are seen in this Perspective as Complementary, not Contradictory; this Complementarity is presented as an Aspect of *Tawhid*, of 'Integrating Oneness'------ The Central Principle of Islam.** **The Book on the Mysticism of Hazrāt Ali کـرم الله وَتَعَـالَىٰ وجهو, 'Realization through Remembrance: Imam 'Ali (کـرم الله وَتَعَـالَىٰ وجهو) and the Mystical Tradition of Islam', focuses on the Principle and the Practice of *Dhikru'llah*, 'the Remembrance/ Invocation of Allah سُبْحَانَهُ وَتَعَـالَىٰ', arguably the most important Theme of Muslim Spirituality.** **The *Tariqa*s ('Mystical Fraternities') in this Tradition are united in the figure of Imam 'Ali کرم الله وَتَعَالَىٰ وجهو insofar as he stands at the Summit of all of the Chains of Affiliation (*Sillasil*, sing. *Sillsila*) by which the Sufi Masters trace**

12 https://nimirasblog.wordpress.com/2019/03/18/the-intellectual-and-spiritual-legacy-of-hazrat-ali-is-widespread/

13 https://www.islamquest.net/en/archive/fa7657.

	their Spiritual Descent from the Prophet. **(With the exception of the Naqshbandiya, which derives from the First Khalifa of Islam, Hazrāt Abu Bakr Siddiq رضي الله وَتَعَالَىٰ عنه and The Uwaiyia, which is linked spiritually directly with the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم through Hazrāt Usais Qarni رحمتہ الله وَتَعَالَىٰ عليه).** **The Imam's Unifying Role as regards the most important subdivision within Islam, that between Sunnis and Shi'ia is an Important Factor. Apart from the vast ground that is shared between the two Traditions in regard to essential Beliefs and Practices, these two Branches of The Muslims are brought together in a particularly direct and existential manner by their common orientation towards Sanctity (*Walaya*) and Gnosis (*Ma'rifa*) as the Goal of Religious Life. Given that the 'Remembrance of Allah سُبْحَانَهُ وَتَعَالَىٰ' is so often given as the Path leading to the attainment of these Goals of Muslim Spirituality, the importance of understanding this theme, in terms of both doctrinal exposition and existential ramification, assumes central importance.**[14] **Hazrāt Jalaluddin Rumi رحمتہ الله وَتَعَالَىٰ عليه, the world-renowned Turkish Sufi Mystic, wrote in his Famous Spiritual Treatise The Masnavi e Ma'anvi a story in which the Prophet صلى الله وَتَعَالَىٰ عليہ و آلہ وسلم is reported to have addressed Ali كرم الله وَتَعَالَىٰ وجهو in these Words of Wisdom: "O 'Ali (كرم الله وَتَعَالَىٰ وجهو), you are a Courageous Knight, but do not even Rely upon thy Lion-Heartedness. Come into the Shade of the Palm Tree of Hope. Come into the Shade of the Sage whom no one can took off Astray. His Shadow on the Earth is like Mount Qáf, his Spirit is like the Simurgh Bird that soars high. If I should tell of his Qualities until Doomsday, do not seek an end to them. The (Divine) Sun has Veiled Himself in Man: under this secret, and Allah سُبْحَانَهُ وَتَعَالَىٰ Knows Best what is Right. O 'Ali (كرم الله وَتَعَالَىٰ وجهو), above all Devotional Acts in the Way (of Allah سُبْحَانَهُ وَتَعَالَىٰ) do choose the Shadow of Protection of the Chosen Favorite of Allah سُبْحَانَهُ وَتَعَالَىٰ. Every one took Refuge in some Act of Devotion and Discovered for themselves some means of Deliverance."**[15]
	3. Hazrāt Syedna Imam Hussain رضي الله وَتَعَالَىٰ عنه bin Ali al Murtaza كرم الله وَتَعَالَىٰ وجه. Common to Qadriya Shurwardiya (Awwal Nisbat); Qadriya Razzaqiya (Awwal Nisbat), Firdausia Sillasil. **Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه was a very Kind, Gentle, Generous, Merciful and Allah سُبْحَانَهُ وَتَعَالَىٰ Fearing Personality. He always Cared for the Poor and Oppressed, Assisted the Helpless, Comforted those in Pain and Sorrow and Showed Great Love and Affection towards Orphans. He was the Embodiment of the Character of his Grandfather, Syedna RasulAllah صلى اللهوَتَعَالَىٰ عليه و آله وسلم and of his Blessed Parents.**

14 https://www.iis.ac.uk/publication/justice-and-remembrance-introducing-spirituality-imam-ali.
15 https://www.asianage.com/opinion/oped/130417/mystic-mantra-hazrat-ali-shade-of-the-sage.html.

	Once a Bedouin presented himself in the Court of Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه and said, “I heard your Beloved Grandfather صلى الله وَتَعَالَىٰ عليه و آله وسلم say that when one is in need of anything, then one should request this from one of four persons; either from a Pious Arab, or from a Pious Master, or from a 'Hafiz ul Qurʾān' (One who has Memorized the Holy Qurʾān), or from a Graceful Person, and all these four qualities are found in you in the highest form. The reason for this, is that if the entire Arabia received Piety, it is through your Blessed Family, and Generosity is your Beautiful Quality; as for the Qurʾān, this was Revealed in your Home and Concerning your Gracefulness, I heard your Beloved Grandfather صلى الله وَتَعَالَىٰ عليه و آله وسلم say, “If you Wish to See me, then Look at Hassan and Hussain.” Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه listened to his Words and then said, “I heard my Beloved Grandfather RasulAllah صلى الله وَتَعَالَىٰ عليه و آله وسلم saying, “Piety is according to one's Knowledge.” I will thus ask you three Religious questions. I have with me this bag. If you answer one question I shall give you one third of what is in the bag; if you answer two, then I shall give you half of what is in this bag and if you answer all the questions, then I shall give you all of what is in the bag.” Bedouin was very pleased and requested Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه to Present the Questions. He asked, “Which Action is the Most Exalted Among all Actions?” The Bedouin Replied, “To have Faith in Allah سُبْحَانَهُ وَتَعَالَىٰ .” Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه then asked, “What Protects a Servant from Destruction?” He answered, “In having Complete 'Tawakkul' (Trust) in Allah سُبْحَانَهُ وَتَعَالَىٰ .” Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه then asked, “What is that through which a Servant Attains his Splendor?” He answered, “By Knowledge which is Accompanied with Good Deeds.” He asked, “And if one does not have this Quality?” He answered, “He should have that Wealth in which there is Generosity.” He then asked, “And what if one does not have such Wealth?” He said, “He should be Patient in his Poverty.” Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه then asked, “And what if someone is not in such Poverty (where he is Patient)?” The Bedouin replied, “Then he should be Struck by a Bolt of Lightning.” On hearing these answers, Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه smiled and gave him the Entire Bag.
	3. Hazrāt Imam Hassan Basri رحمة الله وَتَعَالَىٰ عليه Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya; Firdausia (3. Daum Nisbat) Sillasil. Hazrāt Khwaja Hassan Basri رحمة الله وَتَعَالَىٰ عليه is reported to have remarked

	that "Seeking of Knowledge is valuable, for it explains Worship; conversely, one should pay attention to Worship, since it clarifies Knowledge." **Hazrāt Imam Al Hassan bin Yassar Abu Saeed al Basri, the great Faqih of Basra was a Leader of the Ascetics and Scholars of his Time. He became known for his Strict and Encompassing Embodiment of the Sunnah; Famous for his Immense Knowledge, Asceticism, Fearless Remonstration of the Authorities, and his Power of Attraction both in Discourse and Appearance. One of the Early Formal Sufis in both the General and the Literal Sense, he Wore a Cloak of Wool (Suf) all his Life .**
41 AH; 662 CE	Hazrāt Ali كرم الله وَتَعَالَىٰ وجهه Succeeded by Muawiya who founded the Omayyad Khalifate (41 AH 661 CE–133 AH 750 CE), the second of the four major Khalifates of the Muslims. The Khalifate was ruled by the Ommayad Dynasty. The third Khalifa of the Rashidun Khalifate, Hazrāt Uthman ibn Affan رضي الله وَتَعَالَىٰ عنه (r. 644–656), was also a member of the Omayyad clan. The family established dynastic, hereditary rule with Muawiya ibn Abi Sufyan, long-time Governor of al-Sham (Greater Syria), who became the sixth Khalifa after the end of the First Muslim Civil War in 661 CE. After Mu'awiya's death in 680 CE, conflicts over the succession resulted in a Second Civil War and Power eventually fell into the hands of Marwan I from another Branch of the Clan. The region of Syria remained the Omayyads' main power base thereafter, and Damascus was their Capital. The Umayyads continued the Muslim conquests, incorporating the Transoxiana, Sindh, the Maghreb and the Iberian Peninsula (Al-Andalus) into the Muslim world. At its greatest extent, the Omayyad Caliphate covered 11,100,000 km2 (4,300,000 sq mi), making it one of the largest empires in history in terms of area. The Dynasty was eventually overthrown by a rebellion led by the Abbasids in 750 CE. Survivors of the Dynasty established themselves in Cordoba which, in the form of an Emirate and then a Khalifate, became a world Center of Science, Medicine, Philosophy and Invention, ushering in the period of the Golden Age of Islam.
47 AH 677 CE	**Birth of Hazrāt Syedna Imam Mohammad Baqir رحمة الله وَتَعَالَىٰ عليه.** **His epithet was Abu Ja'far رحمته الله وَتَعَالَىٰ عليه and he was popularly titled 'Al Baqir' رحمته الله وَتَعَالَىٰ عليه Baqir is a derivative of the word "Baqara" which means to Open Up, or to Expand. 'Al Baqir' is an abbreviation of 'Baqir Al 'Ilm' رحمته الله وَتَعَـالَىٰ عليه (He who Opens Knowledge). Hazrāt Imam Mohammad Baqir رحمته الله وَتَعَالَىٰ عليه was named, as such, since he introduced and spread the Knowledge and Teachings of various dimensions, and implemented the Knowledge streams in a manner which had never been seen earlier.** **His Mother was Hazrāt Bibi Fatima Umm Abd Allah رضي الله وَتَعَالَىٰ عنها, the**

	Daughter of Hazrāt Imam Hassan رضي الله وَتَعَالَىٰ عنه. Thus, he was the only Imam who was connected with Hazrāt Bibi Fatima tuz Zahrāʾ رضي الله وَتَعَالَىٰ عنها and Hazrāt Syedna Imam Hassan رضـي الله وَتَعَـالَىٰ عنه, being 'Najīb ut Tarafain' (both from his Paternal and Maternal sides). Hazrāt Imam 'Al Baqir' رحمتہ الله وَتَعَالَىٰ عليه was born in Medina Munawara, around 56 AH (676 CE), when Muawiya I was trying to ensure that his Son, Yazid I could inherit the Khalifate. When Hazrāt Imam Al Baqir رحمتہ الله وَتَعَالَىٰ عليه was a child, his family was affected by the Battle of Karbala; he was three or four years old when his Grandfather Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه was Martyred. **Hazrāt Imam Muhammad Al Baqir رحمتہ الله وَتَعَالَىٰ عليه was brought up in the Holy Lap of his Grandfather Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه, for two and a half years.** **According to Ya'qubi, Hazrāt Imam Al Baqir رحمتہ الله وَتَعَالَىٰ عليه was present at Karbala' at the time of the Gruesome Tragedy of the wholesale Massacre of his Grandfather Hazrāt Imam Hussain رضـي الله وَتَعَـالَىٰ عنه and his Companions. He also suffered with his Father and the Ladies of the Ahl ul Ba'ait (Household of the Prophet صلى الله وَتَعَالَىٰ عليـه و آلـه وسلم) the heartless Captivity and imprisonment at the hands of the devilish forces at the command of Yazid ibn Muawiya.** **Hazrāt Imam Mohammad Baqir رحمتہ الله وَتَعَالَىٰ عليه was about two and a half years old when he had to accompany Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه and the rest of his Family Members on the journey to Karbala. After the tiring journey from Medina Munawara to Karbala, he witnessed the shocking and tragic events of Karbala and then the heart-rupturing events in Syria and Iraq.** **After one year of Detention in Damascus he returned in 62 AH to Medina Munawara when he was 4 years. In his Youth, he witnessed the struggle for Power among the Umayyads, Hazrāt Abd Allah ibn az Zubayr رضي الله وَتَعَالَىٰ عنه and a number of 'Shiite' Parties.**
53 – 58 AH 673 – 678 CE	Arab Forces Fail To Capture Constantinople due to both the strength of the city walls and a new invention- "the Greek Fire" which caused havoc among the Arab fleet. In 678 CE, a 30-year peace treaty was negotiated.
60- 64 AH 680- 683 CE	Yazid I becpmes Amir ul Mo'mineen of the Muslims.
61 AH 680 CE	**Shahadat of Hazrāt Syedna Imam Hussain رضي الله وَتَعَالَىٰ عنه.** **He was the very Embodiment of Spirituality.** **His tolerance and patience were also exemplary. This was manifested by the fact that his Martyrdom had been foretold by the Beloved Rasool صلى الله وَتَعَالَىٰ عليه و آله وسلم and even though he was aware of this, he still observed 'Sabr' (Patience) and waited for the Will of Allah سُبْحَانَهُ وَتَعَـالَىٰ to take its**

	Course. **The Inner Core of his Teaching, as Handed down to Him, was Love and as a Result "Sufis Believe that their Teachings are the Essence of Every Religion, and indeed of the Evolution of Humanity as a Whole. The Central Concept in Sufism is "Love". Dervishes -- the Name given to Initiates of Sufi Orders --Believe that Love is a Projection of the essence of Allah سُبْحَانَهُ وَتَعَالَىٰ to the Universe. Allah سُبْحَانَهُ وَتَعَالَىٰ Desires to Recognize Beauty, and as if one Looks at a Mirror to See oneself, Allah سُبْحَانَهُ وَتَعَالَىٰ "Looks" at Himself within the Dynamics of Nature. Since everything is a Reflection of Allah سُبْحَانَهُ وَتَعَالَىٰ, the School of Sufism Practices to See the Beauty inside the Apparent(enly) Ugly, and to Open Arms even to the Most Evil One. This Infinite Tolerance is Expressed in the Most Beautiful Way, perhaps, by the Famous Sufi and Poet Hazrāt Mevlana (Jallaluddin) (also known as Rumi): "Come, Come, Whoever you are. Worshiper, Wanderer, Lover of Leaving; Ours is not a Caravan of Despair. Though you have Broken your Vows a thousand times… Come, (Yet) Again, Come, Come."[16]** **(This is one of the most Famous Poems Attributed to Hazrāt Rumi رحمة الله وَتَعَالَىٰ عليه (1273-1207 CE) though it is Likely that it was Actually Written by the Poet Hazrāt Abu Said رحمة الله وَتَعَالَىٰ عليه (who Died in 1084 CE). It has been adopted by many as a poem of Invitation to the Spiritual Path).**
	4. Hazrāt Syedna Imam Zain ul Abideen رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Syedna Imam Hussain رضي الله وَتَعَالَىٰ عنه. Common to Qadriya Shurwardiya; Qadriya Razzaqiya (Awwal Nisbat); Firdausia Sillasil. **Allah سُبْحَانَهُ وَتَعَالَىٰ arranged it such that Hazrāt Imam Sajjad رحمة الله وَتَعَالَىٰ عليه became severely Ill during that Battle of Karbala and could not Participate as a Warrior. He asked for Permission to Fight in the Battle but Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه told him that he had been Assigned a different type of 'Jihad' (Holy War) that was to start after the Martyrdom of Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه , namely leading the Women and Children of the Household of Prophet Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم into the Bazaars and Courts of Kufa and Damascus.** **Hazrāt Imam Sajjad رحمته الله وَتَعَالَىٰ عليه was made a Prisoner of War, together with the whole Family of the Holy Prophet Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم . It was at this time that he was given the Responsibility of The Imamate and this was one of the most difficult times when any Imam was given this Responsibility. Truly speaking, for him, it would have been very easy to die on the Battle Field as a Martyr than to be taken as Prisoner of War and See all the Insult and Humiliation thrown on him and on the Womenfolk of the House of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. However, he did what Allah سُبْحَانَهُ وَتَعَالَىٰ wished him to do The Army of Yazid treated him very badly by putting him in Heavy Chains. As a Prisoner of War, he was made to**

16 From The Shia To The Sufi—A Pilgrimage Of Peace: Copyright: Satrajit Sanyal.

Travel on the open back of a Camel in Burning Sunshine from Karbala to Kufa and then from Kufa to 'Sham' (Damascus) - a distance of about 750 Kilometers. Sometimes, he would be made to Walk on the Burning Sands of the Desert. This was not all. Women and Children of the Family of the Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آلـه وسلم, too, were Handcuffed and treated like they were Slaves. The Daughters of Hazrāt Imam Ali كرم الله وَتَعَالَىٰ وجهو and Hazrāt Bibi Fatima tu'z Zahra رضـي الله وَتَعَـالَىٰ عنها were Treated Worse than Criminals, their Hijabs were taken away from them. A Caller accompanied them introducing them to the Passersby as "Those who had disobeyed the Muslim Ruler, Yazid". They were then Presented as Prisoners, first to Ibn e Ziyad in Kufa and then to Yazid in Damascus.

In the Courts of Ibn-e-Ziyad and Yazid, Hazrāt Imam Sajjad رحمة الله وَتَعَالَىٰ عليه gave Lionhearted Lectures and Presented True Islam to the Listeners and Introduced himself and his accompanying Members as the Descendants of the Holy Prophet Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم and the Leaders Appointed by Allah سُبْحَانَهُ وَتَعَالَىٰ . His Lectures had such an Impact on the Listeners that despite several Attempts to Kill him inside the Court of both Yazid and Ibn e Ziyad, could not Materialize. Hazrāt Bibi Zainab رضي الله وَتَعَالَىٰ عنها and other Women of the Household of Prophet Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم became the Front-line Protectors and were backed by the people in the Court of Yazid who had still left some shame in them.

To quote one incidence, Yazid asked one of his employed Preachers to go on the 'Mimbar' (pulpit) of the Mosque and abuse Imam Ali كرم الله وَتَعَالَىٰ وجهو and his Family. When the Preacher finished his Lecture, Imam Sajjad الَىٰ عليه ff رحمته الله وَتَعَ turned to him and said, "Be Ashamed of yourself, you Evil Speaker. With your Words you have Displeased Allah سُبْحَانَهُ وَتَعَالَىٰ so as to please people". Then the Hazrāt Imam رحمته الله وَتَعَالَىٰ عليه asked Yazid to let him Talk to the People. Yazid Refused to do so. The People of Syria, however, Forced Yazid to allow the Hazrāt Imam to go on the 'Mimbar' (Pulpit).

Once on the 'Mimbar' (Pulpit), Hazrāt Imam Zain ul-Abideen رحمة الله وَتَعَالَىٰ عليه first Praised Allah سُبْحَانَهُ وَتَعَالَىٰ and His Messenger صلى الله وَتَعَالَىٰ عليه و آله وسلم. After that the Hazrāt Imam رحمته الله وَتَعَـالَىٰ عليه gave a long and very powerful speech, letting the Syrians know the great position of Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه to Allah سُبْحَانَهُ وَتَعَالَىٰ , and how Evil Yazid and his Family were. Part of the Speech is as follows:

"O Listeners, Allah سُبْحَانَهُ وَتَعَالَىٰ has given us (Ahl e Ba'ait), Six Things which no one else has. He has given us special Wisdom, Patience, Dignity, Power of Speech, Courage and Respect. He gave us Special Benefit of Belonging to the Family of his Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم . To us belong Hazrāt Hamza رضـي الله وَتَعَـالَىٰ عنه and Hazrāt Jafar رضـي الله وَتَعَـالَىٰ عنه. To us belong Asadullah (The Lion of Allah سُبْحَانَهُ وَتَعَالَىٰ , Hazrāt Imam Ali كرم الله f الَىٰ وجهو وَتَـعَ). To us belong the Leader of the Youths of Paradise (Hazrāt Imam

Hassan رضي الله وَتَعَالَىٰ عنه and Hazrāt Imam Hussain (رضي الله وَتَعَالَىٰ عنه).

"Those who know me, know me. Those who do not, then know that I am the Son of Mecca Mu'azammah and Mina. I am the Son of Zamzam and Safa. I am the Son of he who gave 'Zakat' (The Poor Tax) to the Poor. I am the Son of the Best of those who have ever put on 'Ihram' (Single Cloth Apparel for 'Hajj' (Ritual Pilgrimage) and performed Ceremonies of Hajj. I am the Son of he who was taken on the night journey from house of Allah سُبْحَانَهُ وَتَعَالَىٰ to the Mosque of Aqsa and then to 'Mairaj' (The Holy Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم Spiritual and Physical Ascent to Allah سُبْحَانَهُ وَتَعَالَىٰ. I am the Son of he who was taken around by Hazrāt Jibra'eel عليه سلم to the (Lote Tree) of the 'Sidra tul Muntaha' (Boundary between Heaven and The Universe).

"I am the Son of Muhammad Mustafa صلى الله وَتَعَالَىٰ عليه و آله وسلم. I am the Son of Ali Al Murtaza كرم الله وَتَعَالَىٰ وجهو who fought the polytheists in the battle till they submitted to Islam and fought in the presence of The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم until his Sword was broken and to whom 'Zulfikar' was given. I am the Son of he who had the Honor to Migrate twice in Islam. I am the Son of Hazrāt Bibi Fatima رضي الله وَتَعَالَىٰ عنها the best Women of the World...".

The effect of the Speech was so Powerful that everybody in the Mosque began to Weep and to blame Yazid. Yazid was afraid that if the Imam continued his Speech, there would be a Revolution and Revolt. At the same time Yazid could not stop the Imam and get him down from the 'Mimber'. He therefore ordered a 'Muezzin' (Caller to Ritual Prayers) to give 'Azan' (Call To Prayers), knowing that this would automatically cut the Imam's speech. But he underestimated the Imam's Bravery and Intelligence. The Imam stopped his Speech but did not get down from the 'Mimbar.' When the Muezzin said " Allahu Akbar" the Imam Testified Allah's سُبْحَانَهُ وَتَعَالَىٰ Greatness. When the 'Muezzin' said, "Ashhad'u'anna Muhammad dar Rasulullah", the Imam stopped the 'Muezzin' from going any further. He then turned to Yazid and asked him. "Tell me o Yazid, was The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم your Grandfather or Mine?

If you say he was your Grandfather it will be an open Lie and if you say he was my Grandfather then why have you Killed his Son and Imprisoned his Family? Why have you Killed my Father and brought his Women and Children to this City as Prisoners?" Yazid had no reply to give.

The effect of this was to turn the Syrians against Yazid. Everyone of them now found out about Yazid's Crimes that he had Committed against the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and his Family. They began to blame him and asked for the Release of Hazrāt Imam Zain ul-Abideen رحمتہ الله وَتَعَالَىٰ عليه and the Womenfolk of the House of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم . Yazid was now afraid that if he did not act fast his Rule would be lost. He therefore freed Hazrāt Imam Zain ul Abideen رحمتہ الله وَتَعَالَىٰ عليه

	and let Him Return to Medina with full Honor and Respect.
64 AH 683-4 CE	Mu'awiya II becomes the Amir ul Mo'mineen of the Muslims.
64 – 65 AH 684 – 685 CE	Marwan I becomes the Amir ul Mo'mineen of the Muslims.
65 – 86 AH 685 – 705 CE	'Abd al Malik I ibn Marwan became the new Amir ul Mo'mineen. He ended Decades of Regional Strife, instituting a Postal Service and replacing the Roman and Greek Coins with Arabian ones.
74 – 85 AH 694 – 704 CE	The Arab hold on Makran had weakened when Arab Rebels seized the Province, and Hajjaj had to send three Governors between 694 and 707 CE before Makran was partially recovered by 694 CE. Al Hajjaj also fought Zunbil in 698 CE and 700 CE. The 20,000 strong Army led by Ubaidullah ibn Abu Bakra was trapped by the Armies of Zunbil and Turki Shah near Kabul, and lost 15,000 men to thirst and hunger, earning this Force the Epithet of the "Doomed Army". Abd al-Rahman ibn Muhammad ibn al-Ash'ath led 20,000 Troops each from Kufa and Basra in a Cautions but Successful Campaign in 700 CE, but when he wanted to stop during Winter, Al-Hajjaj's insulting Rebuke led to Mutiny. The Mutiny put down by 704 CE, and Al-Hajjaj Granted a 7-year Truce to Zunbil.
Late 1st Century AH 8th Century CE	**Christian Mystic.** • Aldebert.
Late 1st Century AH 8th Century CE	Arabesque: The distinctive Arabesque style was developed by the 11th Century CE, having begun in the 8th or 9th Century in works like the Mshatta Facade. Astrolabe with angular scale: The astrolabe, originally invented some time between 200 and 150 BCE, was further developed in the medieval Muslim world, where Muslim astronomers introduced angular scales to the design, adding circles indicating azimuths on the horizon. Classification of Chemical Substances: The works attributed to Jabir ibn Hayyan (written c. 850–950 CE), and those of Muhammad ibn Zakariya al-Razi (854–925 CE), contain the earliest known classifications of chemical substances. Damascus steel: Damascus blades were first manufactured in the Near East from ingots of Wootz steel that were imported from India. **Geared gristmill**: Geared gristmills were built in the medieval Near East and North Africa, which were used for grinding grain and other seeds to produce meals. **Modern Oud**: Although the instrument existed before Islam, the oud was developed in the Muslim music and was the ancestor of the European lute. **Sulfur-mercury theory of metals**: First attested in pseudo-Apollonius of Tyana's *Sirr al-khalīqa* ("The Secret of Creation", c. 750–850 CE) and in the works.

1st/ 2nd Century to 6th/ 7th Century AH 8th to 13th Century CE	The Arab Agricultural Revolution was the transformation in agriculture from the 8th to the 13th Century in the Muslim region of the Old World. The agronomic literature of the time, with major books by Ibn Bassal and Abū l-Khayr al-Ishbīlī, demonstrates the extensive diffusion of useful plants to Medieval Spain (Al Andalus), and the growth in Muslim scientific knowledge of agriculture and horticulture. Medieval Arab historians and geographers described Al Andalus as a fertile and prosperous region with abundant Water, full of fruit from trees such as the olive and pomegranate. Archaeological evidence demonstrates improvements in animal husbandry and in irrigation such as with the *sakia* Water wheel. These changes made agriculture far more productive, supporting population growth, urbanisation, and increased stratification of society. The revolution was first described by the historian Antonio Garcia Maceira in 1876 CE. The name was coined by the historian Andrew Watson in an influential but at the time controversial 1974 CE paper. However, 40 years on, it has proven useful to historians and has been supported by findings in archaeology and archaeobotany.

The first Arabic Book on Agronomy to reach Al Andalus, in the 10th Century CE, was Ibn Wahshiyya's *al-Filahat al-nabatiyya* (Nabatean Agriculture), from Iraq; it was followed by Texts Written in Al Andalus, such as the *Mukhtasar kitab al-filaha* (Abridged Book of Agriculture) from Cordoba, around 1000 CE.

The 11th Century CE Agronomist Ibn Bassal of Toledo described 177 Species in his *Dīwān al-filāha* (The Court of Agriculture). Ibn Bassal had traveled widely across the Muslim World, returning with a Detailed Knowledge of Agronomy. His Practical and Systematic Book both gives detailed Descriptions of Useful Plants including Leaf and Root Vegetables; Herbs; Spices and Trees, and Explains how to Propagate and Care for them.

The 12th Century CE Agronomist Abū l-Khayr al-Ishbīlī of Seville, described in detail, in his *Kitāb al-Filāha* (Treatise on Agriculture) how olive trees should be Grown, Grafted (with an account of his own Experiments), Treated for Disease, and Harvested, and gave similar detail for Crops such as Cotton.

Medieval Muslim Agronomists including Ibn Bassal and Abū l-Khayr described Agricultural and Horticultural Techniques including how to Propagate the Olive and the Date Palm, Crop Rotation of Flax with Wheat or Barley, and Companion Planting of Grape and Olive. These Books Demonstrate the Importance of Agriculture both as a Traditional Practice and as a Scholarly Science. In Al Andalus, there is Evidence that the Almanacs and Manuals of Agronomy helped to Catalyze Change, Causing Scholars to seek out new kinds of Vegetable and Fruit, and to carry out Experiments in Botany; in turn, these helped to improve actual Practice in the Region's Agriculture. During the 11th Century CE Abbadid Dynasty in Seville, the Sultan took a Personal Interest in Fruit Production, discovering from a Peasant the method he had used to Grow some exceptionally large Melons—Pinching off all but ten of the Buds, and using Wooden Props to hold the Stems off the Ground.

Animal Husbandry under the Muslims.

Archaeological Evidence from the Measurement of Bones (osteometry) Demonstrates that Sheep in

Southern Portugal increased in size during the Muslim Period, while Cattle increased when the area became Christian after its reconquest. The archaeologist Simon Davis assumes that the Change in Size Signifies Improvement by Animal Husbandry, while in his view the choice of Sheep is readily explained by the Muslims liking for Mutton.

Irrigation under the Muslims.

During the Period, Irrigated Cultivation developed due to the Growing Use of Animal Power, Water Power and Wind Power. Windpumps were used to Pump Water since at least the 9th Century in what is now Afghanistan, Iran and Pakistan.

The Muslim Period in the Fayyum Depression of Middle Egypt, like Medieval MuslIm Spain (Al Andalus), was Characterized by extremely Large-Scale Systems of Irrigation, with both the Supply, via Gravity-fed Canals, and the Management of Water under Local Tribal Control. In the Muslim Period in Al Andalus, whose Rural Parts were equally Tribal, the Irrigation Canal Network was much Enlarged. Similarly, in the Fayyum, new Villages were established in the Period, and new Water-dependent Orchards and Sugar Plantations were Developed.

The Sakia or Animal-Powered Irrigation Wheel was likely Introduced to Muslim Spain in Early Umayyad Times (in the 8th Century CE). Improvements to it were described by Hispano-Arabic Agronomists in the 11th and 12th Centuries CE. From there, *Sakia* Irrigation was spread further around Spain and Morocco. A 13th Century CE Observer claimed there were "5000" Waterwheels along the Guadalquivir in Muslim Spain; even allowing for Medieval Exaggeration, Irrigation Systems were certainly Extensive in the Region at that Time. The Supply of Water was sufficient for Cities as well as Agriculture: the Roman Aqueduct Network into the City of Cordoba was Repaired and extended in the Umayyad Period.

Early Accounts of Muslim Spain.

Medieval Andalusian Historians such as Ibn Bassam, Ibn Hayyan, and Ibn Hazm, and Geographers such as al-Bakri, al-Idrisi, and al-Zuhri, described Muslim Spain as a fortunate Entity. Indeed, the 10th Century CE Jewish Scribe Menahem Ben Saruq wrote to the Khazar King "The Name of our Land in which we dwell... in the Language of the Arabs, the Inhabitants of the Land, Al Andalus ... the Land is Rich, abounding in Rivers, Springs, and Aqueducts; a Land of Corn, Oil, and Wine, of Fruits and all manner of Delicacies; it has Pleasure-Gardens and Orchards, Fruitful Trees of every kind, including ... [the White Mulberry] upon which the Silkworm feeds". al-Maqqari, quoting the 9th Century CE Ahmad ibn Muhammad ibn Musa al-Razi, describes Al Andalus as a Rich Land "with Good, Arable Soil, Fertile Settlements, Flowing Copiously with Plentiful Rivers and Fresh Springs." Al Andalus was associated with Cultivated Trees like The Olive and Pomegranate. After the Christian Reconquest, Arable Farming was frequently Abandoned, the Land reverting to Pasture, though some Farmers tried to Adopt Muslim Agronomy. Western Historians have wondered if the Medieval Arab Historians were reliable, given that they had a motive to emphasize the Splendor of Al Andalus, but evidence from Archaeology has broadly supported their claims.

In 1876 CE, the Historian Antonia Garcia Maceira argued that where the Romans and then the Goths who Farmed in Spain made little effort to Improve their Crops or to Import Species from other Regions, under "the Arabs", there was an Agricultural "Revolution" in Al Andalus caused "by implementing the Knowledge that they acquired through Observation during their Peregrinations, and the result was Extensive Agricultural Settlement."

In 1974 CE, the Historian Andrew Watson PPublished a Paper proposing an Extension of Garcia Maceira's Hypothesis of Agricultural Revolution in Al-Andalus. Watson argued that the Economy established by Arab and other Muslim Traders across the Old World enabled the diffusion of many Crops and Farming Techniques throughout the Muslim World, as well as the Adaptation of Crops and Techniques from and to Regions outside it. Crops from Africa, such as Sorghum, from China, such as Citrus Fruits, and from India, such as Mango, Rice, Cotton and Sugar Cane, were distributed throughout Muslim Lands, which he believed had not previously Grown these Plants. He listed eighteen such Crops. Watson suggested that these Introductions, along with an increased Mechanization of Agriculture and Irrigation, led to Major Changes in Economy, Population Distribution, Vegetation Cover, Agricultural Production and Income, Population, Urban Growth, Distribution of the Labor Force, Industries linked to Agriculture, Cooking, Diet and Clothing in the Muslim World.

In 1997 CE, the Historian of Science Howard R. Turner wrote that Muslim Study of Soil, Climate, Seasons and Ecology "Promoted a Remarkably Advanced Horticulture and Agriculture. The resulting Knowledge, transmitted to Europe after the 11th Century CE, helped to Improve Farming Techniques, Widen the Variety of Crops, and Increase Yields on the Continent's Farmlands. In addition, an Enormous Variety of Crops was Introduced to the West from or through Muslim Lands".

In 2006 CE, James E. McClellan III and Harold Dorn stated in their Book *Science and Technology in World History* that The Muslims had depended as much on its Farmers as its Soldiers, and that the Farmers had helped to create a "Scientific Civilization": "in what amounted to an Agricultural Revolution they adapted new and more diversified Food Crops to the Mediterranean Ecosystem: Rice, Sugar Cane, Cotton, Melons, Citrus Fruits, and other Products. With Rebuilt and enlarged Systems of Irrigation, Muslim Farming extended the Growing Season and Increased Productivity." They Stated further that the Importance of these Efforts was indicated by the "Uninterrupted Series" of Books on Agriculture and Irrigation; another indication was provided by the many Books on particular Animals of importance to Muslim Farming and Government, including Horses and Bees. They ascribed the Population Growth, Urbanization, Social Stratification, Centralization of Politics and State-Controlled Scholarship to the Improvement in Agricultural Productivity.

By 2008 CE, the Archaeozoologist Simon Davis could write without qualification that in the Iberian Peninsula "Agriculture flourished: the Muslims introduced new Irrigation Techniques and new Plants like Sugar Cane, Rice, Cotton, Spinach, Pomegranates and Citrus Trees, to name just a few... Seville had become a Mecca for Agronomists, and its Hinterland, or *Aljarafe*, their Laboratory."

In 2011 CE, the Arabist Paulina B. Lewicka wrote that in Medieval Egypt, the Arab Agricultural Revolution was followed by a "Commercial Revolution" as the Fatimids (in Power 909 -1171 CE) made Egypt a Major Trade Center for the Mediterranean and the Indian Ocean, and in the more Cosmopolitan and Sophisticated Society that resulted, a "Culinary Revolution" which Transformed Egyptian Cuisine.

Early Skepticism.

Watson's Work was met with some Early Skepticism, such as from the Historian Jeremy Johns in 1984 CE. Johns argued that Watson's selection of 18 Plants was "eculiar", since the Banana, Coconut, Mango and Shaddock were unimportant in the Muslim Region at the time, detracting from the discussion of the Staple Crops. Johns further noted that the evidence of diffusion of Crops was

imperfect, that Watson made "too many minor slips and larger errors" such as getting dates wrong or claiming that a 1439 CE Document was Norman, and had failed to make best use of the evidence that was available, such as of the decline of Classical Agriculture, or even to mention the changing Geomorphology. Johns however concluded that "The Hypothesis of an 'Abbasid Agricultural Revolution is challenging and may well prove useful".

The Historian Eliyahu Ashtor wrote in 1976 CE that Agricultural Production declined in the Period immediately after the Arab Conquest in areas of Mesopotamia and Egypt, on the limited basis of records of Taxes collected on Cultivated areas. In a 2012 CE Paper focusing on the Sawād area of Iraq, Michele Campopiano concluded that Iraqi Agricultural Output declined in the 7th to 10th Century CE; he attributed this Decline to "Competition of the different Ruling Groups to gain access to Land surplus".

Diffusion not Revolution.

In 2009 CE, the Historian Michael Decker stated that Widespread Cultivation and Consumption of four staples, namely Durum Wheat, Asiatic Rice, Sorghum and Cotton were already Commonplace under the Roman Empire and Sassanid Empire, Centuries before the Muslim Period. He suggested that their actual Role in Muslim Agriculture had been exaggerated, arguing that the Agricultural Practices of Muslim Cultivators did not fundamentally differ from those of pre-Muslim times, but evolved from the Hydraulic know-how and 'Basket' of Agricultural Plants inherited from their Roman and Persian Predecessors. In the case of Cotton, which the Romans grew mainly in Egypt, the Plant remained a Minor Crop in the Classical Muslim Period: the Major Fiber was Flax, as in Roman times. Decker further asserted that the advanced State of Ancient Irrigation Practices "rebuts sizeable parts of the Watson Thesis," since for example in Spain, Archaeological work indicated that the Muslim Irrigation system was developed from the existing Roman Network, rather than replacing it. Decker agreed that "Muslims made an important Contribution to World Farming through the Westward Diffusion of some Crops", but that the introduction of "Agronomic Techniques and Materials" had been less Widespread and less consistent than Watson had suggested. Furthermore, there is clear evidence that Agricultural Devices such as Watermills and Waterwheels, Shadufs, Norias, Sakias, Water Screws and Water Pumps were Widely Known and applied in Greco-Roman Agriculture long before the Muslim Conquests.

Revolution Driven by Social Institutions.

D. Fairchild Ruggles Rejected the view that the Medieval Arab Historians had been wrong to Claim that Agriculture had been Revolutionized, and that it had instead simply been restored to a State like that before the Collapse of the Roman Empire. She argued that while the Medieval Arab Historians may not have had a Reliable Picture of Agricultural Knowledge before their time, they were telling the Truth about a Dramatic Change to the Landscape of Muslim Spain. A whole new "System of Crop Rotation, Fertilization, Transplanting, Grafting, and Irrigation" was Swiftly and Systematically put into place under a new Legal Framework of Land Ownership and Tenancy. In her view, therefore, there was indeed an Agricultural Revolution in Al Andalus, but it consisted Principally of new Social Institutions rather than of new Agronomic Eechniques. Ruggles stated that this "Dramatic Economic, Scientific, and Social Transformation" began in Al Andalus and had spread throughout the Muslim Mediterranean by the 10th Century CE.

Historiography.

Looking back over 40 years of Scholarship since Watson's Theory, the Historian of Land Use Paolo Squatriti wrote in 2014 CE that the Thesis had been widely used and Cited by Historians and Archaeologists working in different Fields. It had "proved to be Applicable in Scholarly Debates about Technological diffusion in Pre-Industrial Societies, the 'Decline' of Muslim Civilization, the Relations between Elite and Peasant Cultural Systems, Europe's Historical Sonderweg in the 2nd Millennium CE, the Origins of Globalization, [and] the Nature of Mediterraneity." Squatriti noted that Watson had originally Trained in Economics, and Applied this interest to his Historical Studies. Squatriti described Watson's Paper as Concise and Elegant, and Popular for its Usefulness in Supporting the Theses of many different Historians. He observed that Watson's Thesis did not depend on Claims of New introductions of Plants into any Region, but of their "Diffusion and Normalization", i.e. of their becoming widely and Generally used, even if they were known from Roman Times. Calling Watson's "Philological" Approach "Old Fashioned", and given that Watson had worked "virtually without Archaeology", Squatrini expressed surprise that recent research in Archaeobotany had failed to "decisively undermine" Watson's Thesis.

The main Trade of [Seville] is in [Olive] Oils which are exported to the East and the West by Land and sea. These Oils come from a District called al-Sharaf which extends for 40 miles and which is entirely planted with Olives and Figs. It reaches from Seville as far as Niébla, having a Width of more than 12 miles. It comprises, it is said, Eight Thousand Thriving Villages, with a great Number of Baths and Fine Houses.—Muhammad al-Idrisi, 12th Century CE.

Water for Muslims is necessary for Drinking, Food Production and Preparation. In addition, it is needed for Ghusul (Bathing) and Wuzu (Ablution), Personal and Home Cleanliness, and for other Domestic and Municipal purposes including Recreation and Sport. Water is also needed for the Economic Development of the Muslim Society and State including Agriculture (Animals, Poultry, Fish, and Crops/ Plants), Industry, Tourism, Transport, and Others.

Worldwide, about One Billion People Practice open Defecation with 597 Million Individuals in India only. An estimated 2.5 Billion People Globally do not have improved Sanitation Facilities, such as Flush Toilets. In addition 780 Million People in Developing Countries still use Unsafe Drinking Water Sources.

"Providing the Water needed to Feed a Growing Population and Balancing this with all the other Demands on Water, is one of the Great Challenges of this Century".

Water Supply is the present and future Main Challenge: securing enough Quantity, Safe in Quality and Affordable Water at all Times.

The Fact that Global Available freshwater Resources are Limited and the Population and their Life Needs are Continuously Increasing make the State of the Earth's Environment Worsens and consequently Water Supply, Sanitation, Hygienic Considerations, Management Practices and Pollution Control become Vital Issues in the Quest for Sustainable Development.

Ethically, it is important to Note that Water use is a Vital Matter and a Right to every Human and Non-Human and should not be Guided Mainly by Market Forces and Economic Considerations; People should Care for each other in all Aspects of the Natural Environment including Ecology, Water, Land, Air, and Society as a whole Regardless of the Fluctuations of the Economy.

This Historic Success of Muslim Teaching is Important to Emphasize, Prove, and Document: when Islam was Implemented into Everyday Activities and with Devoted Strong Muslim Leadership, the

Prosperity of Muslim Societies was Prevailing and Minimum if any Deficiencies were Reported and Muslims and Non-Muslims were Benefiting.

Between the Middle of the 8th and the Beginning of the 13th Centuries CE, the Arabic Speaking Population were the Main Bearers of the Torch of Culture and Civilization throughout the World. Moreover, they were the Medium through which Ancient Science and Philosophy were Recovered, Supplemented and Transmitted in such a way as to make possible the Renaissance of Western Europe. During the same Period, Muslim Cultures on the Periphery of Europe had Religiously Mandated High levels of Personal Hygiene, along with Highly Developed Water Supplies and Adequate Sanitation Systems.

The Diversity of Muslim Societies from Russia and China to Spain and from Southern Europe through the Middle East and North Africa to Somali Presents a Positive Element of Muslim Heritage and Rich Input to the World Heritage including those in Water Supply, Sanitation, and Hygienic Considerations and Practices. This Societal and Geographic Diversity has lead to a Diversity of Experiences, Considerations, and Practices in the Field.

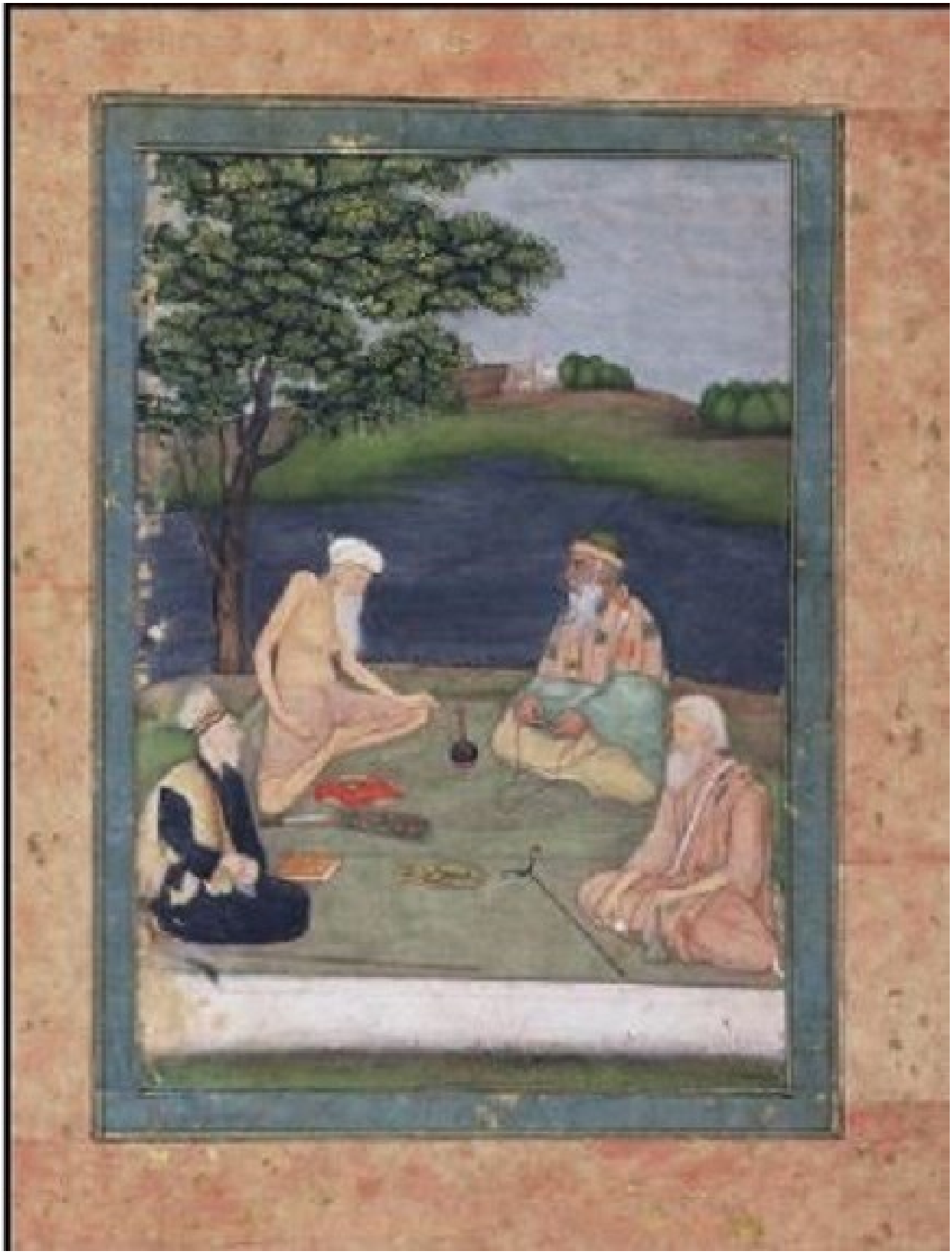
Over the Course of History, Water Supplies were the Cause of Numerous Civilizations to Rise and Disintegrate, Fettered or even Disappear. It was found that the History of Water and Sanitation Services is strongly linked to current Water Management and Policy Issues, as well as to Future Implications.

Islam placed high importance on the Water as a matter of Life and as the Foundation/ Reference for all Living Things: Allah سُبْحَانَهُ وَتَعَالَىٰ Made from Water every Living Thing (Quran 21:30). Muslim Law has made the Right to use Water Guaranteed to Everyone without Monopoly, Corruption or Obstruction, The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم Said:

"People are Partners in three: Water, Pasture (meaning Food) and Fire (meaning energy)" (Narrated by Ibn Majah).

In addition, Supplying Others with Water in Islam, whether Human, Animal, or Plantation, is Considered as a Continuous Charity (Quran 6:99) and/ or Zakat (Permanent Charity) The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم was asked, which Charity is Best? He replied, providing Water (Narrated by Abu Dawud).

The Muslim Civilization and has been Understated, Neglected, and Treated with Injustice and did not take its Proper Respect and Gratitude from either the East or the West. Muslims were dazzled by contemporary Western Civilization, have Neglected and Disregarded their Past and their Heritage. Muslims' Experiences, Practices, Applications, and Knowledge Accumulated over Centuries including those in Water Supply, Sanitation, and Hygienic Considerations and Practices are Poorly presented and/ or Documented.



Mujumma Al Bahrain, Time Lines, Vol. III. The Golden Period of Muslim Civilization and the Flowering of Tassawuf!

80 AH 700 CE	The Chinese combined Saltpeter, Sulfur, and Carbon to create Gun Powder. The Chinese used Gun Powder primarily for Fireworks. The technique of making Porcelain, the most delicate form of Pottery, made in China.
80 AH 700 CE	Srivijaya Empire (Indonesia) becomes the leading Power in Indonesia. They originated in Southern Sumatra and controlled commercial Trade Routes through the Islands.
83 or 86 AH **702 or 705 CE**	**Birth of Hazrāt Syedna Hazrāt Imam Ja'far Sadiq رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Imam Ja'far ibn Muhammad رحمة الله وَتَعَالَىٰ عليه, the Son of Sixth Apostolic Imam رحمة الله وَتَعَالَىٰ عليه, was born on a Monday, the 7th of Rabi ul Awwal in Medina Munawara in 81/ 83 AH/ 700/ 702 CE.** **He was also known as Hazrāt Imam Abu Abdullah رحمة الله وَتَعَالَىٰ عليه and Hazrāt Imam Abu Ismail رحمة الله وَتَعَالَىٰ عليه. His titles were Sadiq, Fadil and Tahir. Commonly known as 'Hazrāt Imam Ja'far as Sadiq رحمة الله وَتَعَالَىٰ عليه , or simply 'Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليه (The Truthful), was the Sixth Shia Hazrāt Imam and The Fifth Hazrāt Imam of the Qādiriyya Shurwardiya Sillsila e Aaliya. He was a major figure in the Hanafi and Maliki Schools of Sunni Jurisprudence. He was a Descendant of Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو on the side of his Father, Hazrāt Imam Muhammad al-Baqir رحمة الله وَتَعَالَىٰ عليه, and of Hazrāt Muhammad ibn Abu Bakr رضي الله عنه on the side of his Sainted Mother, Hazrāt Bibi Umm Farwah رضي الله وَتَعَالَىٰ عنها Bint Hazrāt al Qasim رحمة الله وَتَعَالَىٰ عليه. Hazrāt Muhammad Ibn Abu Bakr رحمة الله وَتَعَالَىٰ عليه was raised by Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو , but was not his Son. Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو used to say: "Muhammad Ibn Abu Bakr is my Son but from Abu Bakr's lineage". Hazrāt As Sadiq رحمة الله وَتَعَالَىٰ عليه is revered in traditional Sunni Islam as a Transmitter of 'Ahadith' (Saying of The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم), a Prominent Jurist, and Mystic to The Sufis. Despite his wide-ranging attributions in a number Religious Disciplines, no Works penned by Hazrāt Imam Ja'far رحمة الله وَتَعَالَىٰ عليه himself, remain extant.** **This fact is Significant as all writings of that Period were preserved. As Hazrāt Imam Ja'far رحمة الله وَتَعَالَىٰ عليه was a Prolific Author, this proves my contention that the writings of the Imams was suppressed. This is the vital Link with the Mystical Schools of Later Times, who preserved their Teaching through the 'Ilm e Seena' (Lit: Knowledge of The Heart (Intuitive Knowledge) or Physical Contact handed down through Generations) as opposed to 'Ilm e Safina' (Lit: Knowledge of The Vessel – Written Materials ie Books).** **In addition to his Connection with The Sunni Schools of Jurisprudence, he was a significant figure in the formulation of Shia Doctrine.** **The Traditions recorded from Hazrāt As Sadiq رحمة الله وَتَعَالَىٰ عليه are said to**

	be more numerous than all 'Ahadis' recorded from all other Shia Imams رضـــوان الله وَتَعَـــالَىٰ عليهم اجمعين combined. As the Founder of "Ja'fari Jurisprudence", Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليه also elaborated the Doctrine of 'Nass' (Divinely Inspired Designation of each Hazrāt Imam by the Previous Hazrāt Imam), and 'Ismah' (The Infallibility of the Imams), as well as that of 'Taqiyyah' (Precautionary Dissimulation or Denial of Religious Belief and Practice in the Face of Persecution), Taqiyya was initially practiced under duress by some of The Holy Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم 'Sahaba' ردي الله وَتَعَالَىٰ أنهم أجمعين (Companions).
86 – 96 AH 705 – 715 CE	Al Walid I. Malik I succeeded by his son Walid. Under Walid's Reign, the Omayyad Khalifate reached India in the East and Spain in the West. Many important structures were completed under his stewardship including the Dome of the Rock Mosque in Jerusalem.
86 AH 705 CE	Wu Hou became Empress of China in 705. She was the first Woman to rule China and during her Reign strengthened the T'ang Dynasty.
88 AH 707 CE	Tangiers was captured by Muslim Armies under the command of Musa ibn Nusayr. Musa was the Omayyad Governor of North Africa. The Moroccan Berbers were subdued by him.
91 AH 710 CE	Raja Dahir of Sindh had refused to return Arab Rebels from Sindh and furthermore, *Meds* and others. Meds shipping from their bases at Kutch, Debal and Kathiawar, in one of their Raids had Kidnapped Muslim Women traveling from Sri Lanka to Arabia, thus Providing a *casus belli* against Sindh Raja Dahir when Raja Dahir expressed his inability to help retrieve the Prisoners. After two Expeditions were Defeated in Sindh, Al Hajjaj equipped an Army built around 6,000 Syrian Cavalry and Detachments of *Mawali* from Iraq, six thousand Camel Riders, and a Baggage Train of 3,000 Camels under his Nephew Muhammad bin Qasim to Sindh. His Artillery of five Catapults ("Manjaniks") were sent to Debal by sea . **Conquest of Sindh.** Muhammad bin Qasim departed from Shiraz in 710 CE, the Army Marched along the Coast to Tiaz in Makran, then to the Kech Valley. Muhammad re-subdued the restive Towns of Fannazbur and Armabil, (Lasbela) finally completing the Conquest of Makran then the Army met up with the Reinforcements and Catapults sent by Sea near Debal and took Debal through Assault. From Debal the Arabs moved North along the Indus River, clearing the Region up to Budha, some towns like Nerun and Sadusan (Sehwan) Surrendered Peacefully while Tribes inhabiting Sisam were Defeated in Battle. Muhammad bin Qasim moved back to Nerun to Resupply and Receive Reinforcements sent by Hajjaj. The Arabs crossed the Indus further South and Defeated the Army of Dahir, who was killed. The Arabs then marched North along the East Bank of the Indus after the Siege and Capture of Rawer. Brahmanabad, then Alor (Aror) and finally Multan, were

	Captured alongside other Towns in-between with only light Muslim Casualties. The Arabs Marched up to the foothills of Kashmir along the Jhelum River in 713 CE, and Stormed Al-Kiraj (probably the Kangra Valley). Muhammad was deposed after the death of Khalifa Walid in 715 CE. Jai Singh, Son of Dahir Captured Brahmanabad and Arab Rule was restricted to the Western Shore of the Indus. Sindh was lost to the Khalifa when the Rebel Yazid b. Muhallab took over Sindh briefly in 720 CE.
92 AH 711 CE	The Islamic Conquest of Spain began when Tariq bin Ziyad, a Muslim General, crossed the Straits of Gibraltar. Ṭāriq left from Ceuta (Septem) and landed at the Rock of Calpe on July 26th, With his Army of 7,000, later named Gibraltar, which Arabic sources derive from *Jebel Tariq*, "Rock of Ṭāriq". He is said to have burnt his Ships in order to show his Army that they were either to Conqueror or Perish. From Gibraltar he moved to Conquer the Region of Algeciras and then followed the Roman Road that led to Seville. Tariq called for reinforcements and received an additional contingent of 7,000 Cavalrymen from Mūsā ibn Nuṣayr, under the Command of Tarif bin Malik Naqi (after whom Tarifa in Spain is named).[1] His 14,000 men defeated the 100,000 man strong Army of Roderick, (According to Muslim Sources and 33,000 according to Christian Sources which include accounts of Treachery). In the Battle, Roderick lost his life, along with many members of the Visigothic Nobility, opening the way for the Capture of the their Capital of Toledo. The Defeated Spanish Army retreated toward Toledo. Tariq bin Ziyad divided his Troops into four Regiments for a hot pursuit. One Regiment advanced toward Cordoba and subdued it. The second captured Murcia and the third advanced toward Saragossa. Tariq himself moved swiftly toward Toledo. The City surrendered without resistance. King Roderick's Rule came to an end in Spain. Upon hearing the Grand Victory, Commander Musa bin Nusair rushed to Spain with a larger Force of 18,000. The two Generals occupied more than two-thirds of the Iberian Peninsula. In rapid succession, Saragossa, Barcelona and Portugal fell one after another. Later, the Pyrenees was crossed and Lyons in France was occupied. Spain remained under Muslim rule for more than 750 years, from 711 CE to 1492 CE. In its swiftness of execution and completeness of success, Tariq's expedition into Spain holds a unique place in the Medieval Military Annals of the World. Muslim Rule was a Major Boon to local Residents. No Properties or Estates were Confiscated. Instead, the Muslims Introduced an Intelligent System of Taxation, which soon brought Prosperity to the Peninsula and made it a Model Country in the West. The Christians had their own Judges to settle their Disputes. All Communities had equal opportunities for Entry into the Public Services. The Jews and the Peasants in Spain received the Muslim Armies with open arms. The Serfdom that prevailed was abolished and fair Wages were instituted. Taxes were

1 https://www.arabnews.com/islam-perspective/news/750016.

	reduced to a fifth of the Produce. Anyone who accepted Islam was relieved of his slavery. A large number of Spaniards embraced Islam to escape the Oppression of their Masters. The Religious Minorities, the Jews and the Christians, received the protection of the State and were allowed participation at the highest levels of the Government. As result of Muslim Rule, Spain became a Beacon of Art, Science and Culture for Europe. Mosques; Palaces; Gardens; Hospitals and Libraries were built. Canals were repaired and new ones were dug. New Crops were introduced from other parts of the Muslim Empire and Agricultural Production increased. Andalus, as Spain was called by Muslims, became the Granary of the West. Manufacturing was encouraged and the Silk and Brocade work of the Peninsula became well known in the Trading Centers of the World. Cities increased in size and prospered. Cordoba, the Capital, became the Premier City of Europe and by the 10th Century CE, had over one Million Inhabitants. A Christian Historian writes: "The Moors (Muslims) organized that wonderful Kingdom of Cordova, which was the marvel of the Middle Ages, and which, when all Europe was plunged in Barbaric Ignorance and Strife, alone held the Torch of Learning and Civilization Bright and Shining before the Western World." Khalifa Walid bin Abdul Malik invited Musa bin Nusair and Tariq bin Ziyad to Damascus. But when they reached the Capital, the Khalifa was on his death bed. He honored them lavishly but passed away soon. Khalifa Sulaiman succeeded him in Feburary, 715 CE, he turned against the two Commanders and deprived them of all amenities. Tariq died in Damascus in 720 CE in anonymity. Khalifa Sulaiman was a vengeful Ruler.
92 AH 711 CE	Charlemagne became Frankish Ruler in the East upon the death of his Brother Caroman I. Until his Brother's death, Charlemagne had ruled the Neustri and Aquitaine. In a series of campaigns, Charlemagne expanded his Empire to include all of Germany. He maintained very close ties to the Pope, thus increasing Church influence.
93 AH 712 CE	Kojiki, the oldest Shinto Text, was written. The *Kojiki* is a Collation of different Traditions woven into a single "Official" Mythology, made in an attempt to Justify the Rule of the Imperial Yamato polity of Japan, and at the same time to subsume different Interest Groups under its wing by giving them a place and an interest in the National Genealogy-Mythology. Apart from furthering the Imperial agenda, an increased interest in the Nation's origins in reaction to the influx of foreign Culture and the need for an authoritative Genealogical account by which to consider the claims of Noble Families and to reorganize them into a new System of Ranks and Titles are also possible factors for its Compilation. "Records of Ancient Matters" or "An Account of Ancient Matters", also sometimes read as ***Furukotofumi*** or ***Furukotobumi***, is an early Japanese chronicle of myths, legends, songs, genealogies, oral traditions, and semi-

	historical accounts down to 641 CE concerning the Origin of the Japanese Archipelago, the *Kami*, and the Japanese Imperial Line. It is claimed in its preface to have been composed by Ō no Yasumaro at the request of Empress Genmei in the early 8th Century CE (711–712 CE), and thus is usually considered to be the oldest extant literary work in Japan. The Myths contained in the *Kojiki* as well as the *Nihon Shoki* are part of the Inspiration behind many Practices. Later, they were re-appropriated for Shinto Practice. *Shintō* is a Religion which originated in Japan. It's Practitioners often regard it as Japan's indigenous Religion and as a Nature Religion. Scholars sometimes call its Practitioners *Shintoists*, although adherents rarely use that term themselves. There is no central Authority in control of Shinto and much diversity exists among Practitioners. Shinto is Polytheistic and revolves around the *Kami* ("gods" or "spirits"), Supernatural Entities believed to inhabit all things. The link between the Kami and the Natural World has led to Shinto being considered Animistic and Pantheistic. The Kami are worshiped at *Kamidana* Household Shrines, Family Shrines, and *Jinja* Public Shrines. The latter are staffed by Priests, known as *Kannushi*, who oversee offerings of food and drink to the specific Kami enshrined at that location. This is done to cultivate harmony between humans and Kami and to solicit the latter's blessing. Other common rituals include the *Kagura* dances, Rites of Passage, and Seasonal Festivals. Public Shrines also supply Religious Paraphernalia such as Amulets to the Religion's adherents. Shinto does not emphasize specific Moral Codes although it places a major conceptual focus on ensuring Purity, largely by Cleaning Practices such as Ritual Washing and Bathing. Shinto has no single creator or specific doctrinal Text, but exists in a diverse range of Local and Regional forms. Although Historians debate at what point it is suitable to refer to Shinto as a distinct Religion, Kami veneration has been traced back to Japan's Yayoi period (300 BCE to 300 CE). Buddhism entered Japan at the end of the Kofun period (300 to 538 CE) and spread rapidly. Religious Syncretization made Kami Worship and Buddhism functionally inseparable, a process called *Shinbutsu-Shūgō*. The Kami came to be viewed as part of Buddhist Cosmology and were increasingly depicted Anthropomorphically.
94 AH **713 CE**	**Shahadat of Hazrāt Syedna Imam Zain ul Abideen رحمة الله وَتَعَالَىٰ عليه.** **He was the Complete Exaplar of Tolerance, Forgiveness and Self Sacrifice.** **During Prayers he would get so Absorbed that he did not have any attention towards anything except Allah سُبْحَانَهُ وَتَعَالَىٰ. He traveled to Mecca Mo'azamma, on foot, twenty times and continuously Guided and Conducted People through the attractive Melody of the Qur'ānic Verses.** **As the Son of Hazrāt Syedna Imam Hussain رضي الله وَتَعَالَىٰ عنه ibn Syedna Imam 'Ali كرم الله وَتَعَالَىٰ وجهو, he was under great Scrutiny and could not directly Guide those who Secretly Followed the Household of Hazrāt Syedna**

	Muhammad صلی اللہ وَتَعَالَیٰ علیہ و آلہ وسلم. But he Conveyed his Understanding of the Relationship between Humanity and Allah سُبْحَانَهُ وَتَعَالَیٰ by the Prayers and Supplications that he offered Allah سُبْحَانَهُ وَتَعَالَیٰ during his Extensive Nighttime Vigils in the Mosque of the Beloved Prophet صلی اللہ وَتَعَالَیٰ علیہ و آلہ وسلم. Another Task that Hazrāt Imam Sajjad رحمتہ اللہ وَتَعَ الَیٰ f علیہ undertook, after coming back from Syria, was that he started Praying and Offering Supplications with Complete Devotion. His Devotion was so Intense and Felt by his Companions and Visitors, that they started a Collection of his Supplications which still exist by the name of 'Sahifa' e Kamila' (Page of The Perfected Ones). It is also know as 'Sahifa e Sajjadiyya' (Page of Those who Prostrate), As Sahifa al Sajjadiyya, Arabic: الصحيفة السجادية, is said to be the Oldest Prayer Manual of Islamic Sources and One of the most Seminal Works of Islamic Spirituality of the Early Period. It is also known as the 'Sister of the Qurʾān', 'Gospel of the Folk of 'Ahl e Ba'ait' (Household of The Holy Prophet صلی اللہ وَتَعَالَیٰ علیہ و آلہ وسلم), and 'Psalms of the Household of The Holy Prophet Muhammad صلی اللہ وَتَعَالَیٰ علیہ و آلہ وسلم'. It consists of Fifty-Four 'Dua's' (Supplications), Fourteen Additional Dua's and Fifteen 'Munajaat' (Arabic: Whispering Between The Lover and The Beloved, not to be confused by the Urdu 'Munajaat' meaning a Recital). In addition to the 'Sahifa', there are several other Supplications of the Hazrāt Imam رحمۃ اللہ وَتَعَالَیٰ علیہ which appear under different Names. A second time, by the Order of the Umayyad Khalifa, Abd al Malik, he was Chained and sent from Medina to Damascus and then again Returned to Medina Munawara. Hazrāt Imam رحمتہ اللہ وَتَعَالَیٰ علیہ kept his Life very Personal and Preferred to stay in a Town close to Medina Munawara, from where he would Preach the True Religion of Allah سُبْحَانَهُ وَتَعَالَیٰ Quietly and with Character. His Character and Preaching Inspired a large number of People specially in the vicinity of Medina Munawara and Mecca Mu'azzama. Slowly the Tyrannical Rulers of his Time began to realize the Dangers that they faced from the Hazrāt Imam's رحمتہ اللہ وَتَعَالَیٰ علیہ Preaching and Character. His Period of Imamate was Replete with Tyrannical Rulers, such as Yazid, until 64 AH, Muawiya bin Yazid and Marwan bin al Hakam until 65 AH, then from 68 AH until 86 AH the Rule of Abdul Malik bin Marwan and finally from 86 AH until 96 AH the Period of Walid bin Abdul Malik. Amid this growing Threat, Walid decided to Poison and Kill the Imam and finally he succeeded in his Ulterior Motives and Hazrāt Imam Sajjad رحمتہ اللہ وَتَعَالَیٰ علیہ was Poisoned by the Governor of Medina and Martyred on the 25th of Muharram 95 AH/ 713 CE.
	5. Hazrāt Syedna Imam Mohammad Baqir رحمۃ اللہ وَتَعَالَیٰ علیہ. Common to Qadriya Shurwardiya; Qadriya Razzaqiya (Awwal Nisbat); Firdausia

	Sillasil. **Ibn Hajar al Haytami, a Famous Scholar belonging to the Sunni School says: Hazrāt "Imam Muhammad Al Baqir رحمتہ اللہ وَتَعَالٰی علیہ has Disclosed the Secrets of Knowledge and Wisdom and Unfolded the Principles of Spiritual and Religious Guidance. Nobody can deny his Exalted Character, his Allah سُبْحَانَهُ وَتَعَالٰی Given Knowledge, his Divinely-Gifted Wisdom and his Obligation and Gratitude towards Spreading of Knowledge".** **Kind of Heart, Spotless in Character, Holy by Soul and Noble by Nature, the Imam devoted all his time in Submission to Allah سُبْحَانَهُ وَتَعَالٰی (and in Advocating the Teachings of the Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم and his Descendants). It is beyond the Power of a man to Count the Deep Impression of Knowledge and Guidance left by the Imam on the Hearts of the Faithful. His Sayings in Devotion and Abstinence, in Knowledge and Wisdom, and in Religious Exercise and Submission to Allah سُبْحَانَهُ وَتَعَالٰی are so Great in Number that the volume of a Book is quite Insufficient to Cover them all." The Holy Imam Managed to Collect the Teachings and Reforms of The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم and his Ahl al Ba'ait in the from of Books. His Pupils Compiled Books on Different Branches of Science and Arts under his Instructions and Guidance. In the Excellence of his Personal Purity and Holy Traits, Hazrāt Imam Muhammad 'Al Baqir' رحمتہ اللہ وَتَعَالٰی علیہ was a Model of the Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم and his Great Grandfather, Hazrāt Ali ibn Abi Talib کرم اللہ وَتَعَالٰی وجھو. His Admonitions created a Spiritual Sensation among the Muslims in General. He was not only Hospitable even to his Worst Enemies but also used to Continually Exhort them to the Right Path. He urged People to Earn their Livelihood by their own Hard Work.** **The Imam Baqir رحمتہ اللہ وَتَعَالٰی علیہ, in Defending his Claims to the Imamate before the Kalifa Hisham, quoted this Verse of the Holy Qurʾān:** **“This day have I Perfected your Religion unto you and Fulfilled My Mercy upon you and Accepted Islam to be your Din.”** **Qurʾān, Surah 5 Verse 5.** **He went on to say that the Open Revelation being thus Perfect, The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم had made Known other Secret Matters to Hazrāt ‘Ali کرم اللہ وَتَعَالٰی وجھو From among Men of the ‘Ahl ul Ba'ait’, Hazrāt ‘Ali کرم اللہ وَتَعَالٰی وجھو had Appointed a Special Person as his Confidant, to whom this Heritage of The Knowledge of Secret Things came down. Hisham Replied that as Allah سُبْحَانَهُ وَتَعَالٰی allowed no Partner in the Matter of Knowing the Secret Things, how could Hazrāt ‘Ali کرم اللہ وَتَعَالٰی وجھو make such Claims?** **In reply, The Imam quoted many Sayings of The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم Showing a Mutual Relationship between him and the High Position accorded to Hazrāt ‘Ali کرم اللہ وَتَعَالٰی وجھو. On Hearing all this**

	Hisham was Silent and then Permitted The Imam and his Companions to return Home. Neither the Pomp nor the Power of the Khalifa influenced The Imam, who Boldly and without Fear Answered all the Questions put to him. **It was during the Khalifate of Hazrāt Umar; Ibn Abdul Aziz رحمتہ اللہ وَتَعَالَیٰ علیہ the Omayyad Khalifa, that the Prophet's صلی اللہ وَتَعَالَیٰ علیہ و آلہ وسلم Descendants enjoyed a Brief Period of Peace which Lasted for only two years and five months which is the Period of his Government.** **He Lifted from them a Great Deal of Atrocities and Prohibited the Cursing of Hazrāt Imam 'Ali کرم اللہ وَتَعَالَیٰ وجھو on the Pulpit on Friday, substituting it with this Verse from the Holy Qurʾān;** **"Allah سُبْحَانَہُ وَتَعَالَیٰ Commands Justice, the Doing of Good and Liberality to Kith and Kin, and He Forbids all Shameful Deeds, Injustice and Rebellion: He Instructs you, that ye may Receive Admonition."** **Surah An Nahal (The Bee), Verse 19.** **When the Imam (رحمتہ اللہ وَتَعَالَیٰ علیہ) met the Khalifa, Hazrāt Umar Ibn Abdul Aziz رحمتہ اللہ وَتَعَالَیٰ علیہ, he found him Weeping for the Injustice inflicted by his Predecessors upon the 'Ahl ul Ba'ait'. The Imam (رحمتہ اللہ وَتَعَالَیٰ علیہ) Consoled him with Words of Wisdom till the Khalifa رحمتہ اللہ وَتَعَالَیٰ علیہ Sobbed, Knelt down, and Entreated him for more. Then the Imam asked Hazrāt Umar Ibn Abdul Aziz رحمتہ اللہ وَتَعَالَیٰ علیہ for what Wrong Doing he was brought here to Rectify?** **It was none other than the Orchard of Fadak which The Messenger صلی اللہ وَتَعَالَیٰ علیہ و آلہ وسلم of Allah سُبْحَانَہُ وَتَعَالَیٰ gave to His Daughter Hazrāt Bibi Fatima tuz Zahra رضي اللہ وَتَعَالَیٰ عنہا as a Gift and to Her Descendants. "Umar رحمتہ اللہ وَتَعَالَیٰ علیہ took a Writing Pad and Pen and Wrote,' In the Name of Allah سُبْحَانَہُ وَتَعَالَیٰ The Merciful, The Compassionate." This is what Umar Ibn Abdul Aziz had handed back to Hazrāt Imam Muhammad Ibn 'Ali رحمتہ اللہ وَتَعَالَیٰ علیہ to rectify the wrong doing with regard to Fadak."** **After this event, the Land of "Fadak" was Handed back to the 'Ahl al Ba'ait'. It was from the Income from these Lands and Orchards that Schools were opened in Medina by the Fourth Imam where Thousands of Students came to Learn the Holy Qurʾān and its True Meanings.** **Hundreds of Narrators of Hadith came out of these Schools, Experts in the Art of Hadith and Islamic Law.**
96 – 99 AH 715 – 717 CE	Sulayman ibn Abdul Malik, Brother of Walid I, 7th becomes the Amir ul Mo'mineen of the Muslims.
The Mediterranean has always been a Linking Sea, and as Islam became Established as a Power to be Reckoned with, Contacts developed with the Christian-Ruled States of Europe. The Islamic Side of the Mediterranean was the Terminus of Ancient Trading Networks between East and West Asia, and the Muslim States Controlled other Routes along which Precious Commodities were carried back and forth. In Europe, the main Destination for these Luxury Imports was Italy. The City Republics of	

Venice, Florence and Genoa controlled Maritime Trade in the Mediterranean, and their Merchants were Principally Responsible for the Movement of Islamic Goods around its Coasts. These objects were prized, because at least initially the Materials and Techniques used to make them were far more sophisticated than anything being made in Europe at the time. Medieval Islamic objects made from Rock Crystal, were thought to have Magical Properties because they were so clear and transparent, compared with the Glass then made in Europe.	
99 – 101 AH 717 – 720 CE	Hazrāt Umar Ibn Abdul Aziz رحمتہ اللہ وَتَعَالٰی علیہ, commonly known as Umar II, was the eighth Omayyad Khalifa. He made Various Significant contributions and reforms to the Society, and he has been Described as "the most Pious and Devout" of the Omayyad Rulers and was often called the first Mujaddid and fifth Righteous Khalifa of Islam.
100 AH **718 CE**	**Birth Hazrāt Ibrāhim bin Adham رحمة اللہ وَتَعَالٰی علیہ.** **Hazrāt Abu Ishaq Ibrahim ibn Adham رحمة اللہ وَتَعَالٰی علیہ was born in Balkh, Northeastern Province in Persia, and was of Arab Descent. His family was Originally from the Kufa and His Father was the King of Balkh, namely Mansur Adham, and lived in a Large and Luxurious Palace. He is variously attributed to be a Descendant of Hazrāt Umar bin Al Khattab رضي اللہ وَتَعَالٰی عنہ, descended from the Banni Tamin and from the Family of Ijil.**
100 AH 718 CE	Kingdom Of Asturias: Pelayo defeated the Muslims at Covadonga in Northwest Spain. Pelayo, a Christian, created the Kingdom of Asturias.
101 – 105 AH 720 – 724 CE	After the death of Umar II, another son of Abd al Malik, Yazid II became Khalifa. Yazid II is best known for his "Iconoclastic Edict", which ordered the Destruction of Christian Images within the Territory of the Khalifate. In 720 CE, another major Revolt arose in Iraq, this time led by Yazid ibn al-Muhallab.
103 AH 722 CE	Emperor Leo III Forces Conversion of Constantinople's Jews.
103 - 188 AH 722–804 CE	Jābir ibn Ḥayyān variously called as Ṣūfī, al Azdī, al Kūfī, or at Ṭūsī, is the purported author of an enormous number and variety of works, often called the Jabirian corpus. The works that survive today mainly deal with Alchemy and Chemistry, Magic, and Shi'ite Religious Philosophy. However, the Original Scope of the Corpus was Vast and Diverse, covering a wide Range of Topics Ranging from Cosmology, Astronomy and Astrology, Medicine, Pharmacology, Zoology and Botany, to Metaphysics, Logic, and Grammar. Jabir's Works contain the Oldest Known Systematic Classification of Chemical Substances, and the Oldest Known Instructions for Deriving an Inorganic Dompound (Sal Ammoniac or Ammonium Chloride) from Organic Substances (such as Plants, Blood, and Hair) by Chemical Means. His Works also Contain one of the Earliest Known Versions of the Sulfur-Mercury Theory of Metals, a Mineralogical Theory that would remain Dominant until the 18th Century CE. A Significant Part of Jabir's Writings were Informed by a Philosophical Theory Known as "The Science of the Balance" (Arabic: *ʿIlm al Mīzān*), which was

	Aimed at Reducing All Phenomena (Including Material Substances And Their Elements) To a System of Measures and Quantitative Proportions. The Jabirian Works also Contain Some of The Earliest Preserved eschatological, soteriological and imamological Doctrines, Which Jabir Presented As Deriving From His Purported Master, The Imam Hazrāt Jaʿfar As Ṣādiq رحمة الله وَتَعَالَىٰ عليه. Some Arabic Jabirian Works (E.G., *the Great Book Of Mercy*, And *the Book Of Seventy*) Were Translated Into Latin Under The Latinized Name "Geber", And In 13th Century CE Europe An Anonymous Writer, Usually Referred to as Pseudo-Geber, Started to Produce Alchemical and Metallurgical Writings Under This Name
723 – 739 AH 104 – 121 CE	Junaid b. Abd Al Rahman Al Marri became the Governor of Sindh in 723 CE. Secured Debal, then Defeated and Killed Jai Singh; Secured Sindh and Southern Punjab and Stormed Al Kiraj (Kangra Valley) in 724 CE. Junaid next Attacked a number of Hindu Kingdoms in what is now Rajasthan, Gujarat and Madhya Pradesh aiming at Permanent Conquest, but the Chronology and Area of Operation of the Campaigns during 725–743 CE is difficult to follow because accurate, complete information is lacking. The Arabs moved East from Sindh in several Detachments and probably Attacked from both the Land and the Sea, Occupying *Mirmad* (Marumada, in Jaisalmer), *Al-Mandal* (perhaps Okhamandal in Gujarat) or Marwar, and *Dahnaj*, not identified, *al-Baylaman* (Bhilmal) and *Jurz* (Gurjara Country—North Gujarat and Southern Rajasthan), and Attacking *Barwas* (Baraich), Sacking Vallabhi. Gurjara King Siluka Repelled Arabs from "Stravani and Valla", probably the Area North of Jaisalmer and Jodhpur, and the Invasion of Malwa but were ultimately Defeated by Bappa Rawal and Nagabhata I in 725 CE near Ujjain. The Arabs lost Control over the newly Conquered Territories and Sindh due to Arab Tribal Infighting and Arab Soldiers Deserting the Newly Conquered Territory in 731 CE. Al Hakam b. Awana Al Kalbi Recovered Sindh, and in 733 CE, Founded the Garrison City of Al Mahfuza ("The Well Guarded") similar to Kufa, Basra and Wasit, on the Eastern side of a Lake near Brahmanabad. Hakam next attempted to Reclaim the Conquests of Junaid in Al Hind. Arab records merely state that he was successful, Indian Records at Navasari details that Arab Forces Defeated "Kacchella, Saindhava, Saurashtra, Cavotaka, Maurya and Gurjara" Kings. The City of Al Mansura ("The Victorious") was Founded near Al Mahfuza to Commemorate the Pacification of Sindh by Amr b. Muhammad in 738 CE. Al Hakam next invaded the Deccan in 739 CE with the Intention of Permanent Conquest, but was Decisively Defeated at Navsari by the Viceroy Avanijanashraya Pulakeshin of the Chalukya Empire serving Vikramaditya II. Arab Rule was Restricted to the West of Thar Desert.
105 – 125 AH 724 – 743 CE	The final son of Abd al Malik to become Khalifa was Hisham, whose long and eventful Reign was above all marked by the Curtailment of Military Expansion.

	Hisham established his Court at Resafa in Northern Syria, which was closer to the Byzantine Border than Damascus, and resumed Hostilities against the Byzantines, which had lapsed following the failure of the last Siege of Constantinople. The new Campaigns resulted in a number of successful Raids into Anatolia, but also in a Major Defeat (the Battle of Akroinon), and did not lead to any significant Territorial Expansion. From the Khalifate's North-Western African Bases, a series of Raids on Coastal areas of the Visigothic Kingdom paved the way to the Permanent Occupation of most of Iberia by the Omayyads (starting in 711 CE), and on into South-Eastern Gaul (last Stronghold at Narbonne in 759 CE). Hisham's Reign witnessed the end of Expansion in the West, following the Defeat of the Arab Army by the Franks at the Battle of Tours in 732 CE. In 739 CE a Major Berber Revolt broke out in North Africa, which was probably the largest Military Setback in the Reign of Khalifa Hisham. From it, emerged some of the first Muslim States outside the Khalifate. It is also regarded as the beginning of Moroccan Independence, as Morocco would never again come under the Rule of an Eastern Khalifa or any other Foreign Power until the 20th Century CE. It was followed by the Collapse of Omayyad Authority in al Andalus. In India, the Omayyad Armies were Defeated by the South Indian Chalukya Dynasty and by the North Indian Pratiharas Dynasty, stagnating further Eastward Arab Expansion. In the Caucasus, the Confrontation with the Khazars Peaked under Hisham. The Arabs established Derbent as a Major Military Base and Launched several Invasions of the Northern Caucasus, but Failed to Subdue the Nomadic Khazars. The Conflict was Arduous and Bloody, and the Arab Army even suffered a Major Defeat at the Battle of Marj Ardabil in 730 CE. Hisham suffered still worse Defeats in the East, where his Armies attempted to Subdue both Tokharistan, with its Center at Balkh, and Transoxiana, with its Center at Samarkand. Both Areas had already been Partially Conquered, but remained Difficult to Govern. Once again, a Particular Difficulty Concerned the question of the Conversion of non-Arabs, especially the Sogdians of Transoxiana. Following the Omayyad Defeat in the "Day of Thirst" in 724 CE, Ashras ibn 'Abd Allah al Ulami, Governor of Khurasan, promised tax relief to those Sogdians who converted to Islam but went back on his offer when it proved too popular and threatened to reduce Tax Revenues. Discontent among the Khorasani Arabs rose sharply after the losses suffered in the Battle of the Defile in 731 CE. In 734 CE, al-Harith ibn Surayj led a Revolt that received broad backing from Arabs and Natives alike, capturing Balkh but failing to take Merv. After this defeat, al Harith's Movement seems to have been dissolved. The problem of the rights of non-Arab Muslims would continue to plague the Omayyads.
106 AH or 108 AH 728 or 730 CE	**Wisaal Sharif Hazrāt Qasim رحمة الله وَتَعَالَىٰ عليه ibn e Mohammad رحمة الله وَتَعَالَىٰ عليه ibn e Hazrāt Abu Bakr Siddiq e Akbar رضي الله وَتَعَالَىٰ عنه.**

	Hazrāt Abdur Rahman ibn Abi Zannad رحمة الله وَتَعَالَىٰ عليه said that his Father said, "I didn't see anyone who knew the Sunnah better than al Qasim did." Hazrāt Abu Nuʿaym رحمة الله وَتَعَالَىٰ عليه said of him in his Book Hilyat al Auliya: "He was able to Extract the Deepest Juristic Rulings and he was Supreme in Manners and Ethics." Imam Malik رحمة الله وَتَعَالَىٰ عليه Narrated that `Umar bin `Abdul Aziz رحمة الله وَتَعَالَىٰ عليه considered the fifth Rightly-Guided Khalifa, said, "If it was in my Hands, I would have made al Qasim the Khalifa in my Time." Hazrāt Al Qasim رحمة الله وَتَعَالَىٰ عليه Passed the Secret of the Golden Chain to his Successor, his Grandson, the Imam Hazrāt Ja'far as Sadiq رحمة الله وَتَعَالَىٰ عليه.
	5. Hazrāt Syedna Hazrāt Imam Ja'far Sadiqرحمة الله وَتَعَالَىٰ عليه. Qadriya Shurwardiya (Awwal Nisbat); Qadriya Razzaqiya (Awwal Nisbat); Firdausia (Nisbat Daum) Naqšhbandiya Sillasil. Hazrāt Imam Ja'far ibn Muhammad رحمة الله وَتَعَالَىٰ عليه, the Son of Sixth Apostolic Imam رحمة الله وَتَعَالَىٰ عليه. Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليه maintained his Father's Policy of Quietism, and played no part in the numerous Rebellions. He stayed out of the uprising of Zaydits who gathered around Hazrāt As Sadiq's رحمة الله وَتَعَالَىٰ عليه Uncle, Hazrāt Zayd رحمة الله وَتَعَالَىٰ عليه, who had the support 'Mu'tazilites' (A Rationalist school of Islamic Thought which flourished in Basra and Baghdad from the 8th to the 10th Century CE) and the Traditionalists of Medina Munawara and Kufa. Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليه also did not support the Rebellion led by his Cousin, Hazrāt Muhammad al Nafs al Zakiyya رحمة الله وَتَعَالَىٰ عليه who was inspired by 'Kaysanites', (A Shi'a Sect, Followers of Hazrāt Al Mukhtar رحمة الله وَتَعَالَىٰ عليه). Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليه played no part in the Abbasid rebellion against the Umayyads. His response to a Message requesting help from Abu Muslim, the Khorasani Leader for an Uprising against the Umayyads, became Famous. Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليه asked for a lamp and burned Abu Muslim's letter, saying to the envoy who brought it, "Tell your Master what you have seen." In burning Abû Muslim's letter he had also said, "This man is not one of my men, this time is not mine." Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليهA also evaded requests for assistance to other claims to the Throne, without advancing his own Claims. He had said that even though he, as the designated Hazrāt Imam, was the true Leader of the 'Ummah' (Muslim Fraternity), he would not press his claim to the Khalifate. This conscious position of neutrality was likely why Hazrāt Imam Ja'far As Sadiq رحمة الله وَتَعَالَىٰ عليه was tolerated by the Umayyad Court for so long. This position also gave rise to the legal precedent of 'Taqiya'. The principle of practicing the dissimulation of outward conformity permitted Muslims in a hostile or persecuting non-Muslim environment for the sake of

their personal safety.

Hazrāt Imam Ja'far Sadiq رحمة الله وَتَعَالَىٰ عليه is an example for Muslims in every way. His Greatest Karamat (Lesser Miracle Performed by all who are not Prophets عليهم السّلام) was his firmness on the Shariat. His every step was in accordance with the 'Sunnah' (Practice) of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم.

Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليه . was one of those infallible 'Nufus' (Souls) who were Created by Allah سُبْحَانَهُ وَتَعَالَىٰ to be Models of Moral Excellence. The Character and Conduct of all those Sages in different Stages of their Lives was the Standard of Excellence. The particular Virtues of the Hazrāt Imam, which were recorded by the Historians, included Hospitality; Charity; Helping of the Needy in Secrecy; Fair Treatment of Poor Relatives; Forgiveness, Patience and Fortitude.

During the days of Scarcity, when people tried to hoard food and other goods, Imam asked his Household Manager Trenchab, "The Price of Corn is rising day by day. How much Corn is there in our Warehouse," Trenchab replied that the Imam should not Worry as there was a large quantity of Corn in Store.

The Hazrāt Imam replied, "Give it away to the Poor and let us Face the Situation along with others." Then he ordered that Pure White Wheat Flour should not be used in his Kitchen, and should be mixed with equal quantities of Oat Flour. "We must Share Misfortune with the Needy and the Poor as Long as it Takes."

His profound Knowledge of Religion and other Sciences was famed throughout the entire Islamic World. People came from distant regions to learn from him. The number of his Students reached over Four Thousand. Among them were Scholars of Jurisprudence, Tafsir, Hadith such as Hazrāt Imam Nu'man bin Thabit Abu Hanifa رحمة الله وَتَعَالَىٰ عليه. and Hazrāt Imam Mali Ibn Anas رحمة الله وَتَعَالَىٰ عليه.

Heads of other Religions also came there to discuss with the Imam's Students many matters of dispute and on many occasions returned home after embracing Islam. Sometimes, he himself argued with the opponents, especially atheists. Apart from Religious Sciences, he used to teach to some Students Mathematics, Chemistry, Medicine and Astronomy. Jabir Ibn Hayyan, the famous Pioneer of Physics, Chemistry and Mathematics, was his Disciple who wrote about four hundred Treatises based on his Mentor's Instructions.

The Jurists who learned from him and wrote several volumes of Books on Jurisprudence can be counted by the hundreds.

Perhaps the most interesting of all his Pupils was Hazrāt Imam Abu Hanifa رحمة الله وَتَعَالَىٰ عليه who Gave public Lectures at Kufa that attracted much attention. In giving decisions, he claimed the right to exercise the Privilege of

Deduction (Qiyas) and of using his own Judgment (Ra'y) to Supplement the Traditions and for this Departure he was severely Criticized by the Scholars in Mecca Mo'azama and Medina Munawara.

On the Question of the Freedom of Will ('Irada') which was much under Discussion at the time, the Imam Taught, "that Allah سُبْحَانَهُ وَتَعَالَىٰ has decreed some things for us and He has likewise Decreed some things through our Agency, What He Decreed for us or on our behalf, He has concealed from us, but what He has Decreed through our agency, He has revealed to us. We are not concerned, therefore, so much with what he has Decreed for us, as we are with what he has Decreed through our agency."

As to the Question of the Power ('Qadr') of Directing one's own Actions, the Hazrāt Imam took a Middle Position, which is neither Compulsion ('Jabr') nor Committing ('Tafviz') the Choice to ourselves. He was Accustomed to say in Prayer,"O' Allah سُبْحَانَهُ وَتَعَالَىٰ, Thine is the Praise that I give Thee, and to Thee is the Excuse if I Sin against Thee. There is no Work of Merit on my own Behalf, or on Behalf of another, and in Evil there is no Excuse for me or for another".

Masudi, the Famous Historian, wrote one of the most important Sayings of Hazrāt Imam As Sadiq رحمة الله وَتَعَالَىٰ عليه ascribed through Hazrāt Imam 'Ali كرم الله وَتَعَالَىٰ وجهو, who is said to have related that when Allah سُبْحَانَهُ وَتَعَالَىٰ Wished to Establish the Creation, the Atoms of Creatures and the Beginning of all Created things, He first Made what he Created in the form of small Particles.

This was before the Earth and the Heavens were Created. Allah سُبْحَانَهُ وَتَعَالَىٰ Existed Alone in His Authority and Power. So He Cast Forth a Ray of Light, a Flame from His Splendor and it was Radiant. He Scattered this Light in the Midst of Invisible Atoms, which He then United in the Form of our Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. Allah سُبْحَانَهُ وَتَعَالَىٰ then Declared unto him, "you are the first of those who shall speak, the one with Power of Choice and the one Chosen.

To you I Have Trusted my Light and the Treasure of My Guidance. For your Sake I Will Form Spacious Channels, Give Free Course to the Waters, and Raise the Heavens. For your sake I will Give Rewards and Punishments, and Assign Men to Paradise or to the Fire. I Will Appoint the People of your Household ("Ahl ul Ba'ait") for Guidance.

I Will Bestow upon them the Secrets of My Knowledge. No Truth will be hidden from them and no Mystery concealed. I Will Designate them as My Proof to Mankind, as those who shall Admonish Men of My Power and remind them of My Unity ('Tawhīd')".

"The Light Descended," Hazrāt Imam Ja'far رحمة الله وَتَعَالَىٰ عليه continued, "upon our Most Noble Men, and shown through our Imams, so that we are in Fact the Light of Heaven and of Earth. To us is Salvation Committed, and

	from us are the Secrets of Science Derived, for we are the Destination that all must Strive to Reach. Our Mehdi will be the Final Proof, the Seal of the Imams, the Deliverer of the Imamate, the Apex of the Light, and the Source of all Good Work. Those who Follow us will have our Support in the Hereafter.”
107 AH 726 CE	Birth Hazrāt Syedna Fuzail ibn 'Ayāz Bin Mas'ūd Bin Bishr at Tamīmī رحمة الله وَتَعَالَىٰ عليه (Anglicized as Hazrāt Fuzail ibn Iyād رحمة الله وَتَعَالَىٰ عليه . A number of birthplaces have been attributed to Fuḍayl, including Samarkand, Merv, Mosul and Balkh. The Nisbah of *at Tamīmī* signifies Hazrāt Fuzail‘s رحمة الله وَتَعَالَىٰ عليه belonging to the Arab Tribe of Banu Tamim and the Nisbah of *al Khurāsānī* signifies that he was from Khurasan.
109 AH 728 CE	Wisaal Sharif of Hazrāt Imam Hassan Basri رضي الله وَتَعَالَىٰ عنه. He was raised in the household of Hazrāt Zayd ibn Thabit رضي الله وَتَعَالَىٰ عنه who was not only one of the seven Sahaba Fuqaha (Jurists), but also the one to whom the compilation of the Qurʾān was entrusted. He was nursed by Hazrāt Umm Salamah رضي الله تَعَالَى عنها, the Wisdom filled Consort of Hazrāt Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم, who played a crucial role in his upbringing and moral instruction. At his birth, Hazrāt Sayyidī Umar رضي الله وَتَعَالَىٰ عنه Blessed him, saying ‘Oh Allah! Make him Wise in Religion and Beloved to the People.’ Furthermore, he became the Murid of Syednā Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو at the age of fourteen. A childhood surrounded by such Titanic Figures unsurprisingly left and indelible impression upon the Great Imam. He one remarked, “By Allah! I have met Seventy Veterans of Badr. Most of their Garments were wool. Had you seen them you would have said they were insane. Had they seen the best among you they would have said, ‘these people will have no part in the Hereafter;’ and had they seen the worst among you they would have said, ‘these people do not believe in the Day of Reckoning.” Knowledge and Piety. In his uncompromising search for Allah, he became one of the Greatest Saints عليهم الرّحمہ of his Era and was named “Bab al Wilayah” (the Gateway of Sainthood). He was a Ahadis Narrator of the highest Grading, and over 1400 Ahadis in the nine Books have chains running through him. He was also one of the Authorized Fuqaha among the Ta’aba’in, having learned in the Household of Zayd bin Thabit رضي الله وَتَعَالَىٰ عنه, as well as others. His links to Sayyidī Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو, are evident in all his fields of Mastery; Ahadis, Fiqh and Tasawwuf. Some Ahadis Masters assert that he related Ahadis directly from Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو. According to Hazrāt Abd ar Razzāq رحمة الله وَتَعَالَىٰ عليه, the

	Great Khalifa once accepted his Recommendation in a Judicial Case. Finally, of course, it is the Consensus Judgment of the Great Imams of the Way that Sayyidī Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو Transmitted the Knowledge of Tasawwuf to him with a single look.
	4. Hazrāt 'Abdul Wāḥid Bin Zaid Abul Fazl (Faḍl) رحمـة الله وَتَعَـالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **He was a Great Early Sufi Sheikh. He is reported to have received education from Hazrāt Imam Abu Hanifa رحمة الله وَتَعَالَىٰ علي, before being initiated full-time as a Sufi by Hazrāt Khwaja Hasan al Basri رحمة الله وَتَعَالَىٰ عليه.**
112 AH 731 CE	English Historian and Theologian, Bede, writes his *Ecclesiastical History.* He beings numbering the Years from the time of The Prophet Christ عليه السّلام rather than from the reign of kings – his numbering to be divided between BC and AD (or BCE and CE).
114 AH 733 CE	**Martyrdom of Hazrāt Syedna Imam Mohammad Baqir رحمة الله وَتَعَالَىٰ عليه.** **Now was the time to bring out Books on Hadith, true sayings of the The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and also to show people in practical terms how duties were performed by The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم himself. It was because of this deeper and truer spread of Knowledge that he became known as Baqir.** **The 400 Books of Hadith that were written and later confirmed by his Son Hazrāt Imam Jafar Sadiq رحمته الله وَتَعَالَىٰ عليه when he became Imam after the Passing of his Father, that Kulaini compiled his Monumental Books of Traditions named Al Kafi, during the Period of the Twelfth Shia Imam.** **Ma'athiru'l Baqir:** **In Ma'athiru'l Baqir, the Imam رحمته الله وَتَعَـالَىٰ عليه discussed a number of topics, from the nature of the Soul and the Qualities of the 'Ulema' (Learned Scholars in Islam) to the Attributes of Allah سُبْحَانَهُ وَتَعَـالَىٰ and the Divine Nature (explaining that it was impossible for humans to understand it). A man asked him, "Should I think of anything (to understand Allah سُبْحَانَهُ وَتَعَالَىٰ)?". The Imam replied: "Yes, but you have to imagine a thing which the Mind cannot contain and which is without limit. He is unlike whatever comes into your mind. Nothing resembles Him nor can any thought reach Him." He also said, "Talk about the Creation of Allah سُبْحَانَهُ وَتَعَالَىٰ , but do not talk about Allah سُبْحَانَهُ وَتَعَـالَىٰ Himself, for that increases the owner of the talk nothing except perplexity." He defined a 'Rasul' as a Prophet who hears and sees the Angels عليهم السّلام in bodily form or in a dream. A 'Nabi' is a Prophet who hears but does not see the Angels عليهم السّلام. The Imam was frequently asked to explain Teachings about the Imamate, which is also explained I 'Ma'athiru'l Baqir' (a summary of which is translated into English in Canon Sell's 'Ithna 'Ashar.yya' or The Twelve Shi'a Imams.**

	'Umm al Kitab': **'Umm al Kitab' (The Archetype of the Book), is in the form of a discussion between the Imam and three Companions.** **A major concept of this work is the description of the Numinous Experience. Its Central Motif is the Psychological and Philosophical Explanation of Spiritual Symbols, with Believers instructed to perform acts of self purification and renewal. Colors are used to symbolize theories and levels of consciousness which one must recognize in oneself.** **‘Tafsir al Baqir’:رحمتہ اللہ وَتَعَالَیٰ علیہ Tafsir al Baqir', or 'Tafsir Abul Jaroud', is Hazrāt Imam 'Al Baqir''s رحمتہ اللہ وَتَعَالَیٰ علیہ Exegesis of the Holy Quran. Ibn al Nadim included this Book in his list of Exegeses of the Holy Qurʾān in his 'Kitab al Fihrist'.** **The Founder of the Hanafi School of “Fiqh' (Jurisprudence), Hazrāt Imam Abu Hanifa رحمتہ اللہ وَتَعَالَیٰ علیہ was a Disciple and Student of Hazrāt Imam Mohammad Baqir رحمتہ اللہ وَتَعَالَیٰ علیہ for a long Period. He used to study 'Fiqh' and 'Ilm e Hadees' (Knowledge of The Sayings of The Holy Prophet صلی اللہ وَتَعَالَیٰ علیہ و آلہ وسلم) and other Branches of Knowledge from The Imam رحمتہ اللہ وَتَعَالَیٰ علیہ, both Shiite and Sunni Scholars agree that most of his Knowledge was derived and obtained from Hazrāt Imam Mohammad Baqir رحمتہ اللہ وَتَعَالَیٰ علیہ.** **In 100 AH, Hisham bin Abdul Malik became the Kalifa. He was a known enemy of the Ahl e Ba'ait رحمتہ اللہ وَتَعَالَیٰ علیہ and he did not waste any opportunity to bring hardship to the ‘Ahl e Ba'ait’ رحمتہ اللہ وَتَعَالَیٰ علیہ. Allama Majlisi writes that during the last days of his Khalifate, Hisham came to Mecca Mu'azzama for Hajj. Hazrāt Imam Mohammad Baqir رحمتہ اللہ وَتَعَالَیٰ علیہ and his Son, Hazrāt Imam Jafar Sadiq رحمتہ اللہ وَتَعَالَیٰ علیہ were also present. Hisham was informed that Hazrāt Imam Jafar Sadiq رحمتہ اللہ وَتَعَالَیٰ علیہ delivered a Sermon among the Hajis that he and his Father were Allah's سُبْحَانَہُ وَتَعَالَیٰ Vicegerents and His Command on Earth and whoever was their Friend and well wisher will go to Heaven and whoever is their enemy will be destined to Hell. This infuriated Hisham and when he reached Damascus, he ordered the Governor of Medina Munawara, Ibrahim bin Walid to send the two Imams رحمتہ اللہ وَتَعَالَیٰ علیہ to his Court. Hisham had planned to malign The Imams رحمتہ اللہ وَتَعَالَیٰ علیہ in his Court but The Imams رحمتہ اللہ وَتَعَالَیٰ علیہ overturned his plans which further ignited his enmity and he ordered The Imams رحمتہ اللہ وَتَعَالَیٰ علیہ to be jailed. While in the jail, Hazrāt Imam Mohammad Baqir رحمتہ اللہ وَتَعَالَیٰ علیہ gave Sermons to the other prisoners, which created an atmosphere of great enthusiasm and devotion towards The Imam رحمتہ اللہ وَتَعَالَیٰ علیہ and against Hisham Sensing the gravity of the situation and the risk of a Revolt, Hisham ordered the release of The Imam رحمتہ اللہ وَتَعَالَیٰ علیہ. He then ordered the Governor of Medina Munawara that Hazrāt Imam Mohammad Baqir رحمتہ اللہ وَتَعَالَیٰ علیہ should be poisoned as he**

	is becoming a constant threat. The Governor of Medina Munawara, Ibrahim bin Walid carried out the orders and poisoned The Imam رحمتہ اللہ وَتَعَالٰی علیہ in 114 AH. **Hazrāt Imam Muhammad Baqir رحمۃ اللہ وَتَعَالٰی علیہ , lived in this World for a Period of 57 years, and in the 114th year of the Hijra, on the Seventh Day of the Month of Zul Hujja, he left this World in Medina Munawara.**
	6. Hazrāt Syedna Hazrāt Imam Ja'far Sadiq رحمۃ اللہ وَتَعَالٰی علیہ. Common to Qadriya Shurwardiya; Qadriya Razzaqiya, Firdausiya (Nisbat Daum); Sillasil. **He was, without doubt, one of the greatest Imams of his era. Hazrāt Imam Ja'far Sadiq رحمۃ اللہ وَتَعَالٰی علیہ was a great 'Abid' (Devotee) and Sufi and many secrets of Tasawwuf were explained by him. It is in Tabqa tul Abrar, that he received the Authority of Ahadith from his Blessed Father, from Hazrāt Imam Zuhri رحمۃ اللہ وَتَعَالٰی علیہ and Hazrāt Naaf'i ,رحمۃ اللہ وَتَعَالٰی علیہ Hazrāt Ibn Munkadir رحمۃ اللہ وَتَعَالٰی علیہ and Hazrāt Sufyān Sawri رحمۃ اللہ وَتَعَالٰی علیہ , Hazrāt Ibn Ainiyyah رحمۃ اللہ وَتَعَالٰی علیہ , Hazrāt Shu'ba رحمۃ اللہ وَتَعَالٰی علیہ , Hazrāt Yahya Al Qataan رحمۃ اللہ وَتَعَالٰی علیہ, Hazrāt Imam Maalik رحمۃ اللہ وَتَعَالٰی علیہ and his Son Hazrāt Imam Musa Kazim رحمۃ اللہ وَتَعَالٰی علیہ attained this Authority of 'Hadith' from him. Hazrāt Allama Ibn Hajar Makki رحمۃ اللہ وَتَعَالٰی علیہ writes in Sawaa'iq Muhariqa. "The Exalted Imams such as Hazrāt Yahya Bin Saeed رحمۃ اللہ وَتَعَالٰی علیہ, Hazrāt Ibn Jareeh رحمۃ اللہ وَتَعَالٰی علیہ , Hazrāt Imam Maalik ibn Anas رحمۃ اللہ وَتَعَالٰی علیہ, Hazrāt Imam Sufyān Sawri رحمۃ اللہ وَتَعَالٰی علیہ , Hazrāt Sufyan bin Ainiyyah رحمۃ اللہ وَتَعَالٰی علیہ, Hazrāt Imam Abu Hanifa رحمۃ اللہ وَتَعَالٰی علیہ and Hazrāt Abu Ayub Sajistani رحمۃ اللہ وَتَعَالٰی علیہ took Ahadith from him.".** **He was a very Exalted and Pious Personality. His inner and outer appearance exuded Brightness and Radiance. He addressed the poor and the downtrodden with great Love.** **He was well known for his 'Ibadaat', and his Striving in the Court of Allah سُبْحَانَہُ وَتَعَالٰی.** **Hazrāt Imam Malik رحمۃ اللہ وَتَعَالٰی علیہ says, "I spent a very long time serving him, and I always found him in one of three Ibadaat. Either he was in 'Namaz' (Muslim Ritual Prayer), or engrossed in recitation of the Qurʾān, or he would be Fasting." He never Narrated any Hadith Sharif without 'Wuzu' (Ritual Ablution).** **He was without doubt a Faithful Servant of Allah سُبْحَانَہُ وَتَعَالٰی , and he always attained everything that he asked for from the Court of Allah سُبْحَانَہُ وَتَعَالٰی ("Mustajib ud Dawaat).**
119 AH 737 CE	For two years Japan has been suffering from a Small Pox Epidemic. Perhaps as much as one-third of the Population has Perished.
119 AH	Marwan ibn Muhammad, the future Marwan II, finally ended the War in 737 CE

737 CE	with a massive invasion that is reported to have reached as far as the Volga, but the Khazars remained unsubdued.
125 – 126 AH 743 – 744 CE	Walid bin Yazid or Walid II ruled until his assassination in the year 744 CE. He succeeded his Uncle, Hisham ibn Abd al-Malik. As heir, al Walid was known for his open-handedness. As Khalifa, he took special care of the crippled and blind, increasing their stipend. Al Walid put Sulayman ibn Hisham in prison. Such a deed, as well as his reputed drinking, singing and immorality aroused opposition. Al Walid was fond of versifying and he arranged horse races. The upright Yazid ibn al Walid spoke against the new ruler's moral laxity. A group began plotting his assassination. When approached, Khalid ibn Abdallah al-Qasri declined to join in and even cautioned al Walid. However, his vague warning aroused al Walid's ire. He imprisoned Khalid and then gave him to Yusuf ibn Umar for fifty million dirhams. Yusuf tortured and killed Khalid. This intensely angered many of al Walid's own relatives. Hearing of the plot, Marwan ibn Muhammad wrote from Armenia urging a more prudent course of action, one more promising for the stability of the state and the preservation of the Omayyad house. This was disregarded and many armed men moved into Damascus. The Khalifa was besieged in a Castle outside the City. He fought well, but on April 16, 744 CE, at Al Aghdaf, in Modern Jordan, he was defeated and killed by the forces of Sulayman ibn Hisham. He was succeeded by his cousin Yazid III.
126 AH 744 CE	Yazid III ibn al Walid ibn 'Abd al Malik was the twelfth Ommayad Khalifa. He reigned for six months, from April 15 to October 3 or 4, 744 CE, and died in that office. Yazid was the son of a Persian Princess who had been given as a concubine to Khalifa al-Walid I. His Mother was Shah e Afrid, a daughter of Peroz. Al-Tabari quotes a couplet of Yazid's on his own ancestry: I am the son of Chosroes, my ancestor was Marwan, Caesar was my Grandsire and my Grandsire was Khagan. During the Reign of his cousin al-Walid II, Yazid spoke out against Walid's "immorality" which included discrimination on behalf of the Banu Qays Arabs against Yemenis and non-Arab Muslims, and Yazid received further support from the Qadariya and Murji'iya (believers in human free will). Yazid slipped into Damascus and deposed Walid in a coup, following this up with a disbursement of funds from the treasury. Yazid named his Brother Ibrahim as his successor. Yazid fell ill of a brain tumor and died on October 3 or 4, 744 CE. Ibrahim duly succeeded him.
126 AH 744 CE	Ibrahim ibn al Walid Ibrahim ruled for two months before he abdicated, and went into hiding out of fear of his political opponents. The shortness of this time and his incomplete acceptance led Muhammad ibn Jarir al-Tabari to state that he did

	not succeed in becoming Khalifa (v. 26, p. 247). However, at Tabari (p. 13) does record that Ibrahim as Khalifa did confirm the appointment of Abdallah ibn Umar as Governor of Iraq. Like most members of the Omayyad family, Ibrahim was executed by the Abbasids in 750 CE.
127 – 132 AH 744 – 750 CE	Marwan II, the grandson of Marwan I, led an Army from the Northern Frontier and entered Damascus in December 744 CE, where he was proclaimed Khalifa. Marwan immediately moved the Capital North to Harran, in present-day Turkey. A rebellion soon broke out in Syria, perhaps due to resentment over the relocation of the Capital, and in 746 Marwan razed the walls of Homs and Damascus in retaliation. Marwan also faced significant opposition from Kharijites in Iraq and Iran, who put forth first Dahhak ibn Qays and then Abu Dulaf as rival Khalifas. In 747 CE, Marwan managed to re-establish control of Iraq, but by this time a more serious threat had arisen in Khorasan.
128 AH 745 CE	China has Accomplishments in Poetry, Painting, Printing and is a Vast Empire, but its Monarchical System tends toward Failure. The Tang Emperor since 712, Xuanzong, has fallen under the Spell of his Son's Wife, Yang Guifei, a Taoist Priestess. Emperor Xuanzong is Ignoring the Economy and China is again Declining.
128 AH **745 CE**	**Birth of Hazrāt Syedna Hazrāt Imam Musa Kazim رحمة الله وَتَعَالَىٰ عليه.** **He was the Son of Hazrāt Imam Ja'far as Sadiq رحمة الله وَتَعَالَىٰ عليه , the Sixth Hazrāt Imam. The name of his Mother was Hazrāt Bibi Hamida رحمة الله وَتَعَالَىٰ عليه , the Daughter of a Noble Man, Belonging to the States of Barbary.** **Hazrāt Imam Musa al Kazim رحمة الله وَتَعَالَىٰ عليه Passed twenty years of his Sacred Life under the Gracious Patronage of his Holy Father. His Inherent Genius and Gifted Virtues combined with the Enlightened Guidance and Education from Hazrāt Imam Ja'far as Sadiq رحمة الله وَتَعَالَىٰ عليه , showed in the Manifestation of his future Personality. He was fully versed with Divine Knowledge, even in his Childhood. Allama al Majlisi relates that once Hazrāt Abu Hanifa رحمة الله وَتَعَالَىٰ عليه happened to call upon the Holy Abode of Hazrāt Imam Ja'far as Sadiq رحمة الله وَتَعَالَىٰ عليه to ask him about some 'Masa'il' (Religious Matters). The Hazrāt Imam was asleep and so he kept waiting outside till the Hazrāt Imam's awakening. Meanwhile, Hazrāt Imam Musa al Kazim رحمة الله وَتَعَالَىٰ عليه, who was then five years old, came out of his House. Hazrāt Abu Hanifa رحمة الله وَتَعَالَىٰ عليه , after offering him his best compliment, inquired: "O the Son of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم ! what is your Opinion about the Deeds of a Man? Does he do them by himself or does Allah سُبْحَانَهُ وَتَعَالَىٰ make him do them?'" O Abu Hanifa'", the five years old Hazrāt Imam replied at once, in the typical tone of his Ancestors, "The doings of a Man are Confined to three Possibilities. First, that Allah سُبْحَانَهُ وَتَعَالَىٰ Alone Does them, while the Man is quite Helpless.**

	Second, that both Allah سُبْحَانَهُ وَتَعَالَىٰ and the Man do equally Share the Commitment. Third, that Man does them alone. Now, if the first Assumption is True, it obviously would Prove Departure from Justice of Allah سُبْحَانَهُ وَتَعَالَىٰ ('Khakum Ba Dahan': May There be Dust in My Mouth) who Punishes His Creatures for Sins which they have not Committed. And if the Second Condition be Acceptable, even then Allah سُبْحَانَهُ وَتَعَالَىٰ Becomes Unjust if He Punishes the Man for the Crimes in which He is Equally a Partner ('Khakum Ba Dahan'). But the undesirability of both these Conditions is Evident in the Case of Allah سُبْحَانَهُ وَتَعَالَىٰ. Thus, we are Naturally left with the third Alternative to the Problem that men are absolutely Responsible for their own doing."
131 AH 749 CE	Omayyad Khalifate overthrown, Abu Al Abbas, the Great-Grandson of The Holy Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم Uncle, took the public oath as leader of the Abbasids. The Omayyads are then defeated at the Battle of the Zab River by the Abbasids. Nearly all members of the Omayyad clan are then murdered by the Abbasids.
132 – 136 AH 749 – 754 CE	As Saffah In early October 749 (132 AH), Abu al 'Abbās as Saffāh's Rebel Army entered Kufa, a major Muslim Center in Southern Iraq. As Saffah had not been yet declared Khalifa. One of his priorities was to eliminate his Omayyad rival, Khalifa Marwan II. The latter was defeated in February 750 CE at a battle on the (Great) Zab river North of Baghdad, effectively ending the Omayyad Khalifate, which had ruled since 661 CE. Marwan II fled back to Damascus, which didn't welcome him, and was ultimately killed on the run in Egypt that August. In one far-reaching, historic decision, as Saffāh established Kufa as the new Capital of the Khalifate, ending the dominance of Damascus in the Islamic political World, and Iraq would now become the seat of 'Abbassid power for many Centuries. Later tales recount that, concerned that there would be a return of rival Omayyad power, as Saffāh invited all of the remaining members of the Omayyad family to a dinner party where he had them clubbed to death before the first course, which was then served to the hosts. The only survivor, Abd ar Rahman ibn Mu'awiya, escaped to the province of al Andalus (Spain), where the Omayyad Khalifate would endure for three Centuries in the west in the Emirate of Córdoba. Another version is that as Saffāḥ's new Governor to Syria, 'Abd Allāh ibn 'Ali, hunted down the last of the family dynasty, with only Abd ar Rahmān escaping. Ultimately, 'Abbasid rule was accepted even in Syria, and the beginning of the new Islamic dynasty was considered "free from major internal dissensions." As Saffāh's four-year Reign was marked with efforts to consolidate and rebuild the Khalifate. His supporters were represented in the new government, but apart from his policy toward the Omayyad family, as Saffāh is widely viewed by

	historians as having been a mild victor. Jews, Nestorian Christians, and Persians were well represented in his government and in succeeding Abbasid administrations. Education was also encouraged, and the first paper mills, staffed by skilled Chinese prisoners captured at the Battle of Talas, were set up in Samarkand. Equally revolutionary was as Saffāh's reform of the Army, which came to include non-Muslims and non-Arabs in sharp contrast to the Omayyads who refused any soldiers of either type. As Saffāh selected the gifted Abu Muslim as his military commander, an officer who would serve until 755 CE in the Abbasid Army. Not all Muslims accept the legitimacy of his Khalifate, however. According to later Shi'ites, as Saffāh turned back on his promises to the partisans of the Alids in claiming the title Khalifa for himself. The Shi'a had hoped that their *imam* would be named head of the Khalifate, inaugurating the era of Peace and prosperity the millennialists had believed would come. The betrayal alienated as Saffāh's Shi'a supporters, although the continued amity of other groups made Abbasid rule markedly more solvent than that of the Omayyads. Khalifab Abu al `Abbās `Abdu'llāh as Saffāḥ died of smallpox on June 10, 754 CE (136 AH), only four years after taking the title of Khalifa. Before he died, as Saffah appointed his Brother Abu Ja'far al Mansur and, following him, the Khalifa's Nephew Isa ibn Musa as his successors; ibn Musa, however, never filled the position.
132 AH 1258 CE	Sometime around this Year Mexico's Great City of Teotihuacan (Teotihuacán) is among those Cities Destroyed and Left in Ruins, its Great Palaces Burned to the Ground. The City's Population is Reduced to a Few People Living in Hovels in a Few Sections of the City.
132 AH – 656 AH 750 –1258 CE	Abbasid Dynasty.
132 AH 750 CE	The Abbasids take over rule from the Omayyads. Capital moved to Baghdad. More open to Greek Culture. (Omayyad dynasty would continue in Spain, with Center of Learning in Cordoba). Great Academy for Translation established; lasted for two Centuries.
132 – 257 AH 750 – 871 CE	When the Abbasid Revolution overthrew the Umayyads in 750 CE after the Third Fitna, Sindh became independent and was captured by Musa b. K'ab al Tamimi in 752 CE. Zunbil had Defeated the Arabs in 728 CE, and saw off two Abbasid Invasions in 769 and 785 CE. Abbasids attacked Kabul several times and collected Tribute between 787 and 815 CE and extracted Tribute after each Campaign. Abbasid Governor of Sindh, Hisham (in office 768–773 CE) raided Kashmir, Recaptured Parts of Punjab from Karkota Control, and Launched Naval Raids against Ports of Gujarat in 758 and 770 CE, which like other Abbasid Naval Raids launched of 776 and 779 CE, gained no Territory. Arabs occupied Sindian (Southern Kutch) in 810 CE, only to lose it in 841 CE. Civil War erupted

	in Sindh in 842 CE, and the Habbari Dynasty occupied Mansurah, and by 871 CE, five Independent Principalities emerged, with the Banu Habbari Clan controlling in Mansurah, Banu Munabbih occupying Multan, Banu Madan ruling in Makran, with Makshey and Turan falling to other Rulers, all outside Direct Khalifate Control. Ismaili Missionaries found a Receptive Audience among both the Sunni and non-Muslim Populations in Multan, which became a Center of the Ismaili Sect of Islam. The Saffarid Dynasty of Zaranj Occupied Kabul and the Kingdom of Zunbil permanently in 871 CE. A New Chapter of Muslim Conquests began when the Samanid Dynasty took over the Saffarid Kingdom and Sabuktigin seized Ghazni.
133–236 AH 750-850 CE Legal implications of the Holy Qur'an put into a systematic form by the Scholars considered the Founders of the four Sunnı Law Schools: Hazrāt Imam Abu Hanıfa رحمة الله وَتَعَالَىٰ عليه (d. 150 AH 767 CE), Hazrāt Imam Malik ibn Anas رحمة الله وَتَعَالَىٰ عليه (d. 178 AH 795 CE), Hazrāt Imam Ash Shafi'ı رحمة الله وَتَعَالَىٰ عليه (d. 204 AH 820 CE), and Hazrāt Imam Ahmad ibn Hanbal رحمة الله وَتَعَالَىٰ عليه (d. 240 AH 855 CE).	
132 or 142 AH 750 or 760 CE	**Birth Hazrāt Syedna Sheikh Abu al Mahfouz Asad ad Din Ma'ruf al Karkhi رحمة الله وَتَعَالَىٰ عليه.** **He was born in Karkh and His Father's name was Firoz.** **Initially, he was a non-Muslim, but even as a child, he had great Love for Islam. He used to always spend his time in the company of Muslim children, and often talked to his parents about accepting Islam.**
136 – 158 AH 754 – 775 CE	Al Mansur or Abu Ja'far Abdallah ibn Muhammad al Mansur He is known for founding the 'Round City' of Madinat al-Salam which was to become the core of imperial Baghdad. Modern Historians regard Al Mansur as the real founder of the Abbasid Khalifate, one of the largest polities in World History, for his role in stabilizing and institutionalizing the dynasty. by holding on to power for nearly 22 years, from Dhu al Hajja 136 AH until Dhu al Hajja 158 AH (754 – 775 CE). Al Mansur was proclaimed Khalifa on his way to Mecca in the year 753 CE (136 AH) and was inaugurated the following year. Abu Ja'far Abdallah ibn Muhammad took the name Al Mansur ("the Victorious") and agreed to make his Nephew Isa ibn Musa his successor to the Abbasid Khalifate. This agreement was supposed to resolve rivalries in the Abbasid family, but Al Mansur's right to accession was particularly challenged by his Uncle Abdullah ibn Ali. Once in power, Khalifa Al Mansur had his Uncle imprisoned in 754 CE and killed in 764 CE. Fearing the power of the Abbasid Army General Abu Muslim, who gained in popularity among the people, Al Mansur carefully planned his assassination, not content with the assassination, committed "outrages on the dead body, and kept it several days in order to glut his eyes with the spectacle."

	The assassination of Abu Muslim caused uproars throughout the province of Khorasan. In 755 CE Sunpadh an Iranian nobleman from the House of Karen, led a Revolt against Al Mansur, taking the cities of Nishapur, Qumis, and Ray. In Ray, he seized the treasuries of Abu Muslim. He gained many supporters form Jibal and Tabaristan, including the Dabuyid ruler, Khurshid, who was paid with money from the treasures. Al Mansur ordered a force of 10,000 under Abbasid commander Jahwar ibn Marrar al lijli was ordered to march without delay to Khorasan to fight the rebellion. Sunpadh was defeated and Khorasan reclaimed by the Abbasids. In 757 CE Al Mansur sent a large Army to Cappadocia which fortified the City of Malatya. In this same year, he confronted a group of the Rawandiyya from the Region of Greater Khorasan that were performing circumambulation around his Palace as an act of worship. When in 758/ 9 CE the people of Khorasan rioted against Al Mansur in the battle of Al Hashimiya, Ma'n ibn Za'ida al-Shaybani, a general from the Shayban tribe and Companion of Yazid ibn Umar al Fazari, the Umayyad Governor of Iraq, appeared at the scene of the uprising completely masked, and threw himself between the crowd and Mansur, driving the insurgents away. Ma'n reveals himself to Al Mansur as "he whom you have been searching" and upon hearing this, Al Mansur granted him rewards, robes of honor, rank, and amnesty from previously serving the Umayyad dynasty. In 762 CE two descendants of Hasan ibn Ali rebelled in Medina and Basra. Al Mansur's troops defeated the rebels first in Medina and then in Basra. This would be the last major uprising against the Khalifa Al Mansur. To consolidate his power Al Mansur founded the new imperial residence and Palace city Madinat as Salam (the city of peace), which became the core of the Imperial capital Baghdad. Al Mansur laid the foundations of Baghdad near the old capital of Madain, on the western bank of the Tigris River, a location acceptable to him and his commanders. The circular city of about 2.4 km diameter was enclosed by a double-thick defensive wall with four gates named Kufa, Syria, Khorasan, and Basra. In the center of the city Al Mansur erected the Khalifa's Palace and the main mosque. Al Mansur had built Baghdad in response to a growing concern from the Chief towns in Iraq, Basra, and Kufa that there was lack of solidity within the regime after the death of Abu'l 'Abbas (later known as as Saffah). Another reason for the construction of the new capital was the growing need to house and provide stability for a rapidly developing Abbasid bureaucracy forged under the influence of Iranian ideals. The medieval historians At Tabari and Al Khatib al Baghdadi would later claim that Al-Mansur had ordered the demolition of the Khosrow Palace in Ctesiphon so that the material could be used for the construction of the *City of Peace*. The Alids, a group descended from The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ, Holy Prophet Hazrāt Syedna Mohammad Imam Al Ambia's صلى الله وَتَعَالَىٰ عليه و آله وسلم closest male relative and cousin Hazrāt Imam al A'ima Ali al Murtaza كرم الله

وَتَعَالَىٰ وجهو ibn Abu Talib, had fought with the Abbasids against the Omayyads. They wanted the power to be given to the Hazrāt Imam Ja'far as Sadiq رحمتہ اللہ وَتَعَالَىٰ علیہ, a Great-Grandson of Hazrāt Imam al A'ima Ali al Murtaza کرم اللہ وَتَعَالَىٰ وجهو and one of the most influential Scholars in Islamic jurisprudence at the time. When it became clear that the Abbasid family had no intention of handing the power to an Alid, groups loyal to Hazrāt Imam al A'ima Ali al Murtaza کرم اللہ وَتَعَالَىٰ وجهو moved into opposition. When Al Mansur came to power as second Abbasid Khalifa he started to suppress what he perceived as extreme elements in the broad Muslim coalition that had supported the Abbasid Revolution. He would be the first Abbasid Khalifa to uphold Islamic orthodoxy as a matter of public policy. While Al Mansur's Regime did not intrude into the private realm of elites, orthodoxy was promoted in public worship, for example through the organization of pilgrim caravans. Al Mansur's harsh treatment towards the Alids led to a Revolt in 762 – 763 CE but they were eventually defeated.

Imam Ja'far as Sadiq became the victim of harassment by the Abbasid family and in response to his growing popularity among the people was eventually poisoned at the orders of the Khalifa in the tenth year of Al Mansur's Reign. According to a number of sources, Abu Hanifa an-Nu'man, who founded a School of jurisprudence, was imprisoned by Al Mansur. Malik ibn Anas, the founder of another school, was flogged during his rule, but Al Mansur himself did not condone this. Al Mansur's cousin, the Governor of Madinah at the time, had ordered the flogging and was punished for doing so. Muhammad and Ibrahim ibn Abdallah, the grandsons of Imam Hassan ibn Ali, grandson of Muhammad, were persecuted by Al Mansur after rebelling against his Reign. They escaped his persecution, but Al Mansur's anger fell upon their Father Abdallah ibn Hassan and others of his family. Abdallah's sons were later defeated and killed.

Al Mansur was the first Abbasid Khalifa to sponsor the Translation Movement. Al Mansur was particularly interested in sponsoring the translations of texts on astronomy and astrology. Al Mansur called scientists to his Court and became noted as patron of astronomers. When Al Mansur's Baghdad Court was presented with the *Zij al-Sindhind*, an Indian astronomical handbook that included tables to calculate celestial positions, Al Mansur ordered for this major Indian work on Astronomy to be translated from Sanskrit to Arabic. The Astronomical tables in the Arabic translation of *Zij al Sindhind* became widely adopted by Muslim Scholars. During Al Mansur Reign Greek works were also translated, such Ptolemy's *Almagest* and Euclid's *Elements*.

Al Mansur had Persian Books on Astronomy, Mathematics, Medicine, Philosophy and other Sciences translated in a systematic campaign to collect Knowledge. The translation of Persian Books was part of a growing interest in ancient Iranian heritage and a Persian revivalist movement which Al Mansur sponsored. The translation and study of works in Pahlavi, a pre Islamic language of Persia, became fashionable among intellectuals and authors who supported the Abbasid

	Khalifate. Government secretaries of Persian descent in Al Mansur's administration sponsored translations of Pahlavi texts on the History and principles of royal administration. Popular Arabic translations were produced by Ibn al Muqaffa of texts that documented the systems and hierarchies of the Sasanian Empire. Al Mansur was greatly interested in the quality of the translation and paid Al Ḥajjāj ibn Yūsuf ibn Maṭar to translate Euclid's *Elements* twice. Al Mansur paid for the physician Jabril ibn Bukhtishu to write Arabic translations of Medical Books, while the first Arabic translations of Medical texts written by Galen and Hippocrates were done by Al Mansur's official translator. In 765 CE, Al Mansur suffered from a stomach ailment and called the Christian Syriac-speaking physician Jurjis ibn Bukhtishu from Gundeshapur to Baghdad for Medical treatment. In doing so Al Mansur started the tradition among Abbasid Khalifas, who would pay physicians of the Nestorian Christian Bukhtishu family to attend to their needs and to write original Arabic Medical treatises, as well as translate Medical texts into Arabic. The Byzantine Emperor Constantine V had used the weakness of the Umayyad Khalifate to regain land from Muslim rulers. After the Omayyad Khalifate was defeated by Al Mansur's predecessor As Saffah, Constantine V invaded Armenia and occupied parts of it throughout 751 and 752 CE. Under Al Mansur's rule Muslim Armies conducted raids on Byzantine territory. Al Mansur was the first Abbasid Khalifa to hold a ransom meeting with the Byzantine Empire. Diplomats in the service of Constantine V and Al Mansur first negotiated the exchange of prisoners in 756 CE. In 763 CE, Al Mansur sent his troops to conquer Al Andalus for the Abbasid empire. But the Umayyad Khalifa Abd al Rahman I successfully defended his territory. Al Mansur withdrew and thereafter focused his troops of holding the Eastern part of his Empire on lands that were once part of Persia. Some Historians credit Al Mansur with starting the Abbasid – Carolingian alliance. In fact, it was the first Carolingian King Pippin III who initiated a new era of Franconian diplomacy by sending diplomatic envoys to Al Mansur's Baghdad Court in 765 CE. It is probable that Pippin III sought an alliance with Al Mansur against their common enemies, the Emirate of Córdoba. In 768 the envoys of Pippin III returned to Francia along with Khalifa Al Mansur's ambassadors. Pippin III received Al Mansur's delegation in Aquitaine and gifts were exchanged as a sign of the new alliance. This alliance was solidified when between 797 – 807 CE King Charlemagne and Khalifa Harun Al Rashid established Embassies. Al Mansur's treatment of his Christian subjects was severe; he "collected from them capitation with much vigor and impressed upon them marks of slavery." When al Mansur died, the Khalifate's Treasury contained 600,000,000 Dirhams and fourteen Million dinars. On his deathbed, Mansur said, “I have sacrificed the

	World to Come, for a mere dream!”
136 AH 754 CE	Pepin The Short, King of the Franks founded the Carolingian Dynasty.
137 AH 755 CE	Alliances and trade between Mayan city-states have begun to break down. Malnutrition is on the rise. A diminishing food supply might be creating social upheaval and war.
147 AH 765 CE	**Shahadat of Hazrāt Syedna Hazrāt Imam Ja'far Sadiq رحمة الله وَتَعَالَىٰ عليه.** **Toward the end of his life, the Imam رحمة الله وَتَعَالَىٰ عليه was subjected to severe restrictions placed upon him by the Abbasid Khalifa Mansur, who ordered such torture and merciless killing of many of the Descendants of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آلـه وسلم, who were Shi'ite, that his actions even surpassed the cruelty and heedlessness of the Omayyads. On his orders, they were arrested in Groups, some thrown into deep and dark Prisons and tortured until they Passed Away, while others were beheaded or buried alive or placed at the base of or between walls of buildings, and walls were constructed over them. Hisham, the Omayyad Khalifa, had ordered the sixth Imam to be arrested and brought to Damascus. Later, the Imam was arrested by Saffah, the Abbasid Khalifa, and brought to Iraq. Finally, Mansur had him arrested again and brought to Samarra where he had the Hazrāt Imam kept under supervision, was in every way harsh and discourteous to him, and several times thought of killing him. Eventually the Imam was allowed to return to Medina where he spent the rest of his life in hiding, until he was Poisoned and Martyred through the intrigue of Mansur. Upon hearing the news of the Imam's Martyrdom, Mansur wrote to the Governor of Medina, instructing him to go to the house of the Imam on the pretext of expressing his condolences to the family, to ask for the Imam's Will and Testament and read it. Whoever was chosen by the Imam as his inheritor and successor should be beheaded on the spot. Of course the aim of Mansur was to put an end to the whole question of the Imamate. When the Governor of Medina, following orders, read the last Will and Testament, he saw that the Hazrāt Imam had chosen four people rather than one to administer his last Will and Testament: the Khalifa himself, the Governor of Medina, 'Abdullah Aftah, the Imam's older son رحمة الله وَتَعَالَىٰ عليه, and Hazrāt Imam Musa رحمة الله وَتَعَالَىٰ عليه, his younger Son. In this way the plot of Mansur failed.**
	6. Hazrāt Bāyazīd Busṭāmī Abū Yazīd Ṭayfūr bin ʿĪsā bin Surūshān al Busṭāmi رحمة الله وَتَعَالَىٰ عليه Naqšhbandiya Khalifa. **Hazrāt Khwājā Bāyazīd Busṭāmi رحمة الله وَتَعَالَىٰ عليه, known as Sultān al Ārifīn, King of the Auliya, May Allah سُبْحَانَهُ وَتَعَالَىٰ Mercy be Showered upon him Forever, was Born in 136 AH (753/754 CE) and Passed away on 15 Sha'ban 261 AH (24/25 May 875 CE). He was Born and Lived most of his Life in Busṭām (also called Bastām), situated currently in the Simnān**

Province of Iran.

Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه Characterized the Relationship of Love between the Mystic and Allah سُبْحَانَهُ وَتَعَالَىٰ, as 'Ishq' ('Passionate Love'), a Term normally used for Love between Humans. Through his Powerful Expressions of Love for Allah سُبْحَانَهُ وَتَعَالَىٰ, later came to Symbolize the Insatiable, Intoxicated Lover.[2]

I have planted Love in my Heart,
And shall not be Distracted until Judgment Day.
You have Wounded my Heart when You came Near me.
My Desire Grows, my Love is Bursting.
He has Poured me a Sip to Drink.
He has Quickened my Heart with the Cup of Love
Which He has Filled at the Ocean of Friendship.

Again He States:

If the Eight Paradises were revealed to me in my hut, and the Dominion of both the Worlds and all their environs were given to me, I still would not wish them in place of a single sigh that rises at morning tide from the depth of my soul recalling my yearning for Him.v[3]

Attributed to Hazrāt Ṭayfur Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه.

The Devil does not exist outside of You, Every person's Devil resides within them. One Day Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه saw his Lower Self in the shape of a Sly Fox, He began to Belabor it but it Grew Stronger with every Blow. He Heard a Voice Saying, The Self is one of the Strangest of Allah's سُبْحَانَهُ وَتَعَالَىٰ Creations. It's Condition is that it Thrives upon The Opposite of Everything. If You Beat it, it will Grow Strong, If You Starve it, it will Grow Fat and if You Feed it, it will Grow Weak.

Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه is considered to be "of the six Bright Stars in the Firmament of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم", and a link in the Golden Chain of the Naqšhbandi Tariqah. He is regarded as the first Mystic to openly speak of the Annihilation (Fanā) of the base self in the Divine, whereby the mystic becomes fully absorbed to the point of becoming unaware of himself or the objects around him. Every existing thing seems to vanish, and he feels free of every barrier that could stand in the way of his viewing the Remembered One. In one of these States, Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه cried out: "Subhāni, Ma Azma Shāāni" (Praise to Me, for My Greatest Glory)!

These Words, Spoken in a State of Trance, are Termed as 'Shatiyāt' in Sufism and are Not to be Taken Literally. This is illustrated from an Anecdote related regarding these words.

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2 Karamustafa. Sufism The Formative Period. Pg 4 (20).

3 Abū Ḥāmid al-Ghazālī, *Iḥyāʾ ʿulūm al-dīn* (Beirut: Dār al-Fikr, n.d., rprt of Cairo 1933 edition, 4 vols), 4:313. Quoted in Love and Beauty in Sufism, Edited by Lloyd Ridgeon.

	One day while in a State of Trance, Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه repeated these words. When he regained his Normal State, his Companions repeated the words and asked him as to their significance. Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه Stated that this was Disbelief and "Shirk" (Ascribing Partners to the Unitary Allah سُبْحَانَهُ وَتَعَالَىٰ, and that his Companions should take up their Swords and strike of his head if he ever repeated his words. One day the same conditions prevailed and Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه did repeat his Statement. His Companions took up their Swords and sought to Strike him. When Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه resumed his Sober State, he asked his Companions as to what had transpired. The stated that whenever they sought to Strike him he dissappeared and reappeared in a different place. When they sought to strike him all together, Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه seemed to be replicated many times and each was but a mere Phantom! Hazrāt Bāyazīd Busṭāmī رحمة الله وَتَعَالَىٰ عليه exclaimed: "Then it was not I who was present"! This describes the State of being Completely Absent from Self. His Belief in the Unity of all Religions became apparent when asked the question: "How does Islam view other Religions?" His reply was "All are Vehicles and a Path to Allah's سُبْحَانَهُ وَتَعَالَىٰ Divine Presence".
	7. Syedna Hazrāt Imam Musa Kazim رحمة الله وَتَعَالَىٰ عليه قدسالله السرح العزى. Hazrāt Imam Musa al Kazim رحمة الله وَتَعَالَىٰ عليه is the Seventh Apostolic Hazrāt Imam. His Epithet was Abu'l Hassan and his Title was 'al Kazim'. His Matchless Devotion and Worship of Allah سُبْحَانَهُ وَتَعَالَىٰ has also earned him the Title of "Abd us Swaleh" (Virtuous Servant of Allah سُبْحَانَهُ وَتَعَالَىٰ). Generosity was Synonymous with his Name and no Beggar ever returned from his Door empty handed. Even after his 'Wisaal' (Attainment To Allah سُبْحَانَهُ وَتَعَالَىٰ), he continued to be Obliging and was Generous to his Devotees who came to his Holy Shrine with Prayers and Behests, which were Invariably Granted by Allah سُبْحَانَهُ وَتَعَالَىٰ. Thus, one of His additional titles is also ``Bāb 'al Hawāij'' (the Door to Fulfillment of Needs).
148 AH 766 CE	Birth: Hazrāt Syedna Hazrāt Imam Ali bin Musa Raza رحمة الله وَتَعَالَىٰ عليه. Hazrāt Imam Reżā (Ali ibn Musa) رحمة الله وَتَعَالَىٰ عليه, was the Son of the Seventh Hazrāt Imam. His Grandfather Hazrāt Imam Ja'far As Sadiq رحمة الله وَتَعَالَىٰ عليه Passed Away one month before the birth of Hazrāt Imam Ridha' رحمة الله وَتَعَالَىٰ عليه. The family must have been consoled by his birth which took place after such a great loss. He was brought up and instructed by his affectionate Father, under whose supervision he passed his boyhood and youth. He availed himself of the instructions of his learned Father for thirty one years, till the

	later was taken to Baghdad to suffer the hardship of imprisonment for four years till his Passing. Hazrāt Imam Musa Ibn Ja'far رحمة الله وَتَعَالَىٰ عليه could foresee that the hostile Abbasid ruler would not allow him to live peacefully and circumstances would take such a turn that his followers would not be able to see him or inquire about his successor prior to his Passing. So, while free and undisturbed in Medina, he felt the need to introduce his successor to his followers. He, therefore, assembled seventeen Prominent Dignitaries from the Descendants of Hazrāt Imam 'Ali رحمة الله وَتَعَالَىٰ عليه and proclaimed that his Son 'Hazrāt Ali Ibn Musa رحمة الله وَتَعَالَىٰ عليه would succeed him. He also wrote his will on which 60 Respected Elders of Medina signed as Witnesses. Such elaborated arrangements were never made by any other Hazrāt Imam, and they proved to be most appropriate due to the controversy about the Imamate, which ensued after the Passing of Hazrāt Imam Musa Ibn Ja'far رحمة الله وَتَعَالَىٰ عليه.
151 AH 768 CE	Charles, Eldest Son of Pepin III (Pepin the Short), Inherits Half of his Father's Frankish Empire.
153 AH 770 CE	Hazrāt 'Umar ibn 'Abd al 'Azız رحمة الله وَتَعَالَىٰ عليه ('Umar II), Omayyad Khalifa, considered by Sufis and others as model of Piety as Ruler, less Worldly than other Omayyads. He is considered one of the finest Rulers in Muslim History, second only to the four rightly guided Khalifas — Hazrāt Abu Bakr رضي الله وَتَعَالَىٰ عنه, Hazrāt Umar رضي الله وَتَعَالَىٰ عنه, Hazrāt Uthmān رضي الله وَتَعَالَىٰ عنه and Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو. In fact, in some circles, he is affectionately referred to as the fifth and the last Khalifa of Islam. The Roman Emperor, when heard about his death, said: "A virtuous person has passed away... I am hardly surprised to see an ascetic who renounced the World and give himself to the prayers of Allah سُبْحَانَهُ وَتَعَالَىٰ. But I am certainly surprised at a person who had all the pleasures of the World at his feet and yet he shut his eyes against them and lived a life of Piety and Renunciation." Hazrāt 'Umar ibn 'Abd al 'Azız رحمة الله وَتَعَالَىٰ عليه ruled as a Khalifa for only 30 months but during this short period he changed the World. His tenure was the brightest period in the 92-year History of the Umayyad Khalifate. He was the Son of Abdul Aziz bin Marwan, the Governor of Egypt while his Mother, Umm-i-Aasim was the Granddaughter of Khalifa Umar Ibn Al Khattab رضي الله وَتَعَالَىٰ عنه. After being nominated Khalifa, Hazrāt 'Umar ibn 'Abd al 'Azız رحمة الله وَتَعَالَىٰ عليه addressed the People from the Pulpit saying: "O People, I have been nominated your Khalifa despite my unwillingness and without your Consent. So here I am, I relieve you of your Pledge (Ba'ait) that you have taken for my Allegiance. Elect whomsoever you find suitable as your Khalifa." People shouted: "O Umar, we have full faith in you and we want you as our Khalifa." Hazrāt 'Umar ibn 'Abd al

	‘Azız علیه رحمة الله وَتَعَالَىٰ continued, “O People, obey me as long as I obey Allah سُبْحَانَهُ وَتَعَالَىٰ; and if I disobey Allah سُبْحَانَهُ وَتَعَالَىٰ, you are not duty-bound to obey me." Hazrāt ‘Umar ibn ‘Abd al ‘Azız علیه رحمة الله وَتَعَالَىٰ was extremely Pious and averse to Worldly luxuries. He preferred simplicity to extravagance. He deposited all assets and wealth meant for the ruling Khalifa into the Bait Al Maal. He even abandoned the Royal Palace and preferred to live in a modest house. He wore rough clothes instead of royal robes and often went unrecognized in public like his Great Grandfather Khalifa Umar ibn Al Khattab عنه رضي الله وَتَعَالَىٰ. After his appointment as Khalifa he discarded all the pompous appendages of Princely life-servants, slaves, maids, horses, Palaces, golden robes and real estates and returned them to Bait Al Maal. He also asked his Wife Fatima to return the jewelry she had received from her Father Khalifa Abdul Malik. The faithful Wife complied with his bidding and deposited all of it in the Bait Al Maal. Later, he got his articles of luxury auctioned for 23,000 dinars and spent the amount for charitable purposes." He never built a house of his own. Allama Suyuti in his historical work "Taarikh Al Khulafa" records that Hazrāt ‘Umar ibn ‘Abd al ‘Azız علیه رحمة الله وَتَعَالَىٰ spent only two dirhams a day when he was Khalifa. He received lesser salary than his subordinates. His private properties yielded an income of 50,000 Dinars annually before his nomination, but when he returned all his properties to the Bait Al Maal, his private income was reduced to 200 Dinars per annum. This was his wealth when he was commanding the vast Khalifate from the borders of France in the West to the borders of China in the East. Once his Wife found him weeping after Prayers. She asked what had happened. He replied: "I have been made the ruler over the Muslims and I was thinking of the poor who are starving, and the sick who are destitute, and the naked who are in distress, and the oppressed that are stricken, and the stranger that is in prison, and the venerable elder, and him that hath a large family and small means, and the like of them in countries of the Earth and the distant provinces, and I felt that my Lord would ask me about them on the Day of Resurrection, and I feared that no defense would avail me (at that time), and I wept." He was very considerate to his subjects. His generous reforms and leniency led the people to deposit their taxes willingly. Ibn Kathir writes that thanks to the reforms undertaken by Hazrāt ‘Umar ibn ‘Abd al ‘Azız علیه رحمة الله وَتَعَالَىٰ, the annual revenue from Persia alone increased from 28 million Dirhams to 124 million Dirhams. He undertook extensive public works in Persia, Khorasan and North Africa, including the construction of canals, roads, rest houses for travelers and Medical dispensaries. The result was that during his short Reign of two and half years, people had become so prosperous and contented that one could hardly find a person who

	would accept alms. Hazrāt ‘Umar ibn ‘Abd al ‘Azız عليه رحمة الله وَتَعَالَىٰ is credited with having ordered the first collection of Hadith, in an official manner, fearing that some of it might be lost. Abu Bakr ibn Muhammad ibn Hazm and Ibn Shihab Al-Zuhri, were among those who compiled Hadith at Hazrāt ‘Umar ibn ‘Abd al ‘Azız’s رحمة الله وَتَعَالَىٰ عليه behest. Following the example of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم, Hazrāt ‘Umar ibn ‘Abd al ‘Azız عليه رحمة الله وَتَعَالَىٰ sent out emissaries to China and Tibet, inviting their Rulers to embrace Islam. It was during the time of Hazrāt ‘Umar ibn ‘Abd al ‘Azız عليه رحمة الله وَتَعَالَىٰ that Islam took roots and was accepted by a large segment of the population of Persia and Egypt. When the officials complained that because of conversions, the Jizya Revenues of the State had experienced a steep decline, Hazrāt ‘Umar ibn ‘Abd al ‘Azız عليه رحمة الله وَتَعَالَىٰ wrote back saying that “Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم was sent as a Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and not as a Tax Collector." He abolished home tax, marriage tax, stamp tax and many other taxes as well. When many of his agents wrote that his fiscal reforms in Favor of new converts would deplete the Treasury, he replied, "Glad would I be, by Allah سُبْحَانَهُ وَتَعَالَىٰ, to see everybody become Muslim so that you and I would have to till the soil with our own hands to earn a living." Once a Muslim murdered a non-Muslim of Hira. Khalifa Hazrāt ‘Umar ibn ‘Abd al ‘Azız عليه رحمة الله وَتَعَالَىٰ, when informed of the event, ordered the Governor to do justice in the case. The Muslim was surrendered to the relations of the murdered person who killed him. The general Princely class of that time could not digest these policies of justice, simplicity and equality. A slave of the Khalifa was bribed to administer the deadly poison to him. The Khalifa having felt the effect of the poison sent for the slave and asked him why he had poisoned him. The slave replied that he was given 1,000 dinars for the job. The Khalifa took the amount from him and deposited it in Bait Al Maal. Freeing the slave he asked him to leave the place immediately, lest anyone might kill him. This was his last deposit in the Bait Al-Maal for the Welfare of Muslims. Hazrāt ‘Umar ibn ‘Abd al ‘Azız عليه رحمة الله وَتَعَالَىٰ died in Rajab 101 AH at the age of 38 in a rented house at the place called Dair Sim’aan near Homs. He was buried in Dair Sim’aan on a piece of land he had purchased from a Christian. He reportedly left behind only 17 Dinars with a will that out of this amount the rent of the house in which he died and the price of the land in which he was buried would be paid. And thus departed the great soul from the World. May Almighty Allah سُبْحَانَهُ وَتَعَالَىٰ rest his soul in peace and award him the best place in Paradise.
154 AH **770 CE**	The Fujiwara Family Removes Empress Shotoku from Power. She had Fallen in Love with a Buddhist Monk, Kokyo, whom she had Promoted as her Chief

	Minister. Nara Society was Shocked. Henceforth Women are Exempted from Imperial Succession.
156 AH **772 CE**	**Hazrāt Habib ibn Mohammad al Ajami al Basri رحمـة الله وَتَعَـالَىٰ عليه, was a Persian settled at Basra, was a noted Transmitter of the Holy Sayings (Ahadis) of the Last Prophet Hazrāt Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم who transmitted from Hazrāt Hasan al Basri رحمة الله وَتَعَالَىٰ عليه , Hazrāt Ibn Sirin رحمة الله وَتَعَالَىٰ عليه, and other authorities. His conversion from a life of ease and self-indulgence was brought about by Hazrāt Hasan's رحمة الله وَتَعَالَىٰ عليه eloquence; he was a frequent Attendant at his Lectures, and became one of his closest Associates.** **Hazrāt Habib al Ajami رحمـة الله وَتَعَـالَىٰ عليه, to begin with was a Man of Property and a Usurer. He dwelt in Basra, and every day he made the rounds to dun his clients. If he got no money, he would demand payment for his shoe leather. In this manner he covered his daily expenditure. One day he had gone to look for a certain debtor. The man was not at home; so failing to find him, he demanded shoe leather payment. "My husband is not at home", the Debtor's wife told him. "I myself have nothing to give you. We had killed a sheep, but only the neck is left. If you like I will give you that."** **"That is something," the Usurer replied, thinking that he might at least take the sheep's neck off her and carry it home. "Put a pot on the fire".** **"I have neither bread nor fuel," the woman answered.** **"Very well," the man said. "I will go and fetch fuel and bread, and it can be charged to shoe leather."** **So he went off and fetched these things, and the woman set the pot. When the pot was cooked the woman was about to pour its contents into a bowl when a beggar knocked at the door.** **"If we give you what we have got," Habib shouted at him, "You will not become rich, and we will become poor ourselves."** **The beggar, despairing, petitioned the woman to put something in the bowl. She lifted the lid of the saucepan, and found that its contents had all turned to black blood. Turning pale she hurried back and taking Habib by the hand, led him towards the pot.** **"Look what has happened to us because of your cursed usury, and your shouting at the beggar!" she cried. "What will become of us now in this World, not to mention the next?"** **On seeing this, Habib felt a fire within him which never afterwards subsided. "Woman," he said, "I repent of all I have done." Next day he went out to look for his clients. It happened to be a Friday, and the children were playing in the street. When they sighted Habib they started to shout.** **"Here comes Habib the usurer. Run away, lest his dust settles on us and we become as cursed as he!"** **These words hurt Habib very much. He took his way to the meeting hall, and**

	there certain phrases passed Hazrāt Hasan al Basri's رحمة الله وَتَعَالَىٰ عليه lips which struck Habib straight to the heart, so that he fainted. Then he repented. **Realizing what had happened, Hazrāt Hasan al Basri رحمة الله وَتَعَالَىٰ عليه took him by the hand and calmed him.** **As he returned from the meeting he was spotted by one of his debtors, who made to run away.** **"Do not run away," Habib called to him. "Till now it was for you to flee from me; now I must run away from you."** **He passed on. The children were still playing. When they sighted Habib they shouted again. "Here comes Habib the penitent. Run away, lest our dust settles on him, for we are sinners against Allah."** **"My Allah and Master!" cried Habib. "Because of this one day that I have made my peace with Thee, Thou hast beaten the drums of men's hearts for me and noised my name abroad for virtue." Then he issued a proclamation. "Whoever wants anything from Habib, come and take it!" The people gathered together, and he gave away all his possessions so that he was left penniless.**
156 AH **772 CE**	Charles, eventually to be Known as Charles the Great (Charlemagne in French), begins Thirty Years of Conquest and Rebuilding the Empire of the Franks, with an Infantry carrying Axes, Spears and Shields of Wood and Leather.
158 – 169 AH 775 – 785 CE	Al Mahdi Abu Abdallah Muhammad ibn Abdallah al Mansur commenced his rule as Abbasid Khalifa after his Father's Death by releasing several political prisoners, expanding and decorating the holy places of Mecca and Medina, and building fountains and lofts for Hajj pilgrims. He expanded the mail service, increased his secret service, fortified cities, and increased judicial appointments. His charitable giving was also impressive. Al Mahdi reigned for ten years. He imprisoned his most trusted vizier Ya'qub ibn Dawud. In the year 167 AH 783 CE, al Mahdi instituted an official inquisition which led to the execution of alleged Zindiq (heretics). He was fond of music and poetry and during his Khalifate many musicians and poets received his patronage and he supported musical expression and poetry across his dominion; accordingly, his son Ibrahim ibn al-Mahdi (779 – 839 CE) and his daughter 'Ulayya bint al-Mahdī (777 – 825 CE) were both noted poets and musicians. While the first Abbasid Khalifas were distracted with cementing their Authority, the Byzantines were occupied fighting Slavic clans in Macedonia and Thrace and battling the Bulgars. Once Mahdi felt secure in his rule, he fought the Byzantines with more force than his predecessors. He increased his line of control from Syria to the Armenian frontier and claimed the strategic town of Tarsus, that linked Anatolia, Syria, and northern Iraq. The Cosmopolitan City of Baghdad blossomed during al Mahdi's Reign. The city

	attracted immigrants from Arabia, Iraq, Syria, Persia, and lands as far away as Afghanistan and Spain. Baghdad was home to Christians, Jews, Hindus and Zoroastrians, in addition to the growing Muslim population. It became the World's largest City.
160 or 165 AH 777 or 782 CE	**Wisaal Sharif Hazrāt Sheikh Dāʾud Tai رحمة الله وَتَعَالَىٰ عليه.** **After having Gained Knowledge from Hazrāt Imam Abu Hanifa رحمة الله وَتَعَالَىٰ عليه for a period of Twenty Years Hazrāt Sheikh Dāʾud Tai رحمة الله وَتَعَالَىٰ عليه attained Spiritual Knowledge from Hazrāt Habib Ajami رحمة الله وَتَعَالَىٰ عليه; Hazrāt Fuzail Bin Ayaz رحمة الله وَتَعَالَىٰ عليه; and Hazrāt Ibraheem Adham رحمة الله وَتَعَالَىٰ عليه.** **It is related that Hazrāt Dāʾud Tai رحمة الله وَتَعَالَىٰ عليه attained The State of Repentance after hearing the follow Verse.** **"Which is the Face that has not been Buried in the Dust? And which Eye has not dripped into the Earth?"** **Upon hearing these words Hazrāt Dāʾud Tai رحمة الله وَتَعَالَىٰ عليه went to Hazrāt Imam Abu Hanıfa رحمة الله وَتَعَالَىٰ عليه and explained that he was facing a strange condition and Spiritual State. The Venerable Imam stated that Hazrāt Imam Abu Hanıfa رحمة الله وَتَعَالَىٰ عليه should take up seclusion for some time. After some time the Imam told Hazrāt Imam Abu Hanıfa رحمة الله وَتَعَالَىٰ عليه that he should now mix with the People and learn to bear their affliction with Grace and Patience. Hazrāt Imam Abu Hanıfa رحمة الله وَتَعَالَىٰ عليه accordingly did as instructed and would listen to everyone with due regard, however, he would always remain silent himself. Eventually he took Ba'ait (Allegiance) of Hazrāt Habib Tai رحمة الله وَتَعَالَىٰ عليه and remained in his Service. All his life he made do with very little and was wont to eat unleavened bread dipped in water. One day someone saw Hazrāt Dāʾud Tai's رحمة الله وَتَعَالَىٰ عليه Earthen Water Container lying in the Sunlight. The person asked him why he did not shift it to the shade to keep the water cool. Hazrāt Dāʾud Tai رحمة الله وَتَعَالَىٰ عليه replied that when he had placed it there there was shade and now it is exposed to the sun. However, he is too ashamed to shift the Jar merely to satisfy his Lower Self's craving for cold water.** **Hazrāt Dāʾud Tai رحمة الله وَتَعَالَىٰ عليه had inherited a Large House and he used to live in one room. Due to lck of maintenance the room's roof caved in and he shifted to another room. This kept on recurring till there was only one room left. Someone asked him why he did not get the roof repaired. He replied that He had made a Promise that he would not get the roof repaired. The day Hazrāt Dāʾud Tai رحمة الله وَتَعَالَىٰ عليه Passed Away, the roof of the last room caved in.**
	6/7 Hazrāt Syedna Abu al Mahfouz Asaduddin Ma'ruf al Karkhi رحمة الله وَتَعَالَىٰ عليه. Qadriya Shurwardiya, Qadriya Razzaqiya (9 Awwal Nisbat, 6 Daum Nisbat); Firdausiya Sillsila (6 Awwal Nisbat, 7 Daum Nisbat).

	A prominent Mystic of the Baghdad school. Hazrāt Ma‘ruf e Karkhi’s رحمة الله وَتَعَالَىٰ عليه Mother and Father were both Christians. When they sent him to school, his Master said to him, “Say, Allah سُبْحَانَهُ وَتَعَالَىٰ is the third of three.” “No,” answered Ma‘ruf. “On the contrary, He is Allah سُبْحَانَهُ وَتَعَالَىٰ, the One.” The Teacher beat him, but to no avail. One day the Schoolmaster beat him severely, and Ma‘ruf ran away and could not be found. **“If only he would come back,” his Mother and Father said. “Whichever Religion he wished to follow, we would agree with him.”** **Hazrāt Ma‘ruf رحمة الله وَتَعَالَىٰ عليه came to Hazrāt Ali ibn Musa ar Reza رحمة الله وَتَعَالَىٰ عليه and accepted Islam at his hands. Some time passed. Then one day he made his way home and knocked at the door of his Father’s house.** **“Who is there?” they asked.** **“Ma‘ruf,” he replied. “What faith have you adopted?” “The Religion of Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم, the Messenger of Allah سُبْحَانَهُ وَتَعَالَىٰ.”** **His Mother and Father immediately became Muslims.**
d. 160 AH d 777 CE	Ibrāhīm al-Fazārī Ibrahim ibn Habib ibn Sulayman ibn **Samura ibn Jundab al-Fazari** (died 777 CE) was an 8th-Century Muslim mathematician and astronomer at the Abbasid Court of the Khalifa Al-Mansur (r. 754–775 CE). He should not to be confused with his Son Muḥammad ibn Ibrāhīm al-Fazārī, also an astronomer. He composed various astronomical writings ("on the astrolabe", "on the armillary spheres", "on the calendar").
162 AH **779 CE**	**Wisaal Sharif Hazrāt Ibrāhīm Adham al Balkhī رحمة الله وَتَعَالَىٰ عليه.** **One day Hazrāt Ibrahim رحمة الله وَتَعَالَىٰ عليه came to a well. He let down the bucket, and it came up full of gold. He emptied it and let it down again, and it came up full of pearls. In merry mood he emptied it once more. “O Allah سُبْحَانَهُ وَتَعَالَىٰ,” he cried, “Thou art offering me a treasury. I know that Thou art All-Powerful, and Thou Knowest that I shall not be deluded by this. Give me water, that I may make my ablution.”** **Hazrāt Ibrahim bin Adham رحمة الله وَتَعَالَىٰ عليه attained unity with the Beloved in Damascus.** **Although some Scholars are of the opinion that he was Martyred in 165 AH in a Naval Expedition against Byzantium. On his Passing Away a voice was heard proclaiming, "Now has indeed passed away the Imam of the World.”** **Quotes and Sayings.** **1. Three veils must be removed from the Traveler's Heart so that the door of happiness is opened to him. First, should the dominion of both Worlds be offered to him as an eternal Gift, he should not rejoice. The second veil is that if he possesses the dominion of both Worlds, and should it be taken from him, he should not feel sorry for his poverty. The third is that he should not be misguided by any praise or Favor, for one who is misguided like this, is a low person and the low person is veiled.**

2. If you would like to be a Saint of Allah سُبْحَانَهُ وَتَعَالَىٰ, then desire not the things of this World or the next. Empty yourself for Allah سُبْحَانَهُ وَتَعَالَىٰ . Turn your face to Him so that He may turn to you and make you His Saint.

3. Wara (Abstaining) is the abandonment of whatever is dubious, and the abandonment of whatever does not concern you, means abandoning whatever is superfluous.

4. I delighted in Islam only three times. One time I was on board of ship and there was a man who laughed often. He would remark; "We used to grab an infidel in the land of the Turks thus," and he would tug at my hair and shake me back and forth. This would please me. Another time I became ill in a mosque. The man who made call to prayer told me to get out, but I could not. So he grabbed me by my foot and dragged me out of the mosque. The third time, I was in Syria, and I was wearing fur. I looked at it, and I could not distinguish between its hair and the lice, such was their abundance. In "another tale, he reported: "My joy was never greater than the day I was sitting down and a man came and urinated on me." At another occasion, I was sitting and a man came and slapped me.

5. A man attains the rank of the righteous only after passing through these six steps:

- **He must close the door of bounty and open the door of hardships.**
- **He must close the door of dignity and open the door of humility.**
- **He must close the door of comfort and open the door of striving.**
- **He must close the door of sleep and open the door of vigilance.**
- **He must close the door of wealth and open the door of poverty.**
- **He must close the door of worldly expectation and open the door of preparedness for death.**

Anecdotes:

Once Hazrāt Ibrahim bin Adham رحمة الله وَتَعَالَىٰ عليه passed by a drunkard. His mouth was foul, so he fetched water and washed the drunkard's mouth.

"Do you leave foul the mouth that has mouthed the name of Allah سُبْحَانَهُ وَتَعَالَىٰ? That is irreverence!" Hazrāt Ibrahim رحمة الله وَتَعَالَىٰ عليه said to himself.

"The ascetic of Khorasan washed your mouth," they told the man when he woke.

"I too now repent," the man declared.

After that Hazrāt Ibrahim رحمة الله وَتَعَالَىٰ عليه heard in a dream, "Thou didst wash a mouth for My Sake. I have Washed thy heart."

"One night," Hazrāt Ibrahim رحمة الله وَتَعَالَىٰ عليه related, 'I saw Hazrāt Jibriel عليه سلم in a dream come down to Earth out of Heaven with a scroll in his hand. "What do you want?' he asked. "I am writing down the names of the Friends (Auliya) of Allah سُبْحَانَهُ وَتَعَالَىٰ,' Hazrāt Jibriel عليه سلم replied. "Write down my name,' he said. "You are not of them,' Hazrāt Jibriel عليه سلم answered. "I am a Friend of the Auliya of Allah سُبْحَانَهُ وَتَعَالَىٰ رضي الله أنهم أجمعين

	وَتَعَالَىٰ,' he rejoined. "Hazrāt Jibriel علیہ سلم pondered for a while. Then he said, "The command has come. Inscribe Ibrahim's name the first of all. For on this Path hope materializes out of despair."
	7. Hazrāt Sadiduddin Ḥuzaifa al Mur'ashī علیہ اللہ وَتَعَالَىٰ رحمۃ. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **His titles are 'Sadiduddin, Al Mur'ashī, Rukn al Kaaba'. His Father's name was Ibn e Qatada.** **Acquisition of Knowledge: He memorized the Holy Qur'ān at the age of seven years and he became a perfect Scholar in the Blessed Company of Hazrāt Khwājā Fuzail bin Ayaz علیہ اللہ وَتَعَالَىٰ رحمۃ and Hazrāt Khwājā Ibrahim bin Adham علیہما اللہ تعالٰی رحمۃ. He was a great Scholar and Jurist of his time. He wrote many useful Books on Fiqh and Sufism.** **Allegiance and Khilafat: Having completed the Acquisition of Traditional Knowledge, he went to Hazrāt Ibrahim bin Adham علیہ اللہ تعالٰی رحمۃ under the Guidance of Hazrāt Khizr علیہ السّلام. After Attaining the Knowledge of 'Sulook', he got the 'Khirqah e Khilafat' (Mystical Dress) from Hazrāt Ibrahim bin Adham علیہ اللہ تعالٰی رحمۃ handed over All the Blessings, which he attained from Hazrāt Khizr علیہ السّلام, Hazrāt Imam Baqir عنہ اللہ تعالٰی رضی as well as Hazrāt Khwājā Fuzail bin Ayaz علیہ الرّحمہ to Hazrāt Khwājā Ḥuzaifa علیہ اللہ تعالٰی رحمۃ and made him his Successor.** **Character and Peculiarities: He was a great Scholar, Muhaddis and Jurist of his time and was a Unique Personality in Asceticism, Piety, Worship, Mystical Practices, Knowledge and Grace. He used to recite the complete holy Qurʾān once a Day and once in the Night. He remained in the State of Wuzu at all times. He always used to Observe Fast and would break his Fast after six days. He used to say, "the Food of Pious People is just 'لاالہ اللہ محمد رسول اللہ' (جل جلالہ و صلی اللہ تعالٰی علیہ وسلم).** **He is counted among the Great Masha'ikh, Leaders of Auliya e Kiram and Saints علیہم الرّحمہ. His authored many Books in the Knowledge of 'Sulook'. He used to live alone and never married. He would remain busy in Remembering Almighty Allah سُبْحَانَهُ وَتَعَالَىٰ and Engage in Mystical Practices at all times. When he saw any Dervish, he would pay Great Respect to him and would get Benefit from him.** **Humility: He used to wear Sackcloth and he would remain busy weeping in solitude. When people asked for it's reason, he replied "I don't know, If I will be in the Group destined for Heavenly or Hell on the Day of Judgment."** **Performing Hajj every Year: He did not go out of the home without any reason for seventeen years but, when Pilgrims would meet with him on their return from Hajj. They would say: "We saw you with us in Kaabatullah and Baitul Muqaddas."**
163 – 235 AH	Muḥammad ibn Mūsā al Khwārizmī formerly Latinized as *Algorithmi*, was

780 – 850 CE	A Persian Polymath who produced vastly influential works in Mathematics, Astronomy, And Geography. Around 820 CE he was Appointed as the Astronomer and Head of the Library of the House of Wisdom in Baghdad. Al Khwarizmi's Popularizing Treatise on Algebra (*The Compendious Book on Calculation by Completion and Balancing*, c. 813–833 CE) Presented the First Systematic Solution of Linear and Quadratic Equations. One of his Principal Achievements in Algebra was his Demonstration of how to solve Quadratic Equations by Completing the Square, for which he Provided Geometric Justifications. Because he was the First to Treat Algebra as an Independent Discipline and Introduced the Methods of "Reduction" and "Balancing" (the Transposition of Subtracted Terms to the Other Side of an Equation, that is, the Cancellation of like Terms on Opposite Sides of the Equation), he has been Described as the Father or Founder of algebra. The Term *algebra* itself comes from the Title of his Book (the Word *al Jabr* Meaning "Completion" or "Rejoining"). His Name gave Rise to the Terms *Algorism* and *Algorithm,* as well as Spanish and Portuguese Terms *Algoritmo,* and Spanish *Guarismo* and Portuguese *Algarismo* Meaning "Digit". The algebraic letter 'x' that represents an Unknown Number, Originates from the Arabic Word 'Shay' (Thing), which Eventually became Translated to 'Xay' in Spain, Leading to its Final Abbreviation and Use in Algebra as 'x'. In the 12th Century CE, Latin Translations of his Textbook on Arithmetic (*Algorithmo de Numero Indorum*) which Codified the Eastern Arabic Numerals, Introduced the Decimal Positional Number System to the Western World. *The Compendious Book on Calculation by Completion and Balancing*, translated into Latin by Robert of Chester in 1145 CE, was used until the 6th Century CE as the Principal Mathematical Text-Book of European Universities. In Addition to his Best-Known Works, he Revised ptolemy's *geography*, Listing the Longitudes and Latitudes of Various Cities and Localities. He Further Produced a Set of Astronomical Tables and Wrote about Calendaric Works, as well as the Astrolabe and the Sundial. He also made Important Contributions to Trigonometry, Producing Accurate Sine and Cosine Tables, and the First Table of Tangents.
167 AH 783 CE	**Birth: Hazrāt Khwājā Amīnuddīn Ḥubayrah Basri رحمـة الله وَتَعَـالَىٰ عليه was born Basra, Iraq.** **He completed his Islamic Studies to an Advanced Degree by the age of 17, and used to finish the Recitation of the Qurʾān four times every day.**
168 AH 784 CE	The Japanese Begin a War against the Ainu – in the North on the Main Island of Honshu. The New Emperor, Kammu, Wishes to be Free of Influence from the Buddhist Monasteries around Nara, and he Moves his Court Thirty-Five Miles from Nara, to Nagaoka,
168 AH	Charlemagne, King of the Franks, is Learning to Read, and he Reproaches

784 CE	Ecclesiastics for their Uncouth Language and "Unlettered Tongues." In Hope of Creating an Educated Clergy he Orders every Cathedral and Monastery to Establish a School where Clergy and Laity can Learn to Read. His Rule Includes Land for Nobles who Provide him with Military Service. He Depends on the Allegiance of Distant Counts, Dukes and Bishops within his Realm, Men with some Independence Because of the Distance and Slowness of Communications.
169 – 170 AH 785 – 786 CE	Abu Muhammad Musa ibn Mahdi Al Hadi was the fourth Abbasid Khalifa who succeeded his Father Al-Mahdi he was very open to the people of his empire and allowed citizens to visit him in the Palace at Baghdad to address him. As such, he was considered an "enlightened ruler", and continued the progressive moves of his Abbasid predecessors. His short Reign was fraught with numerous military conflicts. The Revolt of Husayn ibn Ali ibn Hasan broke out when Husayn declared himself Khalifa in Medina. Al Hadi crushed the rebellion and killed Husayn and many of his followers, but Idris bin Abdallah, a Cousin of Husayn, escaped and aided by Wadih, the Egyptian postal manager, reached Morocco where he founded the Idrisi state. Al Hadi also crushed a Kharijite rebellion and repelled a Byzantine invasion. The Abbasid armies actually seized some territory from the latter.
170 – 193 AH 786 – 809 CE	Harun al Rashid headed the Abbasid Khalifate, reached the height of its power. Under Hārūn ar Rashīd's rule, His Court in Baghdad flourished into the most splendid city of its period and was the Center of a rich World of Artists, Poets and Musicians. Tribute paid by many rulers to the Khalifa funded architecture, the arts and Court luxuries. According to Shia Belief, Harun imprisoned and poisoned Musa ibn Ja'far, the 7th Imam, in Baghdad. Because of the *Thousand and One Nights* tales, Harun ar Rashid turned into a legendary figure obscuring his true historic personality. In fact, his Reign initiated the political disintegration of the Abbasid Khalifate. Syria was inhabited by tribes with Omayyad sympathies and remained the bitter enemy of the Abbasids, while Egypt witnessed uprisings against Abbasids due to maladministration and arbitrary taxation. The Omayyads had been established in Spain in 755 CE, the Idrisids in Morocco in 788 CE, and the *Aghlabids* in Ifriqiya (Modern Tunisia) in 800 CE. Besides, unrest flared up in Yemen, and the Kharijites rose in rebellion in Daylam, Kerman, Fars and Sistan. Revolts also broke out in Khorasan, and al-Rashid waged many campaigns against the Byzantines. Ar Rashid appointed Ali bin Isa bin Mahan as the Governor of Khorasan, who tried to bring to heel the Princes and Chieftans of the Region, and to reimpose the full Authority of the central government on them. This new policy met with fierce resistance and provoked numerous uprisings in the Region. A major Revolt led by Rafi ibn al Layth was started in Samarqand which forced

	Harun ar Rashid to move to Khorasan. He first removed and arrested Ali bin Isa bin Mahan but the Revolt continued unchecked. Harun ar Rashid became ill and died very soon after when he reached Sanabad village in Tus and was buried in Dar al Imarah, the summer Palace of Humayd ibn Qahtaba, the Abbasid Governor of Khorasan. Due to this historical event, the Dar al Imarah was known as the Mausoleum of Haruniyyeh. The location later became known as Mashhad ("The Place of Martyrdom") because of the Martyrdom of Hazrāt Imam al-Ridha رحمۃ اللہ تعالٰی علیہ in 818 CE.
The Islamic Golden Age a period of Cultural, Economic, and Scientific flourishing in the History of Islam, from 80 to 700 AH/ 8th to 14th Century CE. Began during the Reign of the Abbasid Khalifa Harun al Rashid with the inauguration of the House of Wisdom in Baghdad, the World's largest city where Islamic Scholars and polymaths were gathered to translate all of the World's classical Knowledge into Arabic and Persian. First Christians and Christian Physicians did the translating from Syriac into Arabic; soon, Scholars realized Syriac versions were full of errors – decision made to seek out original Greek manuscripts rather than translations thereof – Plato was known only through Neo-platonic commentaries – Aristotle translated virtually in entirety – Aristotle known as "the First Teacher". New technology: A manuscript written on paper during the Abbasid Era. With a new and easier writing System, and the introduction of paper, information was democratized to the extent that, for probably the first time in History, it became possible to make a living from only writing and selling Books. The use of paper spread from China into Muslim regions in the eighth Century, arriving in Al Andalusia on the Iberian peninsula (Modern Spain and Portugal) in the 287 AH/ 10th Century CE. It was easier to manufacture than parchment, less likely to crack than papyrus, and could absorb ink, making it difficult to erase and ideal for keeping records. Islamic paper makers devised assembly-line methods of hand-copying manuscripts to turn out editions far larger than any available in Europe for Centuries. It was from these countries that the rest of the World learned to make paper from linen. Islamic Philosophy Ibn Sina (Avicenna) and Ibn Rushd (Averroes) played a major role in interpreting the works of Aristotle, whose ideas came to dominate the non-religious thought of the Christian and Muslim Worlds. According to the Stanford Encyclopedia of Philosophy, translation of Philosophical texts from Arabic to Latin in Western Europe "led to the transformation of almost all Philosophical disciplines in the medieval Latin World". The influence of Islamic Philosophers in Europe was particularly strong in natural Philosophy, Psychology and Metaphysics, though it also influenced the study of Logic and Ethics. Metaphysics: Ibn Sina argued his "Floating man" thought experiment concerning self-awareness, in which a man prevented of sense experience by being blindfolded and free falling would still be aware of his existence. The period is traditionally ended with the collapse of the Abbasid Khalifate due to the Mongol invasions and the Siege of Baghdad in 656 AH 1258 CE.	
171 – 204 AH 788–820 CE	The life of Hindu philosopher Adi Shankara, who consolidated the doctrine of Advaita Vedānta.
177 AH 793 CE	**Wisaal Sharif Hazrāt Abd al Wāḥid bin Zāid al Baṣrī علیہ رحمۃ اللہ وَتَعَالٰی.** **His *Kunya* was Abū ʿUbayda, he was a *Wāʿiẓ* (Preacher) and *Muḥaddis***

	(Traditionist), was an Ascetically inclined Sufi from Baṣra who lived in the 2nd AH/ 8th Century CE. He was one of the most important and distinguished Followers of the School of Hazrāt Ḥasan al Baṣrī رحمة الله وَتَعَالَىٰ عليه (Wisaal Sharif 110 AH 728 CE), who became famous both as a forerunner of the Sufis and for his Sermons. He was known as one of the *Aʾimmat ash Shariatʿ* (leaders of the Law), *Akābir as Ṣūfiyya* (Great Figures of the Sufis) and as one of the *Bakkāʾūn* (Weepers). He was also given the Noble Title of S*heikh al ʿUbbād* (Leader of the Worshipers).
	5. Hazrāt al Fuzail bin Ayaz at Tameemi رحمـة الله وَتَعَـالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **He was known not only for Taqwa (Trust in Allah); Wara (Piety: It is a Spiritual State which Protects the Soul and keeps it away from slipping); Leader of The Mashaikheen; Guide of The Path of Tariqat; The Scintillating and Illuminated Guide of Wilayat (Friendship of Allah).** **He was the Possessor of 'Karamaat' (Minor Miracles vouchsafed to Saints عليهم الرّحمہ) and was a Confirmed Sufi who was Trusted as Truthful by all his Contemporaries.** **Hazrāt Khwājā Fuzail Ibn Ayaz رحمـــة الله وَتَعَـــالَىٰ عليه began his Career ignominiously as a Highwayman, playing the prosperous Trade Route between Bavard and Merv. As the Chief of a Group of Bandits, he would wear the woolen garb of a Dervish and tie a Tasbeeh around his neck, while dividing the spoils of his Gang among themselves. He was the epitome of the Chivalrous Highwayman; Women in the Caravan he would leave with dignity and belongings intact, he would never steal from one of small means, and he always left the Merchants with some portion of their Goods.** **Hazrāt Fuḍayl رحمـة الله وَتَعَـالَىٰ عليه would say, "I have always had a good opinion of Allah, that he will cause me to repent my ways one day." And such proved to be the Case; for Allah accepts Sincere Prayers, even the Prayers of a Sinner. That day came when, approaching a Caravan, he heard a man reciting the following Verse from the Holy Qurʾān 57:16** **"Has the Time not come for those who have Believed that their Hearts should become Humbly Submissive at the Remembrance of Allah and what has come down of the Truth?** **Those words pierced him like an arrow, and he fell to the ground in tears of Repentance.** **Immediately he discarded his Evil ways and, by means of Absolution, he sought out every single one of his Victims, repaying each them what he had taken from them. He then went to the Court of the Sultān, confessing his Crimes and begging that Judgment be meted out of him. However, the Sultān, seeing upon him the marks of Righteousness, refused to Punish him.** **Hazrāt Khwājā Fuḍayl رحمة الله وَتَعَالَىٰ عليه then took his Family and departed for the Holy Lands, working as a Water-Carrier to earn a Living. He settled**

	for a while in Kufa, where he spent time in the Company of Hazrāt Imam Abu Hanifa رحمة الله وَتَعَالَىٰ عليه Hearing the tremendous reputation of Hazrāt Imam al Hassan Basri رحمـة الله وَتَعَـالَىٰ عليه, he traveled to Basra hoping to become his Murid. However, when he arrived, he found that the Imam already Passed Away, and he took Ba'ait with his Khalifa, Hazrāt Khwājā Imam Abd al Wahid رحمة الله وَتَعَالَىٰ عليه. **The Gates of Oratory were opened to him, and he began to Preach in a Manner that soon the entire Islamic World knew of him. One of his most Famous Pupils was Hazrāt Imam Ahmad bin Hanbal رحمة الله وَتَعَالَىٰ عليه. He became the greatest Disciple of his Murshid, and also acquired Khilafat from Hazrāt Abu Iyadh ibn Mansur رحمـة الله وَتَعَـالَىٰ عليه, whose Sillsila reaches Syednā Hazrāt Abu Bakr رضي الله تعالىٰ عنه. Thus, through Hazrāt Khwājā Fuḍayl رحمة الله وَتَعَالَىٰ عليه, the chain of the Chishtiya Order arises from both the great Sahaba Imams of Tasawwuf, Prince of Faithful Hazrāt Imam Ali كرم الله وَتَعَالَىٰ وجهو and Hazrāt Abu Bakr رضي الله تعالىٰ عنه.**
177 AH 793 CE	Scandinavians Reach the Island of Lindisfarne By Boat, Scotland. They Kill Monks and Loot the Monastery there. It is the First Recorded Raid by those to be called Vikings.
178 AH 794 CE	In Japan, Disease and Death of an Heir to the Throne are Perceived as Bad Omens. They Royal Family Believes that the Spirit of the Dead needs to be Placated. The Emperor, Kammu, moves his Family from a Palace Considered Contaminated to a New Capital, Heian-kyo, to be Renamed Kyoto.
180 AH d. 796 CE	Muhammad ibn Ibrahim ibn Habib ibn Sulayman ibn **Samra ibn Jundab al-Fazari** (died 796 or 806 CE) was a Muslim Philosopher, Mathematician and Astronomer. He is not to be confused with his Father Ibrāhīm al-Fazārī, also an astronomer and mathematician. Some sources refer to him as an Arab, other sources state that he was a Persian. Al Fazārī translated many Scientific Books into Arabic and Persian. He is credited to have built the first astrolabe in the Islamic World. Along with Yaʿqūb ibn Ṭāriq and his Father he helped translate the Indian Astronomical Text by Brahmagupta (fl. 7th Century CE), the *Brāhmasphuṭasiddhānta*, into Arabic as *Az-Zīj 'alā Sinī al-'Arab*, or the *Sindhind*.
177 AH 794 CE	Kyoto period in Japanese History began when the Emperor moved the capital to a site near that of present-day Kyoto. The period lasted until 1185.
180 – 246 AH 796 – 861CE	Hazrāt Abu 'l-Faiz Thawban ibn Ibrahim al Misri رحمة الله وَتَعَالَىٰ عليه, called Dhu'n Nun was an Egyptian Sufi considered to be Creator of Unique Interpretation of Experiential Knowledge, He was born at Ekhmim in Upper Egypt. He studied under various Teachers and traveled extensively in Arabia and Syria. A legendary figure as an Alchemist and a Thaumaturge, he is supposed to have known the secret of the Egyptian Hieroglyphs. A number of poems and short

Treatises are attributed to him, but these are for the most part Apocryphal.

Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه the Egyptian related the following story of his conversion.

"After much wandering in Deserts and Far Away Lonely Places, and having Witnessed the Austerities of Many Hermits and Recluses. The things I had seen and the words I had heard caused a mighty pain to clutch my heart. I realized that whoever puts his trust in Allah سُبْحَانَهُ وَتَعَالَىٰ, Allah سُبْحَانَهُ وَتَعَالَىٰ Cares for him and Suffers not his anguish to be in vain. As I went on my way, I saw a blind little bird perched in a tree. It fluttered down from the tree. "Where will this helpless creature get food and water?" I cried.

The bird dug the earth with its beak and two saucers appeared, one of gold containing grain and the other of silver full of rosewater. The bird ate its fill, then it flew up into the tree and the saucers vanished. Utterly dumbfounded, Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه thenceforward put his trust in Allah سُبْحَانَهُ وَتَعَالَىٰ completely, and was truly converted. He pushed on several stages, and when night fell he came to a desert where he joined a Group of Travelers. In that desert they sighted a jar of gold and jewels, and on the top of the jar a Tablet on which was written the name of Allah سُبْحَانَهُ وَتَعَالَىٰ. His Companions divided the gold and the jewels between them.

"Give me the Tablet on which is written the name of my Friend," Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه cried. And he took the Tablet. He kissed the Tablet all through the day and night, till by the Blessing of the Tablet he so progressed that one night he dreamed a voice said to him, "All the rest chose the gold and jewels, for they are precious. You chose what was loftier than that, my Name. Therefore I have opened to you the door of Knowledge and Wisdom."

Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه then returned to the City. His story continues. I was walking one day when I reached the margin of a river. By the water I saw a pavilion. I proceeded to make my ablutions, and when I had finished my eye suddenly fell on the roof of the pavilion. On the balcony I saw a very beautiful girl standing. Wanting to prove her, I said, "Maiden, to whom do you belong?"

"Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه," she replied, "when you appeared from afar I supposed you were a Madman. When you came nearer, I supposed you were a Scholar. When you came still nearer, I supposed you were a Mystic. Now I see you are neither Mad, nor a Scholar, nor a Mystic."

"Why do you say that?" I demanded. "If you had been a Madman," she replied, "you would not have made your ablutions. If you had been a Scholar, you would not have gazed at that which is prohibited you. If you had been a Mystic, your eye would have fallen upon naught but Allah سُبْحَانَهُ وَتَعَالَىٰ. "

So saying, she vanished. I then realized that she was not a mortal creature, but had been sent as a warning. A fire invaded my soul, and I flung myself in the direction of the sea.

In 214 AH 829 CE, When Hazrāt Dhu'n Nun al Misri رحمـة الله وَتَعَـالَىٰ عليه had already attained a high degree, no one recognized his true Greatness. The people of Egypt denounced him unanimously as a Heretic, and informed the Khalifa Motawakkel of his activities. Motawakkel sent officers to convey him to Baghdad in fetters. When he entered the Khalifa's Court he declared,

"This very hour I have learned true Islam from an old woman, and true Chivalry from a water-carrier." "How is that?" he was asked. "When I reached the Khalifa's Palace," he replied, "and beheld that Court in all its magnificence, with the chamberlains and attendants thronging its passages, I wished that some change might take place in my appearance. A woman with a stick in her hand came up and, looking straight at me, addressed me. "'Do not be afraid of the body before whom they are taking you, for he and you are both servants of one Almighty Lord. Unless Allah سُبْحَانَهُ وَتَعَالَىٰ wills it, they can do nothing to His servant.'

"Then on the road I saw a water-carrier. He gave me a draught of pure water. I made a sign to one who was with me to give the man a dinar. He refused to take it. "'You are a prisoner and in bonds,' he said. 'It would not be true chivalry to take anything from such a prisoner, a stranger in bonds".

After that it was ordered that he should be put in prison. Forty days and nights he remained in gaol, and every day the sister of The Mystic Hazrāt Bishr Hafi رحمة الله وَتَعَالَىٰ عليه (The Barefoot) brought him a loaf, the earnings of her spindle. The day when he came out of prison, the forty loaves remained intact, not one having been eaten. When Hazrāt Bishr's رحمـة الله وَتَعَـالَىٰ عليه Sister heard of this, she became very sad.

"You know that those loaves were lawful food and unsolicited. Why did you not eat them?" she protested.

"Because the plate was not clean," Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه replied, meaning that it had been handled by the Gaoler.

As Hazrāt Dhu'n Nun al Misri رحمـة الله وَتَعَـالَىٰ عليه came out of the Prison he stumbled and cut his forehead. It is related that much blood flowed, but not one drop fell on his face, his hair or his clothes, and all the blood that fell on the ground vanished at once, by the command of Almighty Allah سُبْحَانَهُ وَتَعَالَىٰ.

Then they brought him before the Khalifa, and he was ordered to answer the charges preferred against him.

He explained his doctrine in such a manner that Motawakkel burst into tears, and all his Ministers stood in wonder at his eloquence. So the Khalifa became his disciple, and accorded him high honor.

There was a Disciple of Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه who had forty times observed the forty days' seclusion, forty times he had stood at Arafat, and for forty years he had kept vigil by night. Forty long years he had sat sentinel over the chamber of his heart. One day he came to Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه.

	‘`I have done all this,” he said. “For all that I have suffered, the Friend speaks not one word to me nor favors me with a single glance. He takes no account of me, and reveals nothing to me from the unseen World. All this I say not in order to praise myself. I am simply stating the facts. I have performed all that was in the power of me, poor wretch, to do. I make no complaint against Allah سُبْحَانَهُ وَتَعَالَىٰ. I simply state the facts, that I devote my whole heart and Soul to His Service. But I am telling the story of the sadness of my evil luck, the tale of my misfortune. I do not say this because my heart has grown weary of obedience. Only I fear that if further life remains ahead of me, it will be the same. For a whole lifetime I have knocked in hope, but I have heard no response. Now it is grown hard for me to endure this any longer. Since you are the Physician of the afflicted and the Sovereign Prescriber of the Sages, Minister now to my Wretchedness.” “Go and eat your fill tonight,” advised Hazrāt Dhu‘n Nun al Misri رحمة الله وَتَعَالَىٰ عليه. “Omit the prayer before sleep, and slumber the whole night through. So it may be that if the Friend will not show Himself kindly, He will at least show Himself reproachful; if He will not look on you with compassion, He will look on you with sternness.” The dervish departed and ate his fill. His heart would not permit him to forgo the prayer before sleep, and so he prayed the prayer and fell asleep. That night he saw the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم in a dream. “Your Friend Greets you,” the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم said. “He says, ‘An effeminate wretch and no true man is he who comes to My Court and is quickly sated. The root of the matter is uprightness of life, and no reproaches. Allah سُبْحَانَهُ وَتَعَالَىٰ Almighty Declares, I have Given your heart its desire of forty years, and I Grant you to attain all that you hope for, and Fulfill all your desire. But convey My Greetings to that bandit and pretender Dhu‘n Nun. Say then to him, Pretender and liar, if I do not expose your shame before all the City, then I am not your Lord. See that you no more beguile the hapless lovers of My Court and scare them not away from My Court.” The Disciple awoke, and was overcome by weeping. He went and told Hazrāt Dhu‘n Nun al Misri رحمة الله وَتَعَالَىٰ عليه what he had seen and heard. When Hazrāt Dhu‘n Nun al Misri رحمة الله وَتَعَالَىٰ عليه heard the words, “Allah سُبْحَانَهُ وَتَعَالَىٰ sends you greeting and declares you a pretender and a liar”, he rolled over and over with joy and wept ecstatically. A certain youth was always speaking against Sufis. One day Hazrāt Dhu‘n Nun al Misri رحمة الله وَتَعَالَىٰ عليه took the ring off his finger and handed it to him. “Take this to market and pawn it for a dinar,” he said. The young man took the ring to market, but they would not take it for more than one dirham. The youth returned with the news. “Now take it to the jewellers, and see what they value it at,” Hazrāt Dhu‘n Nun al Misri رحمة الله وَتَعَالَىٰ عليه told him. The jewellers priced the ring at a thousand dinars.

	"You know as much about Sufis," Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه said to the youth when he returned, "as those stallholders in the market know about this ring." The youth repented, and disbelieved in the Sufis no more. As Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه lay on his deathbed his friends asked him, "What do you desire?" "My desire," he answered, "is that ere I die, even if it be for only one moment, I may know Him." He then spoke the following verses. *Fear wasted me,* *Yearning consumed me,* *Love beguiled me,* *Allah سُبْحَانَهُ وَتَعَالَىٰ revived me.* One day later he lost consciousness. On the night of his departure from this World, seventy persons saw the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم in a dream. All reported that the Prophet صلى الله وَتَعَالَىٰ عليه و آلـه وسلم said, "The friend of Allah سُبْحَانَهُ وَتَعَالَىٰ is coming. I have Come out to Welcome him." When he died, there was seen written in green on his brow, "This is the Friend of Allah سُبْحَانَهُ وَتَعَالَىٰ. He died in the Love of Allah سُبْحَانَهُ وَتَعَالَىٰ. This is the slain of Allah سُبْحَانَهُ وَتَعَالَىٰ by the sword of Allah سُبْحَانَهُ وَتَعَالَىٰ." When they lifted his Coffin to carry him to the Grave the sun was extremely hot. The birds of the air came and with wings flapping kept his Bier shaded from his House to the Graveside. As he was being borne along the road, a Muezzin chanted the call to Prayer. When he reached the words of Attestation, Hazrāt Dhu'n Nun al Misri رحمة الله وَتَعَالَىٰ عليه lifted a finger out of the shroud. "He is alive!" the shout went up. They laid down the bier. His finger was pointing, but he was dead. For all that they tried, they could not straighten his finger. When the people of Egypt beheld this, they were all put to shame and repented of the wrongs they had done him.
181 AH 797 CE	At Constantinople, the Mother Empress, Irene (now between 42 and 47), and her emperor son, Constantine IV (now 27), have been competing for power. Irene has won. She has her son blinded and exiled.
183 AH **799 CE**	**Shahadat Hazrāt Syedna Hazrāt Imam Musa Kazim رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Imam Musa al Kazim رحمة الله وَتَعَالَىٰ عليه lived in the most crucial times in the Regimes of the despotic `Abbasid Kings who were marked for their tyrannical and cruel administration. He witnessed the Reigns of ar Mansur ad Dawanaqi, al Mahdi and Haroon ar Rashid. Al Mansur and Haroon ar Rashid were the Despotic Kings who put a Multitude of Innocent Descendants of the Holy Prophet صلى الله وَتَعَالَىٰ عليـه و آلـه وسلم to the Sword. Thousands of these Martyrs were buried alive inside walls or put into horrible dark Prisons during their lifetime. These depraved Khalifas knew no Pity or Justice and they killed and tortured for the pleasure they derived**

	from Human Sufferings. The Holy Hazrāt Imam was saved from the tyranny of Al Mansur because the King, being occupied with his project of constructing the new City of Baghdad, could not get time to turn towards victimizing the Hazrāt Imam. By 157 AH the City of Baghdad was built. This was soon followed by the Passing of its founder a year later. After Al Mansur, his Son al Mahdi ascended the Throne. For a few years, he remained indifferent towards the Hazrāt Imam. When in 164 AH he came to Medina Munawara and heard about the great Reputation of the Hazrāt Imam, he could not resist his Jealousy and the Spark of his Ancestral Malice against the 'Ahl ul Ba'ait' was rekindled. He somehow managed to take the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه along with him to Baghdad and got him imprisoned there. But after a year he realized his Mistake and released the Hazrāt Imam from Jail. Al Mahdi was succeeded by Al Hadi who lived only for a year. Now, in 170 AH, the most cruel and tyrannical King Haroon ar Rashid appeared at the head of the `Abbasid Empire. It was during his reign that the Holy Hazrāt Imam passed the greater part of his life in a miserable Prison till he was poisoned. In 179 AH, Haroon ar Rashid visited Medina Munawara. The fire of malice and jealousy against the Ahl al Ba'ait was kindled in his heart when he saw the great influence and popularity which the Holy Hazrāt Imam enjoyed among the people there. He got the Hazrāt Imam arrested while he was busy in prayer at the Shrine of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and kept him in Prison in Baghdad for a Period of about four years. On the 25th Rajab 183 AH, he got the Hazrāt Imam Martyred by Poison. Even his Blessed Body was not spared Humiliation and was taken out of the Prison and left on the Bridge of Baghdad. His Devotees, however, managed to lay the Holy Body of the Hazrāt Imam to rest in al Kazimiyyah (Iraq).
	8. Hazrāt Syedna Hazrāt Imam Ali bin Musa Raza رحمة الله وَتَعَالَىٰ عليه. Common to Qadriya Shurwardiya; Qadriya Razzaqiya, Firdausia; Sillasil. Hazrāt Imam Ridha' رحمة الله وَتَعَالَىٰ عليه was 35 years old when his Father Passed Away in Prison of Harun ar Rashid in Baghdad and the responsibilities of the Imamate devolved on him. The Eight Hazrāt Imam reached the Imamate, after the 'Wisaal' (Attainment To Allah سُبْحَانَهُ وَتَعَالَىٰ) of his Father, through Divine Command and the Decree of his Forefathers. At that time Harun ar Rashid was the absolute ruler of Baghdad and the Descendants of Hazrāt Imam 'Ali رحمة الله وَتَعَالَىٰ عليه were passing, as ever, through trials and tribulations because of the tyranny of the Abbasid ruler. Yet Hazrāt Imam Ridha' رحمة الله وَتَعَالَىٰ عليه carried out the responsibility of administering the Divine Law of Sharī'ah as taught by the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and Imams of the 'Ahl ul Ba'ait رضوان الله تَعَالَىٰ عليهم اجمعين after him.

184 AH 800 CE	In central Mexico around this Time, give or take a Couple of Decades or so, at Teotihuacan, Structures Belonging to the Elites of the City are Burned to the Ground.
184 AH 800 CE	Charlemagne is Crowned by Pope Leo III, who Hails him as "Augustus, Crowned of God …Emperor of the Romans."
Between 184 AH/ 800 CE and 390 AH/ 1000 CE the Muslim World enjoyed an Economic "Golden Age". In marked contrast to the Christian West, and even the neighboring Byzantine Empire, this period was characterized in the Islamic World by the development of large cities, a widely used coinage, the emergence of new technologies in such fields as ceramics, glass-making, paper-making and agricultural infrastructure. It is likely that the population of Baghdad in the ninth Century was between 300,000 and half a million at the time when the population of London might have been 10,000 and the population of Paris 20,000. All this was managed by an Arabic-using bureaucracy, who was in turn the main creators of the vigorous literary and philosophical Culture of the period.	
Late 2nd to 6th Centuries AH 9th-12th Centuries CE	Al Andalus (Islamic Spain). Mercuric Oxide: First Synthesized by Abu al-Qasim al-Qurtubi al-Majriti (10th Century CE). Treatment of Hydrocephalus: First Done by Az Zahrawi. Water and weight Driven Mechanical Clocks: By Spanish Muslim Engineers Sometime Between 900–1200 CE. Andalusian Oud: Abu l-Hasan 'Ali Ibn Nafi' (789–857 CE), a Prominent Musician who had Trained under Ishaq al-Mawsili (d. 850 CE) in Baghdad and was Exiled to Andalusia before 833 CE. He has been Credited with Adding a Fifth String to his Oud and with Establishing one of the First Schools of Music in Córdoba.
Late 2nd Century AH 9th Century CE	Chemical Synthesis of a Naturally Occurring Compound: The Oldest Known Instructions for Deriving an Inorganic Compound (Sal Ammoniac or Ammonium Chloride) from Organic Substances (such as Plants, Blood, and Hair) by Chemical Means Appear in the works Attributed to Jabir ibn Hayyan (written c. 850–950 CE). Chess Manual: The Oldest Known Chess Manual was in Arabic and Dates to 840–850 CE, Written by Al-Adli ar-Rumi (800–870 CE), a Renowned Arab Chess Player, titled Kitab ash-Shatranj (Book of Chess). During the Islamic Golden Age, Many Works on Shatranj were Written, Recording for the first Time the Analysis of Opening Moves, Game Problems, the Knight's Tour, and Many More Subjects Common in Modern Chess Books. Automatic Crank: The non-manual crank appears in several of the hydraulic devices described by the Banū Mūsā Brothers in their Book of Ingenious Devices. These automatically operated cranks appear in several devices, two of which contain an action which approximates to that of a Crankshaft, anticipating Al-Jazari's invention by several Centuries and its first appearance in Europe by over five Centuries. However, the automatic crank described by the

Banu Musa would not have allowed a full rotation, but only a small modification was required to convert it to a crankshaft.

Conical Valve: A mechanism developed by the Banu Musa, of particular importance for future developments, was the conical valve, which was used in a variety of different applications.

Control Valve: The Banu Musa Brothers are credited with the first known use of conical valves as automatic controllers.

Cryptanalysis and Frequency Analysis: In Cryptology, the first known recorded explanation of Cryptanalysis was given by Al-Kindi (also known as "Alkindus" in Europe), in A Manuscript on Deciphering Cryptographic Messages. This treatise includes the first description of the method of frequency analysis.

Double-Seat Valve: It was invented by the Banu Musa, and has a Modern appearance in their Book of Ingenious Devices.

Farabian theories: three philosophical theories of al-Farabi: the theory of ten intelligences, theory of the intellect and theory of Prophecy.

Food Chains: This was identified by al Jahiz.

Lusterware: Lustre glazes were applied to pottery in Mesopotamia in the 9th Century CE; the technique soon became popular in Persia and Syria. Earlier uses of lustre are known.

Hard Soap: Hard toilet soap with a pleasant smell was produced in the Middle East during the Islamic Golden Age, when soap-making became an established industry. Recipes for soap-making are described by Muhammad ibn Zakariya Ar Razi (854–925 CE), who also gave a recipe for producing glycerine from olive oil. In the Middle East, soap was produced from the interaction of fatty Oils and Fats with Alkali. In Syria, soap was produced using olive oil together with alkali and Lime. Soap was exported from Syria to other parts of the Muslim World and to Europe.

Mental Institute: In 872 CE, Ahmad ibn Tulun built a Hospital in Cairo that provided care to the insane, which included music therapy.

Kerosene distillation: Although the Chinese made use of kerosene through extracting and purifying petroleum, the process of distilling crude oil/ petroleum into kerosene, as well as other hydrocarbon compounds, was first written about in the 9th Century CE by the Persian Scholar Rāzi (or Rhazes). In his Kitab al-Asrar (Book of Secrets), the physician and chemist Razi described two methods for the production of kerosene, termed Naft Abyad ("white naphtha"), using an apparatus called an Alembic.

- Kerosene Lamp: The first description of a simple lamp using crude mineral oil was provided by Persian alchemist al-Razi (Rhazes) in 9th Century CE Baghdad, who referred to it as the "Naffatah" in his Kitab al Asrar (Book of Secrets).
- Minaret: The first known Minarets appeared in the early 9th Century CE under Abbasid rule.

	• Music Sequencer and mechanical Musical Instrument: The origin of automatic musical instruments dates back to the 9th Century CE, when Persian inventors Banū Mūsā Brothers invented a Hydropowered Organ using exchangeable cylinders with pins, and also an Automatic Flute playing machine using Steam Power. These were the earliest mechanical musical instruments, and the first programmable music sequencers. • Kamal: The Kamal originated with Arab Navigators of the late 9th Century. The invention of the Kamal allowed for the earliest known Latitude sailing, and was thus the earliest step towards the use of Quantitative methods in Navigation. • Observatory and Research Institute: The oldest true observatory, in the sense of a specialized Research Institute, was built in 825 CE, the Al-Shammisiyyah Observatory, in Baghdad, Iraq. • Petroleum Distillation: Crude Oil was often distilled by Arabic Chemists, with clear descriptions given in Arabic handbooks such as those of Muhammad ibn Zakarīya Rāzi (Rhazes). • Programmable Machine and Automatic Flute player: The Banū Mūsā Brothers invented the earliest programmable automatic flute player. These three Brothers were celebrated Mathematicians and Engineers in Ninth-Century CE Baghdad. Their Book of Ingenious Devices, published in 850 CE, was a large illustrated work on mechanical devices that included automata, puzzles and magic tricks as well as what we would today refer to as "Executive Toys". • Sharbat and Soft Drink: In the Medieval Middle East, a variety of fruit-flavored soft drinks were widely drunk, such as Sharbat, and were often sweetened with ingredients such as Sugar, Syrup and Honey. Other common ingredients included Lemon, Apple, Pomegranate, Tamarind, Jujube, Sumac, Musk, Mint and Ice Middle Eastern drinks later became Popular in Medieval Europe, where the word "syrup" was derived from Arabic. • Sine Quadrant: A type of Quadrant used by medieval Arabic Astronomers, it was described by Muhammad ibn Mūsā al-Khwārizmī in 9th Century CE Baghdad. • Scimitar: The curved sword or "scimitar" was widespread throughout the Middle East from at least the Ottoman Period, with early examples dating to Abbasid era (9th Century CE) Khurasan. • Sugar Mill: Sugar mills first appeared in the Medieval Islamic World. They were first driven by Watermills, and then Windmills from the 9th and 10th Centuries CE in what are today Afghanistan, Pakistan and Iran. • Early Syringe: The Iraqi/ Egyptian Surgeon Ammar ibn Ali al-Mawsili invented an early syringe in the 9th Century CEusing a hollow glass tube, providing suction to remove Cataracts from patients' eyes.

	• Systemic Algebraic solution and Completing the Square: Al-Khwarizmi's popularizing treatise on Algebra (The Compendious Book on Calculation by Completion and Balancing, c. 813–833 CE presented the first systematic solution of Linear and Quadratic Equations. One of his principal achievements in algebra was his demonstration of how to solve quadratic equations by Completing the Square, for which he provided geometric justifications. • Thabit Numbers: Named after Thabit ibn Qurra • Throttling Valve: It appears for the first time in the Banu Musa's Book of Ingenious Devices. • Variable Structure Control: Two-step level controls for fluids, a form of discontinuous Variable Structure Controls, was developed by the Banu Musa Brothers. • Wind-Powered Gristmill: The first Wind-Powered gristmills were built in the 9th and 10th Centuries CE in what are now Afghanistan, Pakistan and Iran. • Windpump: Windpumps were used to pump water since at least the 9th Century CE in what is now Afghanistan, Iran and Pakistan.
185 – 259 AH 801 – 873 CE	Al-Kindi writes on the distillation of wine as that of rose water and gives 107 recipes for perfumes, in his Book Kitab Kimia al-`otoor wa al-tas`eedat (Book of the chemistry of perfumes and distillations).
185 AH 801 CE	Hazrāt Bibi Rabi'a bint Esma'il al 'Adawiya رحمة الله وَتَعَالَىٰ عليه, was born in humble circumstances and sold into slavery as a child, later settled in Basra where she attained great Fame as a Saint and a Preacher and was highly esteemed by many of her pious contemporaries. To her, a lifelong Celibate, is attributed a large share in the introduction into Islamic Mysticism of the theme of Divine Love. Her Tomb used to be pointed out near Jerusalem. When Hazrāt Bibi Rabi'a رحمة الله وَتَعَالَىٰ عليه was yet a girl, and her Mother and Father died, a Famine came upon Basra, and her Sisters were scattered. Hazrāt Bibi Rabi'a رحمة الله وَتَعَالَىٰ عليه ventured out and was seen by a wicked man who seized her and then sold her for six dirhams. He purchaser put her to hard labor. One day she was passing along the road when a stranger approached. Hazrāt Bibi Rabi'a رحمة الله وَتَعَالَىٰ عليه fled. As she ran, she fell headlong and her hand was dislocated. "Allah سُبْحَانَهُ وَتَعَالَىٰ," she cried, bowing her face to the ground, "I am a stranger, Orphaned of Mother and Father, a helpless Prisoner fallen into Captivity, my hand broken. Yet for all this I do not grieve; all I need is Thy good pleasure, to know whether Thou art well-pleased or no." "Do not grieve," she heard a voice say. "Tomorrow a Station shall be thine such that the Cherubim in Heaven will envy thee." So Hazrāt Bibi Rabi'a رحمة الله وَتَعَالَىٰ عليه returned to her Master's house. By day she continually fasted and served Allah سُبْحَانَهُ وَتَعَالَىٰ, and by night she Worshiped standing until Day. One night her Master awoke from sleep and, looking through the window of his apartment, saw Hazrāt Bibi Rabi'a رحمة الله وَتَعَالَىٰ عليه bowing prostrate and praying. "O Allah سُبْحَانَهُ وَتَعَالَىٰ, Thou Knowest that the desire of my

heart is in conformity with Thy Command, and that the light of my eye is in serving Thy Court. If the affair lay with me, I would not rest one hour from serving Thee, but Thou Thyself hast set me under the hand of a Creature." Such was her Litany. Her Master perceived a lantern suspended without any chain above her head, the light whereof filled the whole house. Seeing this, he was afraid. Rising up he returned to his bedroom and sat pondering till dawn. When Day broke he summoned Hazrāt Bibi Rabi'a رحمة الله وَتَعَالٰی علیه, was gentle with her and set her free. "Give me Permission to depart," Hazrāt Bibi Rabi'a رحمة الله وَتَعَالٰی علیه said. He gave her leave, and she left the house and went into the desert. From the desert she proceeded to a Hermitage where she served Allah سُبْحَانَهُ وَتَعَالٰی for a while. Then she determined to perform the Pilgrimage, and set her face towards the desert. She bound her bundle on an ass. In the heart of the desert the ass died. "Let us carry your load," the men in the party said. "You go on," she replied. "I have not come putting my trust in you." So the men departed, and Hazrāt Bibi Rabi'a رحمة الله وَتَعَالٰی علیه remained alone. "O Allah سُبْحَانَهُ وَتَعَالٰی," she cried, lifting her head, "do Kings so treat a woman who is a stranger and powerless? Thou hast invited me unto Thy house, then in the midst of the way Thou hast Suffered my ass to die, leaving me alone in the desert." Hardly had she completed this orison when her ass stirred and rose up. Hazrāt Bibi Rabi'a رحمة الله وَتَعَالٰی علیه placed her load on its back, and continued on her way. (The narrator of this story reports that some while afterwards he saw that little donkey being sold in the market.) She traveled on through the desert for some days, then she halted. "O Allah سُبْحَانَهُ وَتَعَالٰی," she cried, "my heart is weary. Whither am I going? I a lump of clay, and Thy house a stone! I need Thee here." Allah سُبْحَانَهُ وَتَعَالٰی spoke unmediated in her heart. "Hazrāt Bibi Rabi'a رحمة الله وَتَعَالٰی علیه, thou art faring in the life-blood of eighteen thousand Worlds. Hast thou not seen how Hazrāt Musa علیه سلم Prayed for the Vision of Me? And I Cast a few Motes of Revelation upon the Mountain, and the Mountain Shivered into forty pieces. Be content here with My Name!"[4]

She is counted as the first Female Qalandar (Qalandara) of Sufism and the famous Saying Attributed to Her is a Lesson in Mysticism unto itself.

"O Lord! If I Worship Thee in Fear of Hell.
Cast Me Into Hell!
If I Worship Thee in Hope of Paradise.
Exclude Me From Paradise!
But If I Worship Thee For Thine Own Sake.
Exclude Me Not From Thy Everlasting Beauty!"

Another Verse Attributed to Her expounds the DivineLove Ishq – Passionate, Self-Abandoned Love).

O Beloved of Hearts, I have none like unto Thee,

4 Muslim Saints and Mystics, A. J. Arberry. Quoted in Muslim Saints and Mystics. Episodes from the *Tadhkirat al-Auliya'* (*Memorial of the Saints*) by Farid al-Din Attar Translated by A. J. Arberry.

	Therefore Have Pity this day on the Sinner Who comes to Thee. O my Hope and my Rest and my Delight, The Heart can Love None Other than Thee.[5]
185 – 259 AH 801–873 CE	Abu Yūsuf Ya'qūb ibn 'Isḥāq aṣ-Ṣabbāḥ al-Kindī was an Arab Muslim Philosopher, Polymath, Mathematician, Physician and Musician. Al-Kindi was the first of the Islamic Peripatetic Philosophers, and is hailed as the "Father of Arab Philosophy". Al-Kindi was born in Kufa and educated in Baghdad. He became a prominent figure in the House of Wisdom, and a number of Abbasid Khalifas appointed him to oversee the translation of Greek Scientific and Philosophical Texts into the Arabic language. This contact with "the Philosophy of the Ancients" (as Hellenistic Philosophy was often referred to by Muslim Scholars) had a profound effect on him, as he synthesized, adapted and promoted Hellenistic and Peripatetic Philosophy in the Muslim World. He subsequently wrote hundreds of original Treatises of his own on a range of subjects ranging from Metaphysics, Ethics, Logic and Psychology, to Medicine, Pharmacology, Mathematics, Astronomy, Astrology and Optics, and further afield to more practical topics like Perfumes, Swords, Jewels, Glass, Dyes, Zoology, Tides, Mirrors, Meteorology and Earthquakes. In the field of Mathematics, al Kindi played an important role in introducing Arabic Numerals to the Christian World, along with Al Khwarizmi. Al Kindi was also one of the Fathers of Cryptography. Building on the work of Al-Khalil (717–786 CE), Al Kindi's Book entitled *Manuscript on Deciphering Cryptographic Messages* gave rise to the birth of Cryptanalysis, was the earliest known use of Statistical Inference, and introduced several new methods of breaking Ciphers, notably Frequency Analysis. Using his Mathematical and Medical Expertise, he was able to develop a Scale that would allow Doctors to quantify the Potency of their Medication. The central theme underpinning al Kindi's Philosophical writings is the compatibility between Philosophy and other "orthodox" Islamic Sciences, particularly Theology. And many of his works deal with subjects that Theology had an immediate interest in. These include the Nature of Allah سُبْحَانَهُ وَتَعَالَىٰ, the Soul and Prophetic Knowledge. But despite the important role he played in making Philosophy accessible to Muslim Intellectuals, his own Philosophical output was largely overshadowed by that of al Farabi and very few of his texts are available for Modern Scholars to examine.
187 AH 803 CE	**Wisaal Sharif Hazrāt al Fuzail bin Ayaz at Tameemi رحمة الله وَتَعَالَىٰ عليه. Hazrāt Khwājā Fuḍayl رحمة الله وَتَعَالَىٰ عليه was one of the Greatest of the early Sufis, who in that formative period of Islam, were distinguished not**

5 Schimmel, *Mystical Dimensions of Islam*, 55. Quoted in Love and Beauty in Sufism, Edited by Lloyd Ridgeon.

	specialized action or formal Designation, but by the Loftiness of their Characters and their closeness to Allah سُبْحَانَهُ وَتَعَالَىٰ. It was about one of Hazrāt Khwājā Fuzail's رحمة الله وَتَعَ s الَىٰ عليه Khalifa, Hazrāt Bishr al Hafi الَىٰ عليه رحمة الله وَتَعَ s, that Hazrāt Imam Ahmed Hanbal رحمة الله وَتَعَالَىٰ عليه said, "I know Fiqh, Tafsir, logic, Ahadis and Linguistics better than he, but he knows my Lord better than I." What was true for the Pupil was even more true for the Master. The Sufis were held in Awe by all around them by Virtue of their Tremendous Piety, even though their Peers were the Greatest of Imams of Religion. It was said of Hazrāt Imam Abu Hanıfa رحمة الله وَتَعَالَىٰ عليه , "how could he possibly have lapsed into Error or Impiety, with a Companion like al Fuḍayl رحمة الله وَتَعَالَىٰ عليه to Guide and Correct him?" Many stories are told of his extreme Discipline. He used to perform the continuous Fast that became a Hallmark of the Zahideen (Ascetics), eating only after several days. He also used to perform up to 500 Nawafil Salah (Supererogatory Prayers) in a Day and Night. One of the Titles afforded to Hazrāt Khwājā Fuḍayl رحمـة الله وَتَعَـالَىٰ عليه and his contemporaries was 'al Bakkaa'in—the Weepers—for they used to spend nights awake weeping out of fear of displeasing Allah سُبْحَانَهُ وَتَعَـالَىٰ. Such was his adherence to the Sunnah that, when he once forgetfully washed his arm twice instead of three times in Wuzu (Ritual Ablution), Hazrāt Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم Himself came to Remind him of his Lapse. He achieved Wide Repute also as an Authority on Ahadis, and in the Biographical Dictionaries he is noted as Narrator of the highest Reliability and Trustworthiness. Once the Khalifa Haroon ar Rasheed came to him for Advice. His words left the Emperor beside himself with Sorrow. Haroon declared, "it is Fuzail (not I) who is a King among Men. His Boldness is Extreme, and the very World is Contemptible in his Eyes."
	6. Hazrāt Ibrāhīm Adham al Balkhī رحمة الله وَتَعَالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. Hazrāt Ibrāhīm Adham al Balkhī رحمـة الله وَتَعَـالَىٰ عليه had attained Khilafat much earlier that the date of the Wisaal Sharif Hazrāt al Fuzail bin Ayaz at Tameemi رحمة الله وَتَعَالَىٰ عليه. Hazrāt Ibrahim ibn Adham's رحمة الله وَتَعَالَىٰ عليه Saintly career began in the following manner. He was King of Balkh, and a whole World was under his command; forty gold swords and forty gold maces were carried before and behind him. One night he was asleep on his Royal couch. At midnight the roof of the apartment vibrated, as if someone was walking on the roof. "Who is there?" he shouted. "A friend," came the reply. "I have lost a camel, and am searching for it on this roof." "Fool, do you look for the camel on the roof?" cried Ibrahim. "Heedless one," answered the voice, "do you seek for Allah سُبْحَانَهُ وَتَعَالَىٰ in silken clothes,

asleep on a golden couch?" These words filled his heart with terror. A fire blazed within him, and he could not sleep any more. When day came he returned to the dais and sat on his throne, thoughtful, bewildered and full of care. The Ministers of State stood each in his place; his slaves were drawn up in serried ranks. General audience was proclaimed. Suddenly a man with awful mien entered the chamber, so terrible to look upon that none of the royal retinue and servants dared ask him his name; the tongues of all clove to their throats. He advanced solemnly till he stood before the throne. "What do you want?" demanded Ibrahim. "I have just alighted at this caravanserai," said the man. "This is not a Caravan Serai. This is my Palace. You are mad," shouted Ibrahim. "Who owned this palace before you?" asked the man.

"My Father," Ibrahim replied. "And before him?" "My Grandfather." "And before him?" "So-and-so." "And before him?" "The Father of So-and-so."

"Where have they all departed?" asked the man. "They have gone. They are dead," Ibrahim replied.

"Then is this not a Caravan Serai which one man enters and another leaves?" With these words the stranger vanished. He was Hazrāt Khizr علیه سلم, upon whom be peace. The fire blazed more fiercely still in Ibrahim's soul, and the anguish within him augmented every moment. Visions by day followed the hearing of voices by night, equally mysterious and incomprehensible.

"Saddle my horse," Ibrahim cried at last. "I will go to the hunt. I know not what this thing is that has come upon me today. Lord Allah سُبْحَانَهُ وَتَعَالَىٰ, how will this affair end?" His horse was saddled and he proceeded to the chase. Headlong he galloped across the desert; it was as if he knew not what he was doing. In that state of bewilderment he became separated from his troops. On the way he suddenly heard a voice. "Awake!"

He pretended not to have heard, and rode on. A second time the voice came, but he heeded it not. A third time he heard the same, and hurled himself farther away. Then the voice sounded a fourth time. "Awake, before you are stricken awake!"

He now lost all self-control. At that instant a deer started up, and Ibrahim prepared to give chase. The deer spoke to him.

"I have been sent to hunt you. You cannot catch me. Was it for this that you were created, or is this what you were commanded?" "Ah, what is this that has come upon me?" Ibrahim cried. And he turned his face from the deer. He thereupon heard the same words issuing from the pommel of his saddle. Terror and fear possessed him. The revelation became clearer yet, for Almighty Allah سُبْحَانَهُ وَتَعَالَىٰ willed to complete the transaction. A third time the selfsame voice proceeded from the collar of his cloak. The revelation was thus consummated, and the heavens were opened unto him.

Sure faith was now established in him. He dismounted; all his garments, and

	the horse itself, were dripping with his tears. He made true and sincere repentance. Turning aside from the road, he saw a shepherd wearing felt clothes and a hat of felt, driving his sheep before him. Looking closely, he saw that he was a slave of his. He bestowed on him his gold embroidered cloak and bejewelled cap, together with the sheep, and took from him his clothes and hat of felt. These he donned himself. All the Angelic Hosts stood gazing on Ibrahim. **"What a Kingdom has come to the Son of Adham," they cried. "He has cast away the filthy garments of the World, and has donned the Glorious Robes of Poverty."**
187 AH 803 CE	The War against the Ainu ends. The Emperor, Kammu, has left Court-Appointed Aristocrats as Leaders of his Army, and an Aristocrat, Sakanoue Tamuramaro, has Emerged as a War Hero and the First Person with the Title of *Shogun*.
193 – 198 AH 809 – 813 CE	Abu Musa Muhammad ibn Harun ar Rashid, Al Amin, was the sixth Abbasid Khalifa. He was deposed and killed in 813 CE, during the civil War by his half-Brother, al Maʾmūn. The Brothers had different Mothers. Al Amin was prompted to move against al-Maʾmūn by meddlesome ministers, especially al-Fadl ibn al-Rabi'. He had Harun's succession documents brought from Mecca to Baghdad, where he destroyed them. In March 811 CE, Al Amin dispatched an army under Ali ibn Isa ibn Mahan against Al Maʾmūn Ali advanced on Rayy. Maʾmūn's capable General Tahir bin Husain met and defeated Ali, who was killed. Al Amin faced unrest in Syria. He sent Abd al-Malik ibn Salih to restore order there. There was fierce fighting and Abd al Malik died. Al Amin sent Ahmad ibn Mazyad and Abdallah ibn Humayd, each with an army (at-Tabari v. 31 p. 100 says each had 20,000 men). However, Tahir's agents sowed discord and these two Armies fought against each other. Al Amin faced an uprising in Baghdad led by Ali ibn Isa's son Husayn. This was quelled and Husayn was killed. Tahir took Ahwaz and gained control of Bahrain and parts of Arabia. Basra and Kufa swore allegiance to al Maʾmūn Tahir advanced on Baghdad and defeated a force sent against him.
194 - 263 AH c.810–877 CE	**Christian Mystic.** • Johannes Scotus Eriugena.
194 AH 810 CE	**Wisaal Sharif of Hazrāt Shaqıq al Balkhi رحمـة الله وَتَعَـالَىٰ عليه, originated discussion of Mystical "States." He emphasized the importance of *Tawakkul* or Reliance upon Allah سُبْحَانَهُ وَتَعَالَىٰ. He belonged to The Balkh Region of Khorasan (Modern Afghanistan).** **Hazrāt Abū ʿAlī Shaqīq b. Ibrāhīm al Azdī al Balkhī was a Renunciant, a Student of the frontier ascetic Hazrāt Ibrāhīm b. Adham, and the Teacher of Hazrāt Ḥātim al Aṣamm (Wisaal Sharif 237 AH/ 851–2 CE).**

	His *Nisba* associates him with the Region of Balkh, in Northern Khurāsān, where he lived his life (the *Nisba* is the part of a Muslim name that originally indicated a tribal or geographic origin and, later, often referred to a special characteristic or profession). Little is known about the details of his life. **He influenced Hazrāt Ibrahim ibn Adham رحمة الله وَتَعَالَىٰ عليه and Hazrāt Bibi Rabia Basri Qalandara رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Shaqiq al Balḵhi رحمة الله وَتَعَالَىٰ عليه once asked Hazrāt Imam Ja'far As Sadiq رحمة الله وَتَعَالَىٰ عليه to describe what 'Futuwwah' (Chivalry) was, Hazrāt Imam Ja'far رحمة الله وَتَعَالَىٰ عليه asked him back, "Well, what do you think it is?" Hazrāt Shaqiq رحمة الله وَتَعَالَىٰ عليه replied, "If we are given (Favors or Gifts from someone) we Thank them, and if we are not given (anything), we remain Patient."** **"Even the dogs here in Medina do that!" Hazrāt Imam Ja'far رحمة الله وَتَعَالَىٰ عليه exclaimed. Then Hazrāt Shaqiq رحمة الله وَتَعَالَىٰ عليه asked, "O Son of the Messenger صلى الله وَتَعَالَىٰ عليه و آله وسلم of Allah سُبْحَانَهُ وَتَعَالَىٰ, then what is Chivalry to you all (of the Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم Household)?"** **Hazrāt Imam Ja'far رحمة الله وَتَعَالَىٰ عليه replied: "If We are Given, We show Appreciation… but if We are not Given anything, we still Thank them.".**[6] **When Hazrāt Shaqiq رحمة الله وَتَعَالَىٰ عليه set out on the Mecca Pilgrimage and reached Baghdad, Harun al-Rashid summoned him.** **"Are you Shaqiq the Ascetic?" Harun demanded when he came into his presence.** **"I am Shaqiq," he replied, "but not the Ascetic."** **"Counsel me," Harun commanded.** **"Then attend," Shaqiq proceeded. "Almighty Allah سُبْحَانَهُ وَتَعَالَىٰ has set you in the place of Hazrāt Abu Bakr Siddiq رضي الله وَتَعَالَىٰ عنه the Trusty, and requires Trust Worthiness from you as from him. He has set you in the place of Hazrāt Omar رضي الله وَتَعَالَىٰ عنه the Discriminator, and requires from you as from him Discrimination between Truth and Falsehood. He has set you in the place of Hazrāt Uthmān رضي الله وَتَعَالَىٰ عنه of the Two Lights, and requires from you as from him Modesty and Nobility. He has set you in the place of Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو the Well-Approved, and requires from you as from him Knowledge and Justice."** **Hazrāt Shaqiq رحمة الله وَتَعَالَىٰ عليه was among the first to write of Stages on the Sufi Path in which Love (*Maḥabba*) for Allah سُبْحَانَهُ وَتَعَالَىٰ was envisioned as the Highest and Noblest Station of Spiritual Attainment, beyond that of mere longing for Paradise.**[7]
194 – 273 AH	Abbas ibn Firnas was a legendary Inventor of the Islamic World. He is honored

6 Hazrāt Imam al Qushayri رحمة الله وَتَعَالَىٰ عليه, Ar Risala.

7 Shaqīq Balkhī, *Adab al-ʿibādāt*, ed. P. Nwyia in *Trois oeuvres inedités de mystiques muslumans* (Beirut: Dār al-Mashriq, 1982), 17–22. Quoted in Love and Beauty in Sufism, Edited by Lloyd Ridgeon.

810 – 887 CE	on Arabic postage stamps and has a crater on the moon named after him. He made his famous attempt at controlled flight when, aged 65, he built a rudimentary hang glider and launched himself from the side of a Mountain. Some accounts claim he remained airborne for several minutes before landing badly and hurting his back. According to historian Will Durant, a watch-like device was invented by Ibn Firnas. **Glass** manufacturing: Abbas ibn Firnas developed the process of creating glass from stones.
198 – 218 AH 813 – 833 CE	Al Amin assembled a massive army at Baghdad with 'Isa ibn Mahan at its head in 811 CE and invaded Khorasan, but Abu al Abbas Abdallah ibn Harun ar Rashid, al Maʾmūn's General Tahir ibn al-Husayn (d. 822 CE) destroyed the Army in the Battle of Rayy, and then invaded Iraq and Besieged Baghdad itself. The city fell after a year, al-Amin was executed, and al-Ma'mun became Khalifa. In 819 CE Baghdad fell, al Amin was beheaded, and al Maʾmūn became the undisputed Khalifa.[8] Al Ma'mun chose to remain in Khurasan, however, rather than coming to the Capital. This allowed the power vacuum which the Civil War had fostered in the Khalifate's Provinces to grow, and several local Rulers sprang up in Jazira, Syria and Egypt. In addition, the pro-Khurasani policies followed by al-Ma'mun's powerful Chief minister, al Fadl ibn Sahl, and al Ma'mun's espousal of an Alid succession in the person of Ali al-Ridha, alienated the traditional Baghdad élites, who saw themselves increasingly marginalized. Consequently, al Ma'mun's Uncle Ibrahim was Proclaimed Rival Khalifa at Baghdad in 817 CE, forcing al-Ma'mun to intervene in person. In Mecca, Dawud ibn Isa reminded worshipers that al Amin had destroyed Harun ar Rashid's succession Pledges and led them in swearing Allegiance to al Maʾmūn. Dawud then went to Merv and presented himself to al Maʾmūn. Al Maʾmūn confirmed Dawud in his Governorship of Mecca and Medina. Much of his domestic Reign was consumed in pacification Campaigns. Well educated and with a considerable interest in scholarship, al Maʾmūn promoted the Translation Movement, the flowering of learning and the sciences in Baghdad, and the publishing of al Khwarizmi's Book now known as "Algebra". He is also known for supporting the Doctrine of Mu'tazilism and for imprisoning Hazrāt Imam Ahmad ibn Hanbal رحمة الله وَتَعَالَىٰ عليه, the rise of Religious Persecution (*Mihna*), and for the resumption of large-scale Warfare with the Byzantine Empire.
200 AH 815 CE (253 AH 867 CE).	**Wisaal Sharif Hazrāt Syedna Sheikh Abu al Mahfouz Asaduddin Ma'ruf al Karkhi رحمة الله وَتَعَالَىٰ عليه.** **A crowd of Shi'ites were jostling one day at the door of Hazrāt Imam Reza رحمة الله وَتَعَالَىٰ عليه, and they broke Hazrāt Ma'ruf e Karkhi's رحمة الله وَتَعَالَىٰ عليه**

8 https://en.wikipedia.org/wiki/Fourth_Fitna.

	ribs, so that he fell seriously ill. Hazrāt Sari-e Saqati said to him, “Give me your last testament.” “When I die,” said Hazrāt Ma‘ruf رحمة الله وَتَعَالَىٰ عليه, “take my shirt and give it in alms. I desire to go out of this World naked, even as I came naked from my Mother’s womb.” When he died, so great was the fame of his humanity and humility that men of all Religions, Jews, Christians and Muslims alike, claimed him as one of them. His servant reported that Hazrāt Ma‘ruf رحمــة الله وَتَعَــالَىٰ عليه had said, “Whoever is able to lift my bier from the ground, I am of that people.” The Christians were unable. The Jews were likewise unable to lift it. Then the Muslims came and lifted it. They prayed over him, and in that very place they committed him to the ground. Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه reported the following. After Hazrāt Ma‘ruf رحمة الله وَتَعَالَىٰ عليه died I saw him in a dream. He was standing beneath the Throne with his eyes wide open, like one stupefied and distraught. A cry came from Allah سُبْحَانَهُ وَتَعَالَىٰ to the Angels. “Who is this?” “Lord Allah سُبْحَانَهُ وَتَعَالَىٰ, Thou Knowest Best,” the Angels answered. “It is Ma‘ruf,” came the Command. “He has become dazzled and stupefied by reason of Our Love. Only by seeing Us will he come to his senses. Only by meeting Us will he rediscover himself.”
	10. Hazrāt Syedna Sheikh Sari رحمة الله وَتَعَالَىٰ عليه bin Mughalas as Saqti رحمة الله وَتَعَــالَىٰ عليه. Common to Qadriya Shurwardiya; Qadriya Razzaqiya, Firdausia; Sillasil. Hazrāt Abu‘l Hasan Sari ibn am Moghalles as Saqti رحمة الله وَتَعَالَىٰ عليه, said to be a Pupil of Hazrāt Ma’ruf al Karkhi رحمة الله وَتَعَالَىٰ عليه, Uncle of Hazrāt al Junaid Baghdadi رحمة الله وَتَعَالَىٰ عليه, was a prominent figure in the Baghdad circle of Sufis and attracted the opposition of Hazrāt Ahmad ibn Hanbal رحمة الله وَتَعَالَىٰ عليه. Hazrāt Sari-e Saqti رحمة الله وَتَعَالَىٰ عليه was the first man to Preach in Baghdad on the Mystic Truths and the Tauheed “Unity”. Most of the Sufi Masha'eikh of Iraq were his Disciples. He had seen Hazrāt Habib-e Ra’i رحمة الله وَتَعَالَىٰ عليه. To begin with he lived in Baghdad, where he had a shop. Hanging a curtain over the door of his shop, he would go in and pray, performing several rak’as daily in this fashion. One day a man came from Mount Lukman to visit him. Lifting aside the curtain, he greeted him. “Shaikh So-and-so from Mount Lukman greets you,” he said. “He dwells in the Mountains,” commented Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه. “So

	his efforts amount to nothing. A man ought to be able to live in the midst of the Market and be so preoccupied with Allah سُبْحَانَهُ وَتَعَالَىٰ, that not for a single instant is he absent from Allah سُبْحَانَهُ وَتَعَالَىٰ." It is said that in his Transactions he never looked for a greater profit than five per cent. Once he bought almonds for sixty dinars. Almonds then became scarce. A broker called on him. "Sell then," said Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه. "For how much?" the broker asked. "Sixty-six dinars." "But the price of almonds today is ninety dinars," the broker objected. "It is my rule not to take more than five per cent," Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه replied. "I will not break my rule." "I also do not think it right to sell your goods for less," said the broker. So the broker did not sell, and Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه made no concession. To start with Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه used to sell odds and ends. One day the Bazaars of Baghdad caught fire. "The Bazaars are on fire," they told him. "Then I have also become free," he remarked. Afterwards an inspection was made and it was found that Hazrāt Sari's رحمة الله وَتَعَالَىٰ عليه shop had not been burned. When he saw that, he gave all that he possessed to the poor and took up the Sufi way.
203 AH 818 CE	Wisaal Sharif Hazrāt Syedna Hazrāt Imam Ali bin Musa Raza رحمة الله وَتَعَالَىٰ عليه. Political wranglings in Baghdad between the two Sons of Haroon were rocking the Empire. The Elder Son, Amin, who had an Arab Mother had the support of the Arabs and most of the Abbasid elders, while the younger Son Mamun had a Persian Mother and was supported by the Persians. To console both Factions, Haroon took a Pledge from both his Sons that after his Passing Amin will Rule the Arab part of the Empire while Mamun will Rule the Persian side. After the Passing of his Father, Haroon ar Rasheed, Ma'mun fell into conflict with his Brother Amin, which led to bloody wars and finally the assassination of Amin, after which Ma'mun became Khalifa. When Haroon Passed Away in faraway Tus, the most Northern Town of his Persian Empire, Mamun was with him and buried him there. Amin in Baghdad immediately proclaimed himself the Khalifa of the whole Empire and immediately deposed Mamun from the Rule of the Persian Province. Mamun's main concern was to subdue the Persian Province under any circumstances. He realized that the majority of Persians favored the Teachings of 'Ahl ul Ba'ait' and if somehow he could persuade the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه of the 'Ahl ul Ba'ait' in Medina to side with him, he

could confirm his rule there. Once he felt secure on that side of the Empire, he would then rise against his Brother and easily depose him. So the orders were sent out for the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه to leave his home in Medina and go to the Abbasid ruler in faraway Tus. Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه, as if by some miracle knew what was to come. So he left his wife and only Son Hazrāt Muhammad Ibn 'Ali al Jawad رحمة الله وَتَعَالَىٰ عليه, later known as Hazrāt Imam Muhammad Taqi رحمة الله وَتَعَالَىٰ عليه in Medina. On his arrival in Merv, Mamun welcomed him with great ceremony and pomp. Mamun treated the Hazrāt Imam with great honor.

It is mentioned by various historians, Both of Shia and Sunni Schools of Thought, that when Mamun initially offered the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه his throne, the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه declined the offer firmly and resolutely. After several attempts to bring the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه to accept the offer failed, Mamun told him to accept the offer of being his heir-apparent to succeed him after Mamun's Passing.

Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه replied to this offer, "I will accept this to console you, but this will never happen for I will leave this World before you." Once Mamun achieved his desire to get the consent of the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه as his successor, he declared this openly to all in order to see the reaction of the Abbasid clan who were favoring his half-Brother Amin.

According to Yakubi it was on the 27th of Ramadan, in the year 201 Hijri, 816 CE that the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه was officially designated as Mamun's "heir- apparent,"(Wali' Ahad), and the Hazrāt Imam's رحمة الله وَتَعَالَىٰ عليه name was included with his own on gold and silver coins. The inscription on these coins is well worthy of notice: "The King of Allah سُبْحَانَهُ وَتَعَالَىٰ and the Faith, Al Mamun, Amir and Khalifa of the faithful, and Hazrāt Imam Ar Rida رحمة الله وَتَعَالَىٰ عليه , the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه of the Muslims."

This meant more than that the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه was to be official chaplain to him for Mamun summoned the Descendants of Abbas, men and women to come to Merv. It was an assembly of thirty three thousand and when they all assembled, the Khalifa Mamun called for Hazrāt 'Ali ar Rida' رحمة الله وَتَعَالَىٰ عليه and gave him a Place of Honor among the greatest of the Abbasid Nobles.

He then announced to those he had summoned, that he had carefully considered all the Descendants of Hazrāt Abbas رضي الله عنه and also the Descendants of Hazrāt 'Ali كرم الله وَتَعَ الَىٰ وجهو , and that he had not found in his search anyone more Worthy or more fit to be his Successor
than Hazrāt Imam 'Ali al Ridha رحمة الله وَتَعَالَىٰ عليه.

He therefore took him by the hand and publicly acknowledged him as his Successor (Kulaini). He then gave his Daughter Umm e Habib in Marriage.

	He also sent abroad the command that the wearing of black flags which was the symbol of Abbasid rule after the destruction of the Ummayads, should be discontinued and that hereafter the use of green should be substituted. Green being the color of 'Ahl ul Ba'ait' and the House of 'Ali كرم الله وَتَعَالَىٰ وجهو was the order of the day. Once this story of Succession was announced Mamun's Political Ambition was achieved. But Mamun was still not secure. The Arab Party who sided with Amin, never liked the appointment of Hazrāt Imam 'Ali ar Rida' رحمة الله وَتَعَالَىٰ عليه as the successor of Mamun, no matter how dubious it looked to them on the face of it. The Chiefs of the Abbasid Family in Iraq perceived that by this appointment the principal Authority in the Empire would very likely be taken from them. They got together, therefore, and proclaimed that for bequeathing the Khalifate after his Passing to the Hazrāt Imam 'Ali Al Ridha' رحمة الله وَتَعَالَىٰ عليه, who was not their immediate Family, Mamun himself was declared Deposed. They swore Allegiance to Ibrahim al Mehdi, Mamun's Uncle as their new Khalifa. This proclamation took place on the 5th of Muharram 202 Hijri. It was after about a year's stay of the Hazrāt Imam in Merv that Mamun decided to do something about the situation in Iraq. He knew that his Uncle Ibrahim al Mehdi had been proclaimed as Khalifa there in his place. This was a thorn in his heart. He decided that it was time for him to return from Khorasan and assert his rights in person. He had already strengthened his position due to the help of the Persians. With a huge Army beside him Mamun prepared his journey back home. When the Army reached the town of Tus, Hazrāt Imam Ridha' رحمة الله وَتَعَالَىٰ عليه fell ill and Passed Away within three days of his illness. Yakubi reported that "his sickness was no more than three days and it was reported that Ibn Hisham, Mamun's favorite henchman had given the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه Poison which caused his Passing. He mixed Poison in grapes and when the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه had eaten the grapes he became ill in the same manner as Hazrāt Imam Hassan رضي الله عنه did and Passed Away within three days." Ibn Babawaih relates various reasons that have been assigned to Mamun for poisoning the Hazrāt Imam رحمـــة الله وَتَعَـــالَىٰ عليه and shows also the circumstances in which Hazrāt Imam 'Ali Ridha' رحمة الله وَتَعَالَىٰ عليه is said to have designated his Son Hazrāt Muhammad ibn 'Ali رحمة الله وَتَعَالَىٰ عليه as his successor to the Imamate. Hazrāt Imam 'Ali Ridha' رحمة الله وَتَعَالَىٰ عليه Passed Away and was buried far off from Medina, the home of his Forefathers of the 'Ahl ul Ba'ait' of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم . In Sanabad, about a mile from the village

	where he Passed Away, they placed him in a grave inside the tomb of Haroon al- Rashid who was buried there ten years ago. **Mamun's ambitions to get the Empire under his feet was almost accomplished for he knew that the Army under his Command would not run away from him at this juncture. So he cleverly killed off the Hazrāt Imam رحمة الله وَتَعَالَىٰ عليه and reached Baghdad with the Declaration that the Khalifate of Banu Abbas would remain in the Family. Ibrahim al Mehdi was Deposed and later Killed and Mamun became the Undisputed and Supreme Leader in 819 CE.**
	9. Hazrāt Syedna Sheikh Abu al Mahfouz Asaduddin Ma'ruf al Karkhi رحمة الله وَتَعَالَىٰ عليه. Common to Qadriya Shurwardiya; Qadriya Razzaqiya; Firdausia Sillasil. **Hazrāt Ma'ruf al Karkhi رحمة الله وَتَعَالَىٰ عليه became a 'Murid' (Disciple) of Hazrāt Habib Ra'ee رحمة الله وَتَعَالَىٰ عليه and was Blessed with 'Faiz' (Grace) and 'Ijaza' (Permission) him and also from Hazrāt Syedna Hazrāt Imam Musa Kazim رحمة الله وَتَعَالَىٰ عليه and Hazrāt Daud Tai رحمة الله وَتَعَالَىٰ عليه.** **He also attained education from Hazrāt Imam al A'zam Abu Hanifa رحمة الله وَتَعَالَىٰ عليه and was a very pious personality and one of the most distinguished Arifs of his time. He used to call out the Azan with true Love, and when he would reach the words 'Ash hadu An Laa Ilaaha illa-Allah' (I bear witness that there is none worthy of Worship other than Allah سُبْحَانَهُ وَتَعَالَىٰ), the hair on his body would stand up and his entire beard would become stiff and he would begin to tremble to such an extent in the fear of Allah سُبْحَانَهُ وَتَعَالَىٰ , that it seemed as if he would fall to the ground.** **He would spend lengthy nights in the Masjid making 'Ibaadaat' (Worship), 'Istighfar' (Repentance') and weeping in the Court of Allah سُبْحَانَهُ وَتَعَالَىٰ .** **Syedi Abdul Wahab رحمة الله وَتَعَالَىٰ عليه said, "I have not seen anyone who divorced himself from the World, like Hazrāt Ma'ruf Karkhi رحمة الله وَتَعَالَىٰ عليه. His excellence is such, that even his Blessed Grave is a means of attaining Blessings."**
204 – 409 AH 819 – 1018 CE	Ziyadid Dynasty, Arabian Peninsula.
205 – 259 AH 821 – 873 CE	Tahirid Dynasty, Iran (Before The Seljuks).
205 AH 820 CE	Algebra Invented The Arabic Scholar al Khwarizmi set forth the branch of Algebra. Al Khwarizmi derived his works from other earlier works.
207 AH 822 CE	**Wisaal Sharif Hazrāt Syedna Khawaja Sadiduddin Ḥuzaifa al Mur'ashī رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Ḥuzaifa al Mur'ashī رحمة الله وَتَعَالَىٰ عليه always maintained a Strict Condition of Ablution, apart from Human Requirements, he stuck to this**

	regimen of Purity throughout his latter life. He observed Politeness and deference to everyone without discrimination. **His Saying:** **"A Darvaish should have an empty stomach; empty hands and a Heart empty of the Allurements of this World. If you see a Darvaish with Coins in his Hands, keep far from him!"**
	8. Hazrāt Khwājā Amīnuddīn Ḥubayrah Basri رحمة الله وَتَعَالَىٰ عليهرحمة الله وَتَعَالَىٰ عليه. Chishtīya Qalandariya; Chishtīya Nizamiya, Chishtīya Sabriya Sillasil. **Hazrāt Khwājā Amīnuddīn Ḥubayrah Basri رحمة الله وَتَعَالَىٰ عليه is another of the early Islamic Saints عليهم الرّحمہ. His Knowledge of Islam, Irfan (Divine Illumination) and the Realities of Tawhid were Regarded as Unequaled in his Time. He was a Renowned Scholar of Basra, at that Time still a Center of Intellectual Activity in the Islamic Empire. Hazrāt Amin ad-Din's رحمة الله وَتَعَالَىٰ عليه Life History is somewhat Sketchy except to tell of his Complete Bewilderment in the Love of Allah and his Constant Striving to Help others along this Path.** **For thirty years he cried profusely, though, believing himself to be a failure in the Spiritual Way. Eventually, he received Divine Inspiration giving him glad tidings of Paradise and then instructing him to make Ba'ait to رحمة الله وَتَعَالَىٰ عليه to Hazrāt Khwaja Huzaifa رحمة الله وَتَعَالَىٰ عليه, in Order to learn the Way of Perfection (Suluk). Although he made such Tremendous Mujahidahs throughout his Life, it took him only one week in the Company of his Murshid to Attain Perfection.**
210 AH 825 CE	The Kingdom of Wessex Wins in War and Becomes the Dominate Power in England.
210 or 215 AH **825 or 830 CE**	**Birth Hazrāt Syed at Taifa Sheikh Abu al Qasim Junaid رحمة الله وَتَعَالَىٰ عليه bin Mohammad al Khurraz al Baghdadi رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Al Junaid ibn Muhammad ibn al Junaid, Abu al Qasim al Qawariri al Khurraz an Nahawandi al Baghdadi ash Shafi'i رحمة الله وَتَعَالَىٰ عليه was an eminent Imam and Sheikh of his time. He was born in Baghdad Sharif and was a Son of a Glass-Merchant and Nephew of Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ.** **From childhood Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه was given to spiritual sorrow, and was an earnest seeker after Allah سُبْحَانَهُ وَتَعَالَىٰ, well Disciplined, Thoughtful and Quick of Understanding and of a Penetrating Intuition.** **One day he returned home from School to find his Father in tears.** **"What happened?" he enquired. "I took something by way of Alms to your Uncle Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه," his Father told him. "He would not accept it. I am weeping because I have given my whole life to save these five Dirhams, and then this offering is not meet for one of the friends of Allah سُبْحَانَهُ وَتَعَالَىٰ to receive."**

	“Give me the money, and I will give it to him. That way he may take it,” said Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه. His Father gave him the dirhams, and Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه went off. Coming to his Uncle’s house, he knocked at the door. **“Who is that?” came a voice.** **“Junaid,” answered the boy. “Open the Door and take this Due Offering of Alms.”** **“I will not take it,” Replied Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه.** **“I beg you to take it, by the Allah سُبْحَانَهُ وَتَعَالَىٰ who has dealt so graciously with you and so justly with my Father,” cried Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه.** **“Junaid, how did Allah سُبْحَانَهُ وَتَعَالَىٰ deal graciously with me and justly with him?” demanded Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه.** **“Allah سُبْحَانَهُ وَتَعَالَىٰ was Gracious to you,” Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه replied, “in Vouchsafing you Poverty. To my Father Allah سُبْحَانَهُ وَتَعَالَىٰ was just in occupying him with Worldly Affairs. You are at Liberty to accept or reject as you please. He, whether he likes it or not, must convey the due alms on his possessions to the one deserving of it.”** **This answer pleased Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه.** **“Child, before I accept these alms, I have accepted you.” So saying, Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه opened the door and took the alms. He assigned to Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه a special place in his heart.** **Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه was only seven years old when Sari took him on the Pilgrimage. In the Mosque of the Sanctuary the question of thankfulness was being discussed by four hundred Sheikhs. Each Sheikh expounded his own view.** **“You also say something,” Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه prompted Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه. “Thankfulness,” said Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه, “means that you should not disobey Allah سُبْحَانَهُ وَتَعَالَىٰ by means of the favor which He has bestowed on you, nor make of His favor a source of disobedience.”** **“Well said, O consolation of true believers,” cried the four hundred. They were unanimous that a better definition could not be devised.** **“Boy,” said Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه, “it will soon come to pass that your special Gift from Allah سُبْحَانَهُ وَتَعَالَىٰ will be your tongue.”** **Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه wept when he heard his Uncle say this.** **“Where did you acquire this?” Hazrāt Sari رحمة الله وَتَعَالَىٰ عليه demanded.** **“From sitting with you,” Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه replied.**[9]
211 AH 826 CE	In China, the Tang Dynasty Limps Along Politically. A Reckless Teenager, Jingzong, has Inherited the Throne – the Second Emperor in Five Years. In the

9 Muslim Saints and Mystics Episodes from the *Tadhkirat al Auliya’* (*Memorial of the Saints*) by Hazrāt Fariduddin Attar رحمة الله وَتَعَالَىٰ عليه Translated by A. J. Arberry.

	Eyes of the Court Eunuchs he has Filled the Court with Incompetent Persons, and they have him Assassinated.
211 or 221 – 288 AH 826 or 836 – 901 CE	As Ṣābiʾ Thābit ibn Qurrah al Ḥarrānī (Latinized, Thebit.) was a Syrian Arab Mathematician, Physician, Astronomer, and Translator who lived in Baghdad in the second half of the Ninth Century CE during the time of the Abbasid Khalifate. Thabit ibn Qurra Studied at Baghdad's House of Wisdom under the Banu Musa Brothers. Thābit ibn Qurrah made important discoveries in Algebra, Geometry, and Astronomy. He Discovered a Theorem that enables pairs of Amicable Numbers to be found. Later, al-Baghdadi (980 CE) developed a Variant of the Theorem. In Astronomy, Thābit is considered one of the first Reformers of the Ptolemaic System, and in Mechanics he was a Founder of Statics.
218 – 227 AH 833 – 842 CE	Abū Isḥāq Muḥammad ibn Hārūn ar Rashīd, Al Mu'tasim biʾllāh A younger son of Khalifa Harun al-Rashid, he rose to prominence through his formation of a private army composed predominantly of Turkic slave-soldiers (*ghilmān*). This proved useful to his half-Brother, Khalifa al-Ma'mun, who employed al-Mu'tasim and his Turkish guard to counterbalance other powerful interest groups in the state, as well as employing them in campaigns against rebels and the Byzantine Empire. When al-Ma'mun died unexpectedly on campaign in August 833, al Mu'tasim was thus well placed to succeed him, overriding the claims of al-Ma'mun's son al Abbas. he continued to implement the rationalist Islamic doctrine of Mu'tazilism and the persecution of its opponents through the inquisition (Miḥna). Although not personally interested in literary pursuits, al Mu'tasim also nurtured the Scientific renaissance begun under al Ma'mun. In other ways, his Reign marks a departure and a watershed moment in Islamic History, with the Creation of a new regime centered on the military, and particularly his Turkish guard. In 836 CE, a new Capital was established at Samarra to symbolize this new regime and remove it from the restive populace of Baghdad. The power of the Khalifal Government was increased by centralizing measures that reduced the power of Provincial Governors in Favor of a small group of senior civil and military officials in Samarra, and the fiscal apparatus of the state was more and more dedicated to the maintenance of the professional army, which was dominated by Turks. The Arab and Iranian elites that had played a major role in the early period of the Abbasid state were increasingly marginalized, and an abortive conspiracy against al Mu'tasim in Favor of al Abbas in 838 CE resulted in a widespread purge of their ranks. This strengthened the position of the Turks and their principal leaders, Ashinas, Wasif, Itakh, and Bugha. Another prominent member of al Mu'tasim's inner circle, the Prince of Ushrusana, al-Afshin, fell afoul of his enemies at Court and was overthrown and killed in 840/1 CE. The rise of the

Turks would eventually result in the troubles of the "Anarchy at Samarra" and lead to the collapse of Abbasid power in the mid-10th Century, but the Ghulām-based System inaugurated by al Mu'tasim would be widely adopted throughout the Muslim World.

Al Mu'tasim's Reign was marked by continuous Warfare. The two major internal campaigns of the Reign were against the long-running Khurramite uprising of Babak Khorramdin in Adharbayjan, which was suppressed by al Afshin in 835 – 837 CE, and against Mazyar, the autonomous ruler of Tabaristan, who had clashed with the Tahirids and risen up in Revolt. While his generals led the fight against internal rebellions, al Mu'tasim himself led the sole major external campaign of the period, in 838 CE against the Byzantine Empire. His armies defeated Emperor Theophilos and sacked the city of Amorium. The Amorium campaign was widely celebrated, and became a cornerstone of Khalifal propaganda, cementing al Mu'tasim's reputation as a warrior-Khalifa.

As a military man, al Mu'tasim's outlook was utilitarian, and his intellectual pursuits could not be compared with those of al Ma'mun or his successor al Wathiq, but he continued his Brother's policy of promoting writers and Scholars. Baghdad remained a major center of learning throughout his Reign. Among the notable Scholars active during his Reign were the astronomers Habash al Hasib al Marwazi and Ahmad al-Farghani, the polymath al-Jahiz, and the distinguished Arab mathematician and philosopher al-Kindi, who dedicated his work *On First Philosophy* to his patron al Mu'tasim. The Nestorian physician Salmawayh ibn Bunan, a patron of the fellow Nestorian physician and translator Hunayn ibn Ishaq, became Court physician to al-Mu'tasim, while another prominent Nestorian physician, Salmawayh's rival Ibn Masawayh, received apes for dissection from the Khalifa.

Mu'tazilism became closely identified with the new regime of al-Mu'tasim. Adherence to Mu'tazilism was transformed into an intensely political issue, since to question it was to oppose the Authority of the Khalifa as the Allah سُبْحَانَهُ وَتَعَالَىٰ-sanctioned Imām. While Mu'tazilism found broad support, it was also passionately opposed by traditionalists, who held that the Quran's Authority was absolute and unalterable as the literal word of Allah سُبْحَانَهُ وَتَعَالَىٰ. Opposition to Mu'tazilism also provided a vehicle for criticism by those who disliked the new regime and its elites. In the event, the active repression of the traditionalists was unsuccessful, and even proved counterproductive: the beating and imprisonment of one of the most resolute opponents of Mu'tazilism, Ahmad ibn Hanbal, in 834 CE, only helped to spread his fame. By the time al Mutawakkil abandoned Mu'tazilism and returned to traditional orthodoxy in 848 CE, the strict and conservative Hanbali school had emerged as the leading school of jurisprudence (*fiqh*) in Sunni Islam.

Taking advantage of the Abbasids' preoccupation with the suppression of the Khurramite rebellion, the Byzantine Emperor Theophilos had launched attacks on

	the Muslim frontier zone in the early 830s CE, and scored several successes. His forces were bolstered by some 14,000 Khurramites who fled into the Empire, became baptized and enrolled in the Byzantine army under the command of their leader Nasr, better known by his Christian name Theophobos. In 837 CE, Theophilos, urged by the increasingly hard-pressed Babak, launched a major campaign into the Muslim frontier lands. He led a large army, reportedly numbering over 70,000 men, in an almost unopposed invasion of the Region around the upper Euphrates. The Byzantines took the towns of Zibatra (Sozopetra) and Arsamosata, ravaged and plundered the countryside, extracted ransom from Malatya and other cities in exchange for not attacking them, and defeated several smaller Arab forces. As refugees began arriving at Samarra, the Khalifal Court was outraged by the brutality and brazenness of the raids; not only had the Byzantines acted in open collusion with the Khurramites, but during the sack of Zibatra all male prisoners were executed and the rest of the population sold into slavery, and some captive women were raped by Theophilos' Khurramites. The Khalifa took personal charge of preparations for a retaliatory expedition, as the campaigns against Byzantium were customarily the only ones in which caliphs participated in person. Al Mu'tasim assembled a huge force—80,000 men with 30,000 servants and camp followers according to Michael the Syrian, or even larger according to other writers — at Tarsus. He declared his target to be Amorium, the birthplace of the reigning Byzantine dynasty. The Khalifa reportedly had the name painted on the shields and banners of his army. The campaign began in June, with a smaller force under al Afshin attacking through the Pass of Hadath in the east, while the Khalifa with the main army crossed the Cilician Gates from 19–21 June. Theophilos, who had been caught unaware by the two-pronged Abbasid attack, tried to confront al Afshin's smaller force first, but suffered a major defeat at the Battle of Dazimon on 22 July, barely escaping with his life. Unable to offer any effective resistance to the Abbasid advance, the Emperor returned to Constantinople. A week later, al-Afshin and the main Khalifal army joined forces before Ancyra, which had been left defenceless and was plundered. From Ancyra, the Abbasid army turned to Amorium, to which they laid siege on 1 August. Al Afshin, Itakh, and Ashinas all took turns assaulting the city with their troops, but the siege was fiercely contested, even after the Abbasids, informed by a defector, effected a breach in a weak spot of the wall. After two weeks, taking advantage of a short truce for negotiations requested by one of the Byzantine commanders of the breach, the Abbasid army successfully stormed the city. It was thoroughly plundered and its walls razed, while the populace, numbering into the tens of thousands, was carried off to be sold into slavery. According to at Tabari, al Mu'tasim was now considering extending his campaign to attack Constantinople, when the conspiracy headed by his nephew, al-Abbas,

	was uncovered. Al Mu'tasim was forced to cut short his campaign and return quickly to his realm, without bothering with Theophilos and his forces, stationed in nearby Dorylaion. Taking the direct route from Amorium to the Cilician Gates, both the Khalifa's army and its prisoners suffered during the march through the arid countryside of central Anatolia. Some captives were so exhausted that they could not move and were executed, while others found in the turmoil the opportunity to escape. In retaliation, al Mu'tasim, after separating the most prominent among them, executed the rest, some 6,000. The sack of Amorium brought al Mu'tasim much acclaim as a warrior-Khalifa and Ghāzī (Warrior for the Faith), and was celebrated by contemporaries, most notably in a famous ode by the Court poet Abu Tammam. The Abbasids did not follow up on their success. Warfare continued between the two empires with raids and counter-raids along the border, but after a few Byzantine successes a truce was agreed in 841 CE. At the time of his death in 842 CE, al Mu'tasim was preparing yet another large-scale invasion, but the great fleet he had prepared to assault Constantinople was destroyed in a storm off Cape Chelidonia a few months later. Following al Mu'tasim's death, Warfare gradually died down, and the Battle of Mauropotamos in 844 was the last major Arab–Byzantine engagement for a decade
226 AH 841 CE	In Scandinavia and Increase in Population has Inspired People called Vikings or Norsemen to Venture Out in Longboats. This Year, give or take a Year or so, Vikings Land and Build a Settlement on the South Bank of the River Liffey, Founding what will Eventually be the City of Dublin.
227 – 232 AH 842 – 847 CE	Abū Jaʿfar Hārūn ibn Muḥammad Al Wathiq Bi'llāh was an Abbasid Khalifa who reigned from 842 until 847 CE (227–232 AH in the Islamic calendar). Al Wathiq is relatively obscure both as a ruler and as a person, and his Reign is largely considered a continuation of his Father's. The Chief events of his Reign were the suppression of a Bedouin rebellion in the Hejaz in 845 CE and an abortive uprising in Baghdad in 846 CE. The conflict with the Byzantine Empire continued, and the Abbasids even scored a significant victory at Mauropotamos, but after a truce in 845 CE, Warfare ceased for several years.
228 AH 843 CE	Buddhism, Imported from India, has Grown in China. Wu-Tsung is an Ardent Taoist, and he Begins a Campaign that will close Buddhist Shrines and Temples, Return Buddhist Monks and Nuns to Lay Life and Confiscate Millions of Acres of Buddhist land. Buddhism in China is to Survive but Never Fully Recover, while its Rival, Confucianism, Enjoys a Renewed Intellectual Life.
230 AH 845 CE	Despite Wu-Tsung's Persecution of Buddhists During His Reign. The Buddhists had Become an Integral a Part of China and the Religion Survived the Persecution.

232–247 AH 847–861 CE	Abu al Faḍl Jaʿfar ibn Muḥammad al Muʿtaṣim Billāh, Al Mutawakkil Deeply religious, he is known as the Khalifa who ended the Mihna (persecution against many Islamic Scholars), released Ahmad ibn Hanbal, and discarded the Muʿtazila, but he has been also subject of criticism for being a tough ruler towards the non-Muslim citizens. His assassination on 11 December 861 CE by the Turkic guard with the support of his son, al Muntasir, began the troubled period of civil strife known as "Anarchy at Samarra".
235 AH 850 CE	Gunpowder is described in a Taoist book of alchemy, the "Classified Essentials of the Mysterious Dao of the True Origin of Things."
236 AH 851 CE	Danish Vikings Sack London and Canterbury but were defeated at Ockley by the King of the West Saxons.
239 – 313 AH 854 – 925 CE	Abū Bakr Muhammad Zakariyyā Rāzī, also known by his Latinized name Rhazes was a Persian polymath, physician, alchemist, philosopher, and important figure in the History of Medicine. He also wrote on logic, astronomy and grammar. Al-Razi wrote on Naft (Naphta or Petroleum) and its distillates in his Book "Kitab Sirr al Asrar" (Book of the secret of secrets). A comprehensive thinker, Razi made fundamental and enduring contributions to various fields, which he recorded in over 200 manuscripts, and is particularly remembered for numerous advances in Medicine through his observations and discoveries. An early proponent of experimental Medicine, he became a successful doctor, and served as Chief physician of Baghdad and Ray Hospitals. As a teacher of Medicine, he attracted students of all backgrounds and interests and was said to be compassionate and devoted to the service of his patients, whether rich or poor. When choosing a site to build Baghdad's hospital, he hung pieces of fresh meat in different parts of the city. The location where the meat took the longest to rot was the one he chose for building the hospital. Advocated that patients not be told their real condition so that fear or despair do not affect the healing process. Wrote on alkali, caustic soda, soap and glycerine. Gave descriptions of equipment processes and methods in his Book Kitab al-Asrar (Book of secrets) in 925 CE. According to the *Encyclopædia Britannica* (1911 CE), he was among the first to use humoral theory to distinguish one contagious disease from another, and wrote a pioneering Book about smallpox and measles providing clinical characterization of the diseases. Through translation, his Medical works and ideas became known among medieval European practitioners and profoundly influenced Medical education in the Latin West. Some volumes of his work *Al-Mansuri*, namely "On Surgery" and "A General Book on Therapy", became part of the Medical curriculum in Western universities. Edward Granville Browne considers him as "probably the greatest

	and most original of all the Muslim physicians, and one of the most prolific as an author". Additionally, he has been described as the Father of pediatrics, and a pioneer of obstetrics and ophthalmology. For example, he was the first to recognize the reaction of the eye's pupil to light.
243 AH **857 CE**	**Wisaal Sharif of Hazrāt Al Haris ibn Asad al Muhasibı رحمة الله وَتَعَالَىٰ عليه, whose full name was Abu Abdullah Haris bin Asad bin Abdullah al Anizi al Basri. He was born in Basra around the Year 781 CE, and belonged to the Arab Anazzah tribe.** **He was an 'Iraqı Mystical Teacher and Theorist, The author of approximately 200 works, he wrote about theology and *Tasawwuf* (Sufism), among them *Kitab al-Khalwa* and *Kitab al-Ri`aya li-huquq Allah* (Observance of the Rights of Allah سُبْحَانَهُ وَتَعَالَىٰ)(edited by Dr. Margaret Smith, London, 1940 CE), Inception of 'Muhasaba' Self-Examination for Faults, from which his 'Laqab' is derived. The influence of his teachings and writings upon later Mystical Theorists, including in particular Hazrāt Abu Hamed al Ghazali رحمة الله وَتَعَالَىٰ عليه, was profound and far-reaching. Many of his Books and Pamphlets have been preserved.**[10] **His Father was very wealthy, though Hazrāt al Muhasibi رحمة الله وَتَعَالَىٰ عليه refused it. He inherited thirty thousand dinars from his Father. "Take it to the Treasury. Let the authorities have it," he ordered. "Why?" they asked.** **"The Prophet said," he explained, "and it is a true Tradition, that the Qadarites are the Magians of this Community. My Father was a Qadarite. The Prophet also said that a Muslim cannot Inherit from a Magian. My Father was a Magian, as you see, and I am a Muslim."** **Despite the affluent lifestyle available to him, he retained an Ascetic Quality from Hazrāt Al-Hasan al-Basri رحمة الله وَتَعَالَىٰ عليه. The Sufis of his time has taken on certain practices, such as wearing woolen clothing, reciting the Qur'an at night, and limiting the kind and quantity of food eaten. He saw that Sufi Practices can help Control the Passions, but can also result in other problems like Hypocrisy and Pride. When outward Piety becomes a part of one's image, it can mask hidden problems with the Ego. Both the inner and outward States must be rectified. Constant self-examination (Muhasabah) in anticipation of the Day of Judgment was his proposed method for developing Awareness of the Inner Self and Purifying the Heart.** **In *al Khalwa*, in a Discourse on Fear and Hope:** **Know that the first thing that Corrects you and helps you Correct others is Renouncing this World. For Renunciation is attained by Realization, and consideration is attained by Reflection. For if you think of this World, you will not find it worth Sacrificing your Soul and Faith for it. But you will find your Soul Worthier of Honor by ridiculing this World. This World is**

10 Muslim Saints رحمہ الرّحیم علیہم and Mystics, (Translation of Hazrāt Jami's رحمة الله وَتَعَالَىٰ عليه Tazkiratul Auliya), by A. J. Arberry.

	abhorred of Allah سُبْحَانَهُ وَتَعَالَىٰ Almighty and the Messengers. It is an Abode of Affliction and a Station of Foolishness. Be on your Guard from it. **Allah's سُبْحَانَهُ وَتَعَالَىٰ Providence in Preserving him was such that, when he stretched out his hand towards food whose Lawfulness was doubtful, a nerve in the back of his finger became taut so that the finger did not obey the Command to move. Thus he knew that the morsel in question was not proper.** **"Hazrāt Haris رحمة الله وَتَعَالَىٰ عليه came to me one day and was visibly hungry," reported Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه. "Uncle, I will bring some food,' I said. 'That would be welcome," he answered. So I went to the larder and looked for some food. I found some remains of a wedding-feast which had been brought to us for supper. I brought this and offered it to him. His finger would not obey him. He put morsel in his mouth, but despite all his efforts it would not down. He turned it about in his mouth, then at last he got and put it out in the porch and took his departure. "Later I questioned him about what had happened. Hazrāt Haris رحمة الله وَتَعَالَىٰ عليه said, 'I was certainly hungry, and I wanted to please you. But Allah سُبْحَانَهُ وَتَعَالَىٰ has Given me a Special Sign, that any food that is doubtful will not go down my throat and my finger refuses to touch it. For all that I tried, it would not go down. Where did that. food come from?' 'From the house of a Kinsman of mine,' replied.** **"Then I said, 'Today will you come to my House?' 'I will,' he replied. So we entered, and He fetched a piece of dry bread, and we ate. Hazrāt Haris رحمة الله وَتَعَالَىٰ عليه remarked, 'This is the kind of thing to offer Dervishes.'"**[11]
243 AH 857 CE	**Birth Hazrāt Abū 'Uthmān Sa'īd bin Salām Al Maghrībī رحمة الله وَتَعَالَىٰ عليه.** **He was an Egyptian Sufi Scholar of the Kubruwi Order. He was instructed in Sufism by Abū 'Alī al-Katib. He died at the age of 130 and was buried in Neshabur, Iran.**
244 – 317 AH 858 – 929 CE	Al Battani Abū ʿAbd Allāh Muḥammad ibn Jābir ibn Sinān ar Raqqī al Ḥarrānī aṣ Ṣābiʾ al Battānī was a Syrian Arab astronomer, and mathematician. He introduced a number of trigonometric relations, and his *Kitāb az-Zīj* was frequently quoted by many medieval astronomers, including Copernicus. Often called the "Ptolemy of the Arabs", al Battani is perhaps the greatest and best known Astronomer of the medieval Islamic World.
245 AH 860 CE	Khazar Kings Convert to Judaism, Jewish Dynasty presides until the 960s CE.
245 AH 860 CE	Hazrāt Abū Turāb an Nakhshabī ʿAskar b. Ḥusayn (or Muḥammad b. Ḥusayn) رحمة الله وَتَعَالَىٰ عليه, was a Central Asian Wandering Ascetic. His *Nisba* (the final word of a person's name relating that individual to a place, tribe or clan, or to another individual, etc.) implies that his origins were from

11 Translated in Suleiman Ali Mourad, *Early Islam between myth and history* (Brill, 2006), 128; from *Khalwa*, 24.

	Nakhshab near Bukhara, but he is usually described more vaguely as "[o]ne of the Ṣūfīs from Khurāsān." Abū Turāb is reported to have spent much of his life traveling across the deserts of the Middle East, as far west as Syria and as far south as the He was a Follower of Hazrāt Abū ʿAbd ar Raḥmān Ḥātim b. ʿUnwān (or Ḥātim b. Yūsuf or Ḥātim b. ʿUrwān b. Yūsuf) al Aṣamm (The Deaf; Wisaal Sharif 237 AH/ 851–2 CE) رحمة الله وَتَعَالَىٰ عليه, who was a native of Balkh, where he spent most of his life. He was a Disciple of Hazrāt Shaqīq al Balkhī رحمة الله وَتَعَالَىٰ عليه (Wisaal Sharif 194 AH/ 809–10 CE), he is considered one of the earliest Spiritual Masters of Khurāsān. Abū Saʿd al-Samʿānī (d. 562 AH/ 1166 CE), the important Arab Biographer from Merv, mentions in his *Kitāb al Ansāb* ("The Book of Origins") other relevant men who bear the same sobriquet (al-Samʿānī, *Ansāb*, 1:294–8). Ḥātim, however, seems to be the only one known metaphorically as "Deaf".
247 AH 860 CE	**Birth Hazrāt Syedna Sheikh Abu Bakr Jafar bin Yunas Shibli رحمة الله وَتَعَالَىٰ عليه.** **Hazrat Abu Bakr Dolaf ibn Jafar (Ja'far ibn Yunas) ash Shibli رحمة الله وَتَعَالَىٰ عليه was of Usrushana, Khurasan by Origin but was born in Baghdad or Samara. He was the Son of an Affluent Court Official in Baghdad in the Khalifa's Service.**
247 – 387 AH 861 -997 CE	Ya'furid Dynasty, Arabian Peninsula.
247–248 AH 861–862 CE	Abu Ja'far Muhammad Al Muntasir Bi'llah. After a Reign of only six months, al-Muntasir died around the beginning of June, of either illness or poison. Following his death, the vizir Ahmad ibn al Khasib and a small group of senior Turkish commanders met and decided to appoint al Musta'in as Khalifa in his stead. They presented their decision to the Samarran military regiments, and were eventually able to force the soldiers to swear allegiance to their candidate.
247 AH 862 CE.	Vikings have reported that land is more available abroad. Their growth in population has eliminated the availability of land at home. Moving from more densely populated areas, Scandinavians have begun moving to less densely populated areas and settling down. Viking Chieftan, Rurik, led raids on Northern Russia. His band called Varangians invited to Novgorod to bring order. This marks the beginning of the Imperial Russian Period.
248–252 AH 862–866 CE	After the death of previous Khalifa, al Muntasir (who had not appointed any successors), the Turkic military leaders held a council to select his successor. They were not willing to have al Mu'tazz or his Brothers; so they elected Ahmad ibn Muhammad, a Grandson of al Mu'tasim, who took the regnal name al Mustaʿin Bi'llah. Arab and other troops based in Baghdad, displeased at the choice, attacked the assembly, broke open the prison, and plundered the armory. They were attacked

	by the Turkic and Berber soldiers, and after some fighting in which many died, succumbed. Baghdad had yet to learn that the Kh the opinions of the Arabians, but had passed into other hands.
252–255 AH 866–869 CE	Abū ʿAbd Allāh Muḥammad ibn Jaʿfar Al Mu'tazz Bi'llah during a period of extreme internal instability within the Abbasid Khalifate, known as the "Anarchy at Samarra". Originally named as the second in line of three heirs of his Father al Mutawakkil, al Mu'tazz was forced to renounce his rights after the accession of his Brother al Muntasir, and was thrown in prison as a dangerous rival during the Reign of his cousin al Musta'in. He was released and raised to the Khalifate in January 866 CE, during the civil War between al Musta'in and the Turkish military of Samarra. Al Mu'tazz was capable and determined to reassert the Authority of the Khalifa over the Turkish military, but had only limited success. Aided by the vizier Ahmad ibn Isra'il, he managed to remove and kill the leading Turkish generals, Wasif at Turki and Bugha al Saghir, but the decline of the Tahirids in Baghdad deprived him of their role as a counterweight to the Turks. Faced with the assertive Turkish commander Salih ibn Wasif, and unable to find money to satisfy the demands of his troops, he was deposed and died of ill treatment a few days later, on 16 July 869 CE. His Reign marks the apogee of the decline of the Khalifate's central Authority, and the climax of centrifugal tendencies, expressed through the emergence of the autonomous dynasties of the Tulunids in Egypt and the Saffarids in the East, Alid uprisings in Hejaz and Tabaristan, and the first stirrings of the great Zanj Rebellion in lower Iraq.
253 AH 867 CE	Basil Founds Macedonian Dynasty – Basil had his co-emperor Michael III murdered to become the sole ruler of the Byzantine Empire. Basil founded what became known as the Macedonian Dynasty which would last until 1076. This is considered the Golden Age of the Byzantines.
254 AH 868 CE	Someone in China Produces a Book of Pages and Paper.
255–256 AH 869–870 CE	Abū Isḥāq Muḥammad ibn al Wāṯhiq Al Muhtadi Bi'lliah Khalifa of the Abbasid Khalifate. After the deposition and murder of his cousin al Mu'tazz, the leaders of the Turkic guard chose al Muhtadi as the new Khalifa, al Muhtadi sought to emulate the Omayyad Khalifa Umar ibn Abd al Aziz, widely considered a model Islamic ruler. He therefore lived an austere and pious life—notably removing all musical instruments from the Court—and made a point of presiding in person over the Courts of Grievances (Mazalim), thus gaining the support of the common people. Combining "strength and ability", he was determined to restore the Khalifa's Authority and power, that had been eroded during the ongoing "Anarchy at Samarra" by the squabbles of the Turkish generals. Al Muhtadi faced Alid risings in the provinces, but the main threat to his power

	were the Turkish Commanders. The dominant figure of the first months of his rule was Salih ibn Wasif, but he too failed to provide enough revenue to pay the troops. Although he executed the previous vizier, Ahmad ibn Isra'il, and his extortion of the secretaries (Kuttab), his power continued to wane. His main rival, Musa ibn Bugha, used the opportunity to return from his semi-exile in Hamadhan, arriving in Samarra in December 869 CE. There he constrained al Muhtadi to take an oath to punish Salih for having robbed the treasures of Kabiha, the Mother of al Mu'tazz. Salih went into hiding, whereupon the Turks mutinied and almost deposed al Muhtadi. They relented only when he promised them to pardon Salih, but when Salih did not appear, his soldiers began to pillage Samarra, until Musa and his troops scattered them. Soon after, Salih was discovered and executed by Musa's men. Musa thus established himself as the leading official of the government, with Sulayman ibn Wahb as his Chief secretary. Historian Khatib states that he adopted perpetual fasting since the day of his leadership until his murder. When Musa left to campaign against the Kharijites, al Muhtadi took the opportunity to incite the people against him and his Brother, Muhammad. Muhammad was brought to trial on accusations of embezzlement and was condemned. Although al Muhtadi had promised a pardon, Muhammad was executed. This cemented the rift with Musa: the latter marched on the capital with his army, and defeated the troops loyal to the Khalifa. He refused to abdicate, but tried to preserve his life and office by recourse to the religious status of the Khalifa, and the support of the people. He was nevertheless murdered on 21 June 870 CE, and replaced by his cousin, al Mu'tamid.
255 AH 869 CE	The last Writing on a Stele in the Major Maya City of Tikal.
256–279 AH 870–892 CE	Abu'l-ʿAbbās Aḥmad ibn Jaʿfar Al Mu'tamid ʿalā 'llāh Khalifa of the Abbasid Khalifate from 870 to 892 CE. His Reign marks the end of the "Anarchy at Samarra" and the start of the Abbasid restoration, but he was a largely a ruler in name only. Power was held by his Brother al Muwaffaq, who held the loyalty of the military. Al Mu'tamid's Authority was circumscribed further after a failed attempt to flee to the domains controlled by Ahmad ibn Tulun in late 882, and he was placed under house arrest by his Brother. In 891 CE, when al Muwaffaq died, loyalists attempted to restore power to the Khalifa, but were quickly overcome by al Muwaffaq's son al Mu'tadid, who assumed his Father's powers. When al Mu'tamid died in 892 CE, al Mu'tadid succeeded him as Khalifa.
256 AH 870 CE	Hazrāt Al Buhkarı رحمة الله وَتَعَالَىٰ عليه, Central Asian Scholar whose collection of Ahadith became one of the two most important of the "Six" authoritative collections.
252 AH 866 CE.	**Wisaal Sharif Hazrāt Syedna Sheikh Sari رحمة الله وَتَعَالَىٰ عليه bin Mughalas as**

	Saqti رحمة الله وَتَعَالَىٰ عليه. Hazrat Junaid e Baghdadi رحمة الله وَتَعَالَىٰ عليه says, "I went to visit him when he took ill. There was a Fan kept close to him, so I used it to Fan him. He said, 'O Junaid! Put it down. Fire is More Powerful than Wind.' I asked him about his Condition and asked him to Advise me, and he said, 'Do not be Diverted from the Love of Allah سُبْحَانَهُ وَتَعَالَىٰ through the Companionship of the People.' He then Passed from this World Traveling into the hereafter. He Passed Away on a Tuesday, the 13th of Ramzan in Baghdad Sharif. • I would that all the Sorrow and Grief which Burdens the Hearts of Others Descend upon my Heart, that they be Delivered from Grief. • Be Like The Sun which Sheds it's Light on All! Be Lie The Earth which Sustains The Burdens of All! Be Like The Water which Enlivens The Life of All! • Do Whatever you can Before you become Old, since in Old Age you Will be Able to Do Nothing, just as I Can Not Do Anything. (Even though not even the Young were Like Hazrat Siri Saqti رحمة الله وَتَعَالَىٰ عليه in his Old Age). • The Bravest Deed is to take Control of your 'Nafs'. One who cannot Control his own Ego/ Desires cannot be of Assistance to others. • All become Obedient to him who is Obedient to Allah سُبْحَانَهُ وَتَعَالَىٰ. • Stay away from the Wealthy, those 'Qari's' (Religious Reciters) who Recite for Name and Fame, and from very Wealthy 'Ulema' (Religious Scholars). • A Devotee is he, whose Food is like the Food of the Sick, his Sleep is like that of a Person Bitten by a Snake, and his Lavishness like that of a Person who is Drowning in Water.
	11. Hazrāt Syed at Taifa Sheikh Abu al Qasim Junaid رحمة الله وَتَعَالَىٰ عليه bin Mohammad al Khurraz al Baghdadi رحمة الله وَتَعَالَىٰ عليه. Common to Qadriya Shurwardiya; Qadriya Razzaqiya; Firdausiya Sillasil. Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه is reported to have stated, "Repentance has three senses. The first is Remorse; the second is the Resolve to give up Reverting to what Allah has Forbidden; and the third is the Righting of Grievances." Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه went to see Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ عليه one day and found him Distraught. He asked, "What has happened to you?" Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ عليه replied, "I encountered a youth, and he asked me about Repentance. I told him, 'Repentance is that you not forget your Sins.' Then he contradicted me, saying that repentance is that you do forget your Sins." Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه said that in his opinion what the youth said was correct, and as-Sari asked him why he held that opinion. Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه replied, "Because if I were in a

state of Infidelity and then He delivered me into a State of Fidelity, Remembrance of Infidelity in a State of Purity would be Infidelity." Then Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ عليه fell Silent.

When Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه Tongue was loosened to utter great words, Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ عليه urged him that it was his Duty to Preach in Public. Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه was hesitant, not desiring to do so.

"While the Master is there, it is not seemly for the Disciple to Preach," he Demurred.

Then one Night Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه saw the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم in a Dream.

"Preach," the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم said.

Next Morning he arose to go and Report to Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ عليه, but he found Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ عليه standing at the Door.

"Hitherto," Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ عليه told him, "you were inhibited, waiting for others to tell you to Preach. Now you must Speak, because your Words have been made the means of a whole World's Salvation. You would not speak when the Disciples asked you to. You did not Speak when the Sheikhs of Baghdad interceded with you. You did not Speak at my urging. Now that the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم has Commanded you, you must Speak."

"Allah سُبْحَانَهُ وَتَعَالَىٰ Forgive me," Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه Replied. "How did you Know that I saw the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم in a Dream?"

"I saw Allah سُبْحَانَهُ وَتَعَالَىٰ in a Dream," Hazrāt Sari Saqti رحمة الله وَتَعَالَىٰ عليه explained. "Allah سُبْحَانَهُ وَتَعَالَىٰ said, 'I have sent the Messenger to tell Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه to preach from the Pulpit.' "

"I will Preach then," consented Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه. "Only on one Condition, that it be to no more than Forty Persons."

After that Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه's Affairs Prospered. His Fame Reached to all Parts of the World. However much he had been Persecuted, his Repute increased a Thousandfold.

He began to Preach. As he explained once, "I did not Preach to the Public until thirty of the great Saints عليهم الرّحمہ indicted to me that it was proper for me to call men to Allah سُبْحَانَهُ وَتَعَالَىٰ."

"For thirty years I sat Watching over my Heart," he said. "Then for ten years my Heart Watched over me.

Now it is Twenty Years that I know Nothing of my Heart and my Heart Knows Nothing of me."

"For Thirty Years," he said again, "Allah سُبْحَانَهُ وَتَعَالَىٰ has Spoken with Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه by the Tongue of Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه, Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه not Being there at all, and Men were not

	Aware." **After Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه had Preached a Number of Times, the People Cried out Against him. He Gave up Preaching, and Retired to his Room. For all that he was Urged to Resume, he would not do so.** **"I am Content," he Replied. 'I Cannot Contrive my own Destruction."** **Some Time later he Mounted the Pulpit and began to Preach without any Prompting.** **"What was the Inner Wisdom in this?" he was Asked.** **"I Came upon a Tradition," he replied, "According to which the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم said, 'In the last Days the Spokesman of the People will be he that is the Worst of them. He will Preach to them.' I know that I am the worst of the People. I am Preaching because of what the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم said, so that I may not Oppose his Words."**
258 AH 872 CE	Harold I King Of Norway- Harold I was responsible for the Creation of Modern Norway by deposing many of the petty Chieftans to unify the Country.
258 – 338 AH 872 – 950/ 1 CE	Abu Nasr Al Farabi known in the West as Alpharabius. Renowned early Islamic philosopher and jurist who wrote in the fields of political Philosophy, metaphysics, ethics and logic. He was also a scientist, cosmologist, mathematician and music theorist. In Islamic philosophical tradition he was often called "the Second Teacher", following Aristotle who was known as "the First Teacher". He is credited with preserving the original Greek texts during the Middle Ages because of his commentaries and treatises, and influencing many prominent philosophers, such as Avicenna and Maimonides. Through his works, he became well-known in the West as well as the East.
259 AH 873 CE	Hunayn ibn Ishaq, Scholar under whom Greek translation reached its height. Al Kindı, first great Arab philosopher.
261 AH 874/5 CE **or** **234 AH 848/9 CE**	**Wisaal Sharif Hazrāt Bāyazid Bustami رحمة الله وَتَعَالَىٰ عليه.** **Hazrat Bāyazid Bustami رحمة الله وَتَعَالَىٰ عليه** **Characterized the relationship of Love between the Mystic and as 'Ishq' ('Passionate Love'), a Term normally used for Love between humans. Through his Powerful Expressions of Love for Allah سُبْحَانَهُ وَتَعَالَىٰ , later came to symbolize the Insatiable, Intoxicated Lover.**[12] **I have planted Love in my Heart,** **And shall not be Distracted until Judgment Day.** **You have Wounded my Heart when You came Near me.** **My Desire Grows, my Love is Bursting.** **He has Poured me a Sip to Drink.** **He has Quickened my Heart with the Cup of Love**

12 Karamustafa. Sufism The Formative Period. Pg 4 (20).

	Which He has Filled at the Ocean of Friendship. **Hazrat Ṭayfur Bāyazīd al Bustami .رحمة الله وَتَعَالَىٰ عليه** **Hazrat Jamal Mujarrid Sawaji Shurwardi رحمـة الله وَتَعَـالَىٰ عليه was also a Khalifa of Hazrat Syedna Bāyazīd al Bustami[13] رحمـة الله وَتَعَـالَىٰ علي and is Reported to have Bestowed the Khilafat of The Tayfuriya order upon Hazrat Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه.** **The Devil does not exist outside of You, Every person's Devil resides within them. One Day Hazrat Bayazid Bustami رحمة الله وَتَعَالَىٰ عليه saw his Lower Self in the shape of a Sly Fox, He began to Belabor it but it Grew Stronger with every Blow. He Heard a Voice Saying, The Self is one of the Strangest of Allah's Creations. It's Condition is that it Thrives upon The Opposite of Everything. If You Beat it, it will Grow Strong, If You Starve it, it will Grow Fat and if You Feed it, it will Grow Weak.** **One time Hazrāt Bayazid رحمة الله وَتَعَالَىٰ عليه said, "Allah سُبْحَانَهُ وَتَعَالَىٰ the Most Just called me into His Presence and said to me, 'O Bayazid رحمة الله وَتَعَالَىٰ عليه how did you Arrive in My Presence?' I replied, 'Through Zuhd, by Renouncing the World.' He said, 'The Value of the Lower World is like the Wing of a Mosquito. What kind of Renunciation have you come with?' I said, 'O Allah سُبْحَانَهُ وَتَعَالَىٰ, Forgive me.' Then I said, 'O Allah سُبْحَانَهُ وَتَعَالَىٰ, I came to you through Tawakkul, by Dependence on You.' Then Allah سُبْحَانَهُ وَتَعَالَىٰ said, 'Did I ever Betray the Trust which I Promised you?' I said, 'O Allah سُبْحَانَهُ وَتَعَالَىٰ Forgive me.' Then I said, 'O Allah سُبْحَانَهُ وَتَعَالَىٰ , I came to you Through You.' At that time Allah سُبْحَانَهُ وَتَعَالَىٰ said, "Now We Accept you."** **Hazrāt Bayazid رحمة الله وَتَعَالَىٰ عليه said, "I stood with the Pious and I didn't find any Progress with them. I stood with the Warriors in the Cause and I didn't find a single step of Progress with them. I stood with those who Pray Excessively and those who Fast Excessively and I didn't make a Footstep of Progress. Then I said, 'O Allah سُبْحَانَهُ وَتَعَالَىٰ , What is the Way to You?' and Allah سُبْحَانَهُ وَتَعَالَىٰ Said, "Leave yourself and come."** **When Hazrāt Bayazid رحمة الله وَتَعَالَىٰ عليه Passed Away, he was over Seventy Years old. Before he Passed Away, someone asked him his age. He said: "I am Four Years old. For Seventy Years I was Veiled. I got rid of my Veils only Four Years ago." The 39th Sheikh of the Golden Chain, Sultan al Auliya Hazrāt Sheikh Abdullah Daghestani رحمـة الله وَتَعَـالَىٰ عليه , referred to this Saying in his Encounter with Hazrāt Khizr عليه سلم , who told him, as he was Pointing to the Graves of some great Scholars in a Muslim Cemetery: "This one is Three Years old; that one, Seven; that one, Twelve." Hazrāt Bayazid رحمة الله وَتَعَالَىٰ عليه Passed Away in 261 AH. It is said he is Khānqāh in two Places, one is Damascus and the other is Bustam in Persia. The Secret of the Golden Chain was Passed from Hazrāt Bayazid رحمة الله وَتَعَالَىٰ عليه al Bustami to Hazrāt Abul Hassan al Kharaqani رحمة الله وَتَعَالَىٰ عليه.**

13 Azkar ul Abrar, Hazrat Hazrat Shah Taqi Ḥaidar Qalandar Kakorvi رحمة الله وَتَعَالَىٰ عليه pg. 34 (52).

	7. Hazrāt Abu'l Hassan Ali ibn Ahmad ibn Salmān al Kharaqāni رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Sillsila. **He was the Ghaus (Arch-Intercessor) of his Time and Unique in his Station. He was the Qiblah (Focus of Attention) of his People and an Ocean of Knowledge from which Saints still Receive Waves of Light and Spiritual Knowledge. He Divested himself of Everything except Allah's سُبْحَانَهُ وَتَعَالَىٰ Oneness, Refusing for himself all Titles and Aspirations. He would not be Known as a Follower of any Science, even a Spiritual Science, and he said: "I am not a Rahib (Hermit). I am not a Zahid (Ascetic). I am not a Speaker. I am not a Sufī. O Allah سُبْحَانَهُ وَتَعَالَىٰ, You are One, and I am one in Your Oneness."** **Of Knowledge and Practice he said: Scholars and Servants in the Lower World are Numerous but they don't Benefit you unless you are Engaged in the Satisfaction of Allah's سُبْحَانَهُ وَتَعَالَىٰ Desire, and from Morning to Night are Occupied with the Deeds that Allah سُبْحَانَهُ وَتَعَالَىٰ Accepts.** **About being a Sufī he said:** **The Sufī is not the one who is always Carrying the Musalla (Prayer Rug), nor the one who is Wearing the Patched Khirqa (Patched Clothes), nor the one who keeps Certain Customs and Appearances; but the Sufī is the one to whom everyone's Focus is Drawn, although he is Hiding himself.** **The Sufī is the one who in the Daylight doesn't need the Sun and in the Night doesn't need the Moon. The Essence of Sufism is Absolute Nonexistence that has no Need of Existence because there is no Existence besides Allah's سُبْحَانَهُ وَتَعَالَىٰ Existence.**
264 AH 878 CE	Alfred the Great won a major victory over the Danes in the Battle of Edington in Southern England. Treaty of Wedmore signed between Arthur and the Danes. it divided England into Northern and Southern sectors with London falling in Alfred's Southern Region.
279 – 289 AH 892 – 902 CE	Abu'l-Abbas Ahmad ibn Talha al Muwaffaq Al Mu'tadid Bi'llah Al-Mu'tadid was the son of al Muwaffaq, who was the regent and effective ruler of the Abbasid state during the Reign of his Brother, Khalifa al Mu'tamid. As a Prince, the future al Mu'tadid served under his Father during various military campaigns, most notably in the suppression of the Zanj Rebellion, in which he played a major role. When al Muwaffaq died in June 891 CE, al Mu'tadid succeeded him as regent. He quickly sidelined his cousin and heir-apparent al Mufawwid; when al Mu'tamid died in October 892 CE, he succeeded to the throne. Like his Father, al Mu'tadid's power depended on his close relations with the army. These were first forged during the campaigns against the Zanj and were reinforced in later expeditions which the Khalifa led in person: al Mu'tadid would prove to be the most militarily active of all Abbasid caliphs. Through his energy and ability, he succeeded in restoring to the Abbasid state some of the power and provinces it had lost during

	the turmoil of the previous decades. In a series of campaigns he recovered the provinces of Jazira, Thughur, and Jibal, and effected a rapprochement with the Saffarids in the east and the Tulunids in the west that secured their—albeit largely nominal—recognition of Khalifal suzerainty. These successes came at the cost of gearing the economy almost exclusively towards the maintenance of the army, which resulted in the expansion and rise to power of the central fiscal bureaucracy and contributed to the Khalifa's lasting reputation for avarice. Al Mu'tadid was renowned for his cruelty when punishing criminals, and subsequent chroniclers recorded his extensive and ingenious use of torture. His Reign saw the permanent move of the capital back to Baghdad, where he engaged in major building activities. A firm supporter of Sunni Traditionalist Orthodoxy, he nevertheless maintained good relations with the Alids, and was interested in natural sciences, renewing Khalifal sponsorship of Scholars and Scientists.
281 AH – 5th C. CE 894 – 11th C. CE	Qaramita Dynasty, Arabian Peninsula.
283 AH 896 CE	Hazrāt Sahl at Tustarı رحمـة الله وَتَعَـالَىٰ عليه, early Sūfī Exegete and Theorist, frequently Cited in Manuals, influenced the Salimıya School of Thought.
286 AH 899 CE	Birth Hazrāt Abu Sa'ıd al Kharraz رحمة الله وَتَعَالَىٰ عليه, 'Iraqı author of Book of Authenticity.
286 AH 899 CE	The Maya City Tikal is Abandoned. Other Mayan Cities in the Surrounding Lowland Area are Collapsed while some Cities in the Northern Yucatan Peninsula Continue to Thrive.
3rd–4th AH Century 10th Century CE	Period of Major Developments in Sufi Literature: First great Manuals of Spirituality generally speaking of the relationship between Sufism and other major Religious Sciences as one of division of labor, with Sufism providing the necessary esoteric dimension to the expertise of the exoteric sciences (ʿUlūm az Zāhir). Hazrāt Abū Ṭālib al Makkī رحمة الله وَتَعَالَىٰ عليه (Qūt al Qulūb fi Mu'amalat al Mahbub wa Wasf Tariq al Murid ila Maqam at Tawhid, "The Sustenance of Hearts," is a systematic exploration of Sufism and the 'Knowledge of Hearts'. This Knowledge, known as Ma'rifa, is accessible through inward and outward deeds of devotion to Allah سُبْحَانَهُ وَتَعَالَىٰ. Hazrāt Abū Ṭālib al Makkī رحمة الله وَتَعَالَىٰ عليه uses his intimate Knowledge of Ahadith and the Qur'an to argue that Ma'rifa is the only true form of Knowledge available to Muslims. In "The Sustenance of Hearts," he interprets the The Holy Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم saying, "The quest for Knowledge is a duty," through the five pillars of Islam, as a Divine assertion that the sciences of the heart have transcendent value. He outlines at length the elements of a wholly pious life -one informed by the sciences of the heart- and disparages the 'Knowledge of Tongues.' This refers to any form of Knowledge that can be used for social and Economic benefit.

	Hazrāt Abū Ṭālib al Makkī's رحمة الله وَتَعَالَىٰ عليه focused attack on this form of Knowledge was likely influenced by the careerism of Religious Specialties that accompanied Islam's expansion. In part because of his feelings towards the 'Knowledge of Tongues', Hazrāt Al Makkī رحمة الله وَتَعَالَىٰ عليه has been compared to the early renunciants and People of The Blame. These severe ascetics disdained similarly selfish and innovative practitioners of Islam. Hazrāt Abū Ḥāmid Muhammad Al Ghazālī رحمة الله وَتَعَالَىٰ عليه used this Book as a source for some of the chapters of his Magnum Opus Ihya' 'Ulum ad Din' (Revival of Islamic Knowledge); Hazrāt Abū Bakr bin Isḥāq al Kalābādhī رحمة الله وَتَعَالَىٰ عليه (Sharḥ al Taʿarruf li Madhhab al Taṣawwuf, (Wisaal Sharif 380-85 AH 990-995 CE) is one of the most famous early Manuals on Sufism. Written in Bukhara under the strongly Orthodox Samanids, it consists of four parts: an explanation of the term Sūfī and a listing of famous Sūfīs with a typology of their writings, an exposition of the Sūfī Creed and its conformity with orthodox Islam, an explanation of the Spiritual Path of the Sūfīs with accompanying terminology, and a description of Sūfī Conduct and of their special relation with Allah(**سُبْحَانَهُ وَتَعَالَىٰ**); Hazrāt Abū Naṣr ʿAbd Allāh ibn ʿAlī as Sarrājرحمة الله وَتَعَالَىٰ عليه (Kitāb al Luma' fi'l Taṣawwuf, The Book of Light Flashes on Sufism, one of the earliest surveys of Sufism in which he affirms Sufism as an "authentic religious discipline" before he delves into accounting the different modes of knowing in Sufism. His Book is considered an encyclopedia for the History of Islamic Sufism, different modes of knowing within Sufism, and Sufi concepts and sayings. The Book was very successful in being one of the first "authoritative documentary" surveys, derived by first-hand information from thirty-nine Sufi authorities on a total of around 200 Sufis. Hazrāt Sarrājرحمة الله وَتَعَالَىٰ عليه also sought in the Book to demonstrate Sufism's compatibility with mainstream Sunni Islam); and Hazrāt 'Abd al Karīm ibn Hūzān Abū al Qāsim al Qushayrī an Naysābūrīرحمة الله وَتَعَالَىٰ عليه (Laṭā'if al Isharat bi Tafsīr al Qur'ān, a famous work of Hazrāt al Qushayrī رحمة الله وَتَعَالَىٰ عليه that is a complete commentary of the Qur'an. He determined that there were four levels of meaning in the Qur'an. First, the Ibara which is the meaning of the Text meant for the Mass of Believers. Second, the Ishara, only available to the Spiritual Elite and lying beyond the obvious verbal meaning. Third, Laṭā'if, subtleties in the Text that were meant particularly for Saints علیهم الرّحمہ. And finally, the Haqā'iq, which he said were only comprehensible to the Prophets علیهم السّلام. This Text placed him among the Elite of the Sufi Mystics and is widely used as a standard of Sufi thought. Ar Risāla al Qushayrīa This Text is essentially a reminder to the people of his era that Sufis had Authentic Ancestral Tradition, as well as a defense of Sufism against the doubters that rose during that time of his life. Hazrāt Al Qushayrī رحمة الله وَتَعَالَىٰ عليه repeatedly acknowledges his debt to, and admiration for, his Sufi Master throughout his Risāla. Hazrāt Daqqaq رحمة الله وَتَعَالَىٰ عليه was instrumental in introducing Hazrāt Qushayrī رحمة الله وَتَعَالَىٰ عليه to another outstanding Sufi Authority of Khorasan, Hazrāt Abu 'Abd al Rahman as

	Sulami رحمة الله وَتَعَالَىٰ عليه (412 AH /1021 CE), who is quoted on almost every page of the Risāla. It has sections where Hazrāt al Qushayrī رحمة الله وَتَعَالَىٰ عليه discusses the Creed of the Sufis, mentions important and influential Sufis from the past, and establishes fundamentals of Sufi Terminology, giving his own interpretation of those Sufi Terms. Hazrāt Al Qushayrī رحمة الله وَتَعَالَىٰ عليه finally goes through specific practices of Sufism and the techniques of those practices. This Text has been used by many Sufi Saints علیهم الرّحمہ in later times as a standard, as is obvious from the many translations into numerous languages.
Late 3rd Century AH 10th Century CE	• Alhazen's Problem: A theorem by ibn al Haytham solved only in 1997 CE by Neumann. • Arabic Numerals: The Modern Arabic numeral symbols originate from Islamic North Africa in the 10th Century CE. A distinctive Western Arabic variant of the Eastern Arabic Numerals began to emerge around the 10th Century in the Maghreb and Al-Andalus (sometimes called Ghubar Numerals, though the term is not always accepted), which are the direct ancestor of the Modern Arabic numerals used throughout the World. • Binomial Theorem: The first formulation of the binomial theorem and the table of binomial coefficient can be found in a work by Al-Karaji, quoted by Al-Samaw'al in his "al-Bahir". • Cauchy-Riemann Integral: Ibn al-Haytham gave a simple form of this. • Decimal Fractions: Decimal fractions were first used by Abu'l-Hasan al-Uqlidisi in the 10th Century. • Experimental Scientific Method: Expounded and Practiced by ibn al-Haytham • Fountain Pen: An early Historical mention of what appears to be a reservoir pen dates back to the 10th Century CE. According to Ali Abuzar Mari (d. 974 CE) in his Kitab al-Majalis wa 'l-musayarat, the Fatimid Khalifa Al-Mu'izz li-Din Allah demanded a pen that would not stain his hands or clothes, and was provided with a pen that held ink in a reservoir, allowing it to be held upside-down without leaking. • Law of Cotangents: This was first given by Ibn al-Haytham. • Muqarnas: The Origin of the Muqarnas can be traced back to the mid-tenth Century in Northeastern Iran and Central North Africa, as well as the Mesopotamian Region. • Pascal's Triangle: The Persian Mathematician Al-Karaji (953–1029 CE) wrote a now lost Book which contained the first description of Pascal's Triangle. • Ruffini-Horner Algorithm: Discovered by ibn al-Haytham. • Sextant and Mural Instrument: The first known mural sextant was constructed in Ray, Iran, by Abu-Mahmud al-Khujandi in 994 CE. • Shale oil Extraction: In the 10th Century CE, the Arab Physician Masawaih

	al-Mardini (Mesue the Younger) described a method of extraction of oil from "some kind of Bituminous Shale". • Snell's Law: The Law was first accurately described by the Persian Scientist Ibn Sahl at the Baghdad Court in 984 CE. In the Manuscript On Burning Mirrors and Lenses, ibn Sahl used the Law to derive Lens shapes that focus Light with no Geometric Aberrations. According to al-Khalili, the Law should be called ibn Sahl's Law. • Vertical-axle Windmill: A small wind wheel operating an organ is described as early as the 1st Century CE by Hero of Alexandria. The first vertical-axle windmills were eventually built in Sistan, Persia as described by Muslim geographers. These windmills had long vertical Driveshafts with rectangle shaped blades. They may have been constructed as early as the time of the second Rashidun Khalifa Umar (634-644 CE), though some argue that this account may have been a 10th-Century CE amendment. Made of six to twelve sails covered in reed matting or cloth material, these windmills were used to grind grains and draw up water, and used in the gristmilling and sugarcane industries. Horizontal axle windmills of the type generally used today, however, were developed in Northwestern Europe in the 1180s (CE).
949–1022 CE 951–1003 CE d. 926 CE	**Christian Mystics.** • Symeon the New Theologian. • Gregory of Narek. • Wiborada.
287 AH **900 CE**	**Wisaal Sharif of Hazrāt Khwājā Amīnuddīn Ḥubayrah Basri رحمة الله وَتَعَالَىٰ عليه on 7th Shawwal. He is Buried in Basra, Iraq.** **His Muridin were called the Hubayriya, and were widely Respected for their Piety. Their every Moment was passed in Wuzu and Strict Mujahidahs, and they used to Perform their Salah with Complete Consciousness of Allah. Never would anything be Spoken of in the Company of رحمة الله وَتَعَالَىٰ عليه Khwaja Amin ad-Din رحمة الله وَتَعَالَىٰ عليه except the Zikr of Allah. The Hubayriya used to Spend their Days and Nights in the Depths of the Wilderness, Refraining from the Company of those Attached to the World, and they used to make Iftar with the Fruits of the Jungle. The Ultimate Aim of the Master was to Ensure that the Internal Purity of his Pupils would Manifest itself Externally in their every Action and Word; that they might be held up as Shining Examples to the Rest of the World and thus Inspire them to Walk upon the Spiritual Path.** **Hazrāt Khwaja Amin ad-Din Ḥubayrah رحمة الله وَتَعَالَىٰ عليه Strove to Lead his Muridin to a Complete Understanding of Tawhid and Perfect their Absorption in the Love of Allah سُبْحَانَهُ وَتَعَالَىٰ, that it might Permeate their Entire Lives after the Sunnah of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم . He Attained unity with Beloved on 7th Shawwal 279 AH and Lies Buried in**

	Basra. He has Several Khulfa, but most Prominent among them was Hazrāt Khwaja Mumshad ad Dīnwarī رحمة الله وَتَعَالَىٰ عليه.
	9. Hazrāt Mumshād Ulū al Dīnawarī رحمــة الله وَتَعَــالَىٰ عليه. Common to Shurwardiya, Kubraviya, Firdausiya (Daum Nisbat); Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **Aphorisms** • **Tassawuf is the Abandonment of that which is Futile; Tawakkul (Trust & Contentment in the Decree of Allah سُبْحَانَهُ وَتَعَالَىٰ) is Abandonment of what the Heart Desires.** • **The Changing Conditions of Life do not influence the man whose goal is Allah سُبْحَانَهُ وَتَعَالَىٰ.** • **When a man goes to a Sheikh with his own Spiritual States, he is deprived of the Benefit of that Company, because he is Engrossed in his own Knowledge.** • **A man who considers himself Significant even in the Company of a Saint, will Gain Nothing from the Advice of that Saint.**
3rd Century AH 10th Century CE	The Greatest Scientist of the Medieval World was an Arab by the name of Ibn al-Haytham. Among his many contributions to optics was the first correct explanation of how vision works. He used the Chinese invention of the camera obscura (or pinhole camera) to show how light travels in straight lines from the object to form an inverted image on the retina.
By the 10th Century CE, three systems of counting are used in the Arab World. Finger-reckoning arithmetic, with numerals written entirely in words, used by the business community; the sexagesimal System, a remnant originating with the Babylonians, with numerals denoted by letters of the arabic alphabet and used by Arab mathematicians in astronomical work; and the Eastern Arabic Numerals, which was used with various sets of symbols. Its arithmetic at first required the use of a dust board (a sort of handheld blackboard) because "the methods required moving the numbers around in the calculation and rubbing some out as the calculation proceeded."	
287 AH 900 CE	Horse Collar has been spreading in Europe, invented more than 1000 years earlier in China. The Collar Prevents Choking a Horse, Ignored by Roman Farmers. The Collar allows a Horse to Pull Heavier Loads, Needed for Pulling Plows in Europe's Heavy Soils. The Mouldboard Plough - was developed, first in China more than 2,000 years ago, and much later in Europe. The mouldboard plough cuts a long thick ribbon of soil, and turns it upside down. In a dry soil, that's a counterproductive exercise as it squanders precious moisture
289 – 295 AH 902 – 908 CE	Abū Muḥammad ʿAlī ibn Aḥmad Al Muktafi Bi'llah, Abbasid Khalifa. More liberal and sedentary than his militaristic Father al Mu'tadid, al Muktafi essentially continued his policies, although most of the actual conduct of government was left to his viziers and officials. His Reign saw the defeat of

	the Qarmatians of the Syrian Desert, and the reincorporation of Egypt and the parts of Syria ruled by the Tulunid dynasty. The War with the Byzantine Empire continued with alternating success, although the Arabs scored a major victory in the Sack of Thessalonica in 904 CE. His death in 908 CE opened the way for the installation of a weak ruler, al Muqtadir, by the Palace bureaucracy, and began the terminal decline of the Abbasid Khalifate.
291 AH 904 CE	Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه, Itinerant Ascetic from Iraq. Abu Ishaq Ibrahim bin Ahmed bin Ismail Alkhawas or *Ibrahim Khawas* was a Persian Scholar of the Sunnis in the 3rd Century AH. He is Hazrāt Ibrahim bin Ahmed bin Ismail رحمة الله وَتَعَالَىٰ عليه, his Kunya was Abu Ishaq. He is reported to have taken care of the Washing and Burial of Hazrāt Yusuf bin Al Hussein رحمة الله وَتَعَالَىٰ عليه in the Year 291 AH. He was one of the Sheikhs in his Time; He accompanied Hazrāt Abu Abdullah al Maghribi رحمة الله وَتَعَالَىٰ عليه, and he was one of the Peers of Hazrāt al Junaid رحمة الله وَتَعَالَىٰ عليه, and Hazrāt as Sari رحمة الله وَتَعَالَىٰ عليه. Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه has said: عَنْ لأَزْدِي قَالَ إِبْرَاهِيمَ الْخَوَّاصَ رحمه الله دَوَاءُ الْقَلْبِ خَمْسَةُ أَشْيَاءَ قِرَاءَةُ الْقُرْآنِ بِالتَّدَبُّرِ وَخَلاءُ الْبَطْنِ وَقِيَامُ اللَّيْلِ وَالتَّضَرُّعُ عِنْدَ السَّحَرِ وَمُجَالَسَةُ الصَّالِحِينَ. Source: Ḥilyat al-Awliyā’ 15767.[14] "The Medicines of Heart are Five: 1) Reciting the Qur'ān properly. 2) Not filling your stomach (not eating to much). 3) Performing Qiyaam ul-Layl (The Night Prayer). 4) Making a lot of Supplication right before the time of Dawn. 5) Being in the Company of Allah -Fearing People." “Whoever does not Cry for His Sake in this World, the Hereafter will not Smile at him.” “Knowledge is not in Abundance, but the Scholar is the one who Seeks Knowledge and Uses it, and follows the Sunnah, even if he has little Knowledge.” "There is nothing Dearer to me than a Guest, because his Livelihood and Supplies are from Allah سُبْحَانَهُ وَتَعَالَىٰ, and his Reward is for me." And he said, "If you want to know a Man, then look at what Allah سُبْحَانَهُ وَتَعَالَىٰ has Promised him, and what People have Promised him, which of them is the most Reliable of his Heart!" He said, “You know a Man's Piety in three things: In What He Takes, In What He Prevents, and In What He Speaks.” He was asked: What is the sign of Repentance? He said, “The Addiction to Crying over the Past Sins, the Worrying Fear of Falling into them, the Abandonment of bad Companions, and the Companionship of Good People.” It was asked of him: What are the Signs of the Expelled? He said, “If you see him Withholding Obedience and his Heart Loathes it, and Disobedience is Permissible to it, and he is Comfortable with it, and Desires the World, and Fills His Stomach, and does not Care from where he takes

14 https://www.abuaminaelias.com/dailyhadithonline/2019/04/28/cure-heart-five/

of the World, then know that he is Far Away from Allah سُبْحَانَهُ وَتَعَالَىٰ, he did not Accept to Serve Him."

Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه said, "I Read in the Torah: Woe to the Son of Adam! He commits a sin and seeks Forgiveness from Me, so I Forgive him; then he returns to Sin, and again asks Me for Forgiveness, and I Forgive him. Woe! He does not Abandon Sin, nor does he Despair of My Mercy! I bear Witness to you, O my Angels, that I have Forgiven him." Hazrāt Mumshād al Dīnwarī رحمة الله وَتَعَالَىٰ عليه said, "One day I was in my Mosque between the Sleeping and Awaking, I heard a Voice Saying: "If you want to meet one of the Saints, go to the Hill of at Tawbah. Around him there will be a Place free of snow, as much as the area of a Tent, I came to him, and saw that he was Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه, so I Greeted him, and sat with him, and asked: "How did you attain this status?" "I was Patient despite Harm.. and Never Avoided Harm for myself, so I was Honored". He Replied.

It was narrated on the authority of Hazrāt Ḥudhayfah al Mura'shi رحمة الله وَتَعَالَىٰ عليه, may Allah سُبْحَانَهُ وَتَعَالَىٰ be Pleased with him, who used to serve Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه, may Allah سُبْحَانَهُ وَتَعَالَىٰ be Pleased with him, and accompanied him for a while: "How Amazing is what I saw of him? We Stayed on the road to Mecca for days and did not eat any Food, We entered Kufa and took Shelter in a Ruined Mosque, he said to me: "O Ḥudhayfah, I see the effect of Hunger On you." I said: "It is as you can see". He said: Bring Me a Piece of Paper. So I brought it to him, and he wrote:

In the name of Allah سُبْحَانَهُ وَتَعَالَىٰ, the Most Gracious, the Most Merciful.

أنا حامد أنا شاكر أنا ذاكر ..... أنا جائع أنا ضائع أنا عارى

هى ستة وأنا الضمين لنصفها ... فكن الضمين لنصفها يا بارى

مدحى لغيرك لهب نار خضتها ... فأجر عبيدك من لهيب النار

I Praise Thee I am Thankful to Thee I am a Zakir (Remembrancer)..... I am Hungry I am Lost I am Naked.

He is Sick and I am Responsible for him... So be Responsible for Us, O Lord!

You Help Strangers From The Flames of Fire... So Save your Servants from the Flame of Fire!

Then he gave me the Piece of Paper and said: "Go out with it and do not Attach your Heart to Anyone other than Allah سُبْحَانَهُ وَتَعَالَىٰ Almighty, and give it to the first Person who meets you." So I went out, and the first person who met me was a man on a mule, I handed him the Paper, he took it and recited it and cried, and he said: Where is the Owner of this Paper? I said: "He is in the so-and-so Mosque." He Gave me a bag containing six hundred Dirhams, I took it and went back to Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه. I asked him: "Who was the Rider on the Mule"? He said: "He was a Christian". And he said: "Do not touch the Dirhams, for their Owner will come within the Hour. After an hour, the Christian came riding on his Mule, Got off at the door of the Mosque, Entered and Bowed to Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه, Kissing his Head

	and Hands. And said: “I bear witness that there is no god but Allahسُبْحَانَهُ وَتَعَالَىٰ, Alone, who has no Partner, and I Bear Witness that Muhammad (صلى الله وَتَعَالَىٰ عليه و آله وسلم) is His Servant and Messenger. Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه cried with joy and happiness, and said: Praise be to Allah سُبْحَانَهُ وَتَعَالَىٰ who Guided you to Islam and the Law of our Master Muhammad (صلى الله وَتَعَالَىٰ عليه و آله وسلم), Upon him be Blessings and Peace, and upon his Family and Companions, the Honorable and Pure. Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه said, “I was in a Mountain of Lakam, and I saw a Pomegranate and craved it, so I approached and took one, opened it and found it sour. I left the Pomegranate and then saw a man lying by the road, wasps gathered upon him. I said”: “Peace be upon you” “He returned the Greeting and called me by my Name. I asked”: “How did you know me”? He said: “Whoever Knows Allah سُبْحَانَهُ وَتَعَالَىٰ, nothing is hidden from him besides Allah سُبْحَانَهُ وَتَعَالَىٰ.” “I said”: “I see a situation for you From Allahسُبْحَانَهُ وَتَعَالَىٰ, Ask Him to protect you from harm from these wasps.” “He said”: “I see a condition for you with Allahسُبْحَانَهُ وَتَعَالَىٰ. If you ask Him to protect you from the craving for Pomegranates, if a Person is stung by a pomegranate, he will find Pain in the Hereafter, But a wasp’s sting will result in pain in this World”. I left him and went.” Hazrāt Ibrahım al Khawwas رحمة الله وَتَعَالَىٰ عليه, “To the Extent of the Believer’s Pride in the Command of Allah سُبْحَانَهُ وَتَعَالَىٰ, Allah سُبْحَانَهُ وَتَعَالَىٰ will Clothe him with his Honor and Establish Honor for him in the Hearts of the Believers. That is what Allahسُبْحَانَهُ وَتَعَالَىٰ Almighty Says: “And Glory Belongs to Allahسُبْحَانَهُ وَتَعَالَىٰ, His Messenger, and the Believers.” Ibrahim said: “The Punishment of the Heart is the most Severe Punishment, and its Station is the Highest, and its Honor is the Best of Dignities, and its Remembrance is the most Honorable of Remembrances”.
837 AH 905 CE	China's Emperor loses control over Annam (Northern Vietnam). There a village notable, Khuc Thua Du, has led a rebellion. The Chinese Garrison at Tong Binh (Hanoi) is Vanquished. Khuc Thua Du declares Annam Autonomous.
226 AH - 840 CE 296 AH - 908 CE	Wisaal Sharif of Hazrāt Abu’l Husayn an Nurı رحمة الله وَتَعَالَىٰ عليه. He was a Famous Early Sufi Saint. He was of Persian origins, and was born around, in Khurasan, but spent most of his life in Baghdad. He was A Disciple of Hazrāt Sari ‘as Saqti رحمة الله وَتَعَالَىٰ عليه and Author of The Stations of Hearts. Little is known about his Formative years, though his Piety and Asceticism were Established early in Life. This is illustrated by the Narrative found in Hazrāt Attar رحمة الله وَتَعَالَىٰ عليه and Hazrāt Qushayri رحمة الله وَتَعَالَىٰ عليه that for twenty years, when he was beginning as a Sufi, he would Fast all day; those at his Home thought he Ate at his Shop, those at his Shop thought he had eaten at Home. All the while, he had bought Loaves of Bread and given them to the Poor, then

Worshiped in the Mosque until Noon, only later proceeding to his Work (*T.A.* II.46.21ff; MSM p.222; *Ris.* 439). These long years of Asceticism were years of Spiritual Struggle and Formation, an account of which is given in the first person in Hazrāt Attar's رحمة الله وَتَعَالَىٰ عليه *Tadhkirat.* Evidently this is based on Hazrāt an Nurı's رحمة الله وَتَعَالَىٰ عليه own Words or Writings; it presents a Vivid and Honest Account of his Struggle to Gain Inner Knowledge and the Subjugation of his Self. By this Time he was a Member of Hazrāt Junaid's رحمة الله وَتَعَالَىٰ عليه Circle, for when he imagines he has won a spiritual favour, he goes to inform Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه, who Tells him that he is Deceived.[15]

He is famous for saying, "I Love Allah سُبْحَانَهُ وَتَعَالَىٰ and Allah سُبْحَانَهُ وَتَعَالَىٰ Loves me". He is one of the earliest Sufis who was clearly Mystical as illustrated by his saying "Joining with the Truth is Parting from everything else, as Parting with everything else is Joining with it"

Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه and several of his friends were accused of Heresy and charged in 878 CE Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه offered to be Tried before his Companions. The Regent at the time was impressed by such Magnanimity and investigated the Case and found these Sufis to be good Muslims. Thus he set the accused free. Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه, however, was Exiled to Raqqa in Syria, whence he returned some years later, much Deteriorated Physically.

Poetry and statements from Nuri are narrated in popular Sufism. According to popular accounts, he gained the title "Nuri" because he "radiated light when talking".

About the year 900 CE a Group of Scholars met in Baghdad. As they discussed various Academic Points, one among them, Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه, remained Silent. Suddenly he stood up and began to Recite four Verses of Love poetry. His Recitation had such an Overpowering Effect that all those Present went into a Frenzy of Delight and Ecstasy. Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه was not a Scholar at Heart, but an Ecstatic Sufi Mystic. It is thus not surprising that he chose to upset a Scholarly Assembly and turn their dry Proceedings into an occasion of Sama (Auditory Exposition).[16]

Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه was once given 300 Dinars from the sale of real Estate. He Proceeded to Drop the Money Piece by Piece into the River Tigris (*LumaW* 193.20ff).

There are many Colorful Incidents from his Life Reported by the Various SourceS. Some of these Incidents, have a Direct Bearing on Hazrāt Nurı's رحمة الله وَتَعَالَىٰ عليه Experience of Altered States. Hazrāt Attar رحمة الله وَتَعَالَىٰ عليه relates that on one Occasion Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه heard about Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه Wandering around for some Days and Nights Carrying a Brick and Repeating the Name of Allah سُبْحَانَهُ وَتَعَالَىٰ over and over. He was not Eating or Sleeping, but was Performing the Daily Prayers at the Right Times and with Due

15 A Psychology of Early Sufi Sama. Listening and Altered States, Kenneth S. Avery, p.196 – 197.
16 A Psychology of Early Sufi Sama. Listening and Altered States, Kenneth S. Avery, p. 1.

Ceremony. Junayd's Companions Argued that this was a Feigned Performance; a Genuine Alteration of State (*Fana*) would mean Total Absence of Awareness Concerning Prayer Times or Ritual Ablutions. Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه Disagreed, However, and Argued that Allah سُبْحَانَهُ وَتَعَالَىٰ Protects or Preserves those in Altered States (*Dar Wajd*), Watching over them lest they be Excluded from Service at the Proper Time. Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه then met up with Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه and asked whether his Shouting was of any Benefit with Allah سُبْحَانَهُ وَتَعَالَىٰ, or if Contentment was not Better, and letting one's Heart be Resigned? Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه immediately Stopped his Shouting and Praised Hazrāt Junaid رحمة الله وَتَعَالَىٰ عليه for his Good Counsel (*T.A.* II.50.10–20 MSM pp.226–7).[17]

His Compassion extended to all People: a Thief who Stole his Clothes; a Poor Man whose Ass had Died and who had no Means of Livelihood; and two Young Greek (probably Christian) Slaves who were Caught in a Fire in the Bazaar. For his efforts in this latter incident, Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه refused to take the Gold Reward offered by the Slave Owner (*T.A.* II.52.19ff; MSM p.229).

his Passing Away was the Result of his Love for *Sama*. According to the older sources, Hazrāt Sarraj رحمة الله وَتَعَالَىٰ عليه and Hazrāt Ghazali رحمة الله وَتَعَالَىٰ عليه, Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه was Overcome with Ecstasy at a *Sama G*athering, and began to Wander about in a Trance. He happened upon a bed of newly cut reeds, the sharp stems of which cut his feet and legs. Oblivious to the wounds, he keep wandering all night until daylight, when he was taken home, his feet swollen and bleeding. He Passed Away a few days later, presumably from Septicaemia (*LumaW* 290.11–7; *IsyAX* II.288.16–20: Mcd. pp.716–7).

According to Hazrāt Attar رحمة الله وَتَعَالَىٰ عليه, the Event which Induced his Ecstatic Behavior was his Meeting with a Blind Man. The Man was repeating Allah سُبْحَانَهُ وَتَعَالَىٰ's name over and over; Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه asked him what he knew of Allah سُبْحَانَهُ وَتَعَالَىٰ, and, if he knew anything, why he was still alive. This questioning of the Blind Man apparently induced the ecstasy. Hazrāt Attar رحمة الله وَتَعَالَىٰ عليه also adds the Pious detail that when Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه bled, the drops of blood formed the name of Allah سُبْحَانَهُ وَتَعَالَىٰ in the dust (*T.A.* II.55.5–12; MSM pp.229–30). There is no mention of an association with Sama in Hazrāt Attar's رحمة الله وَتَعَالَىٰ عليه Account.

There is, however, the Implication of Hazrāt Nurı رحمة الله وَتَعَالَىٰ عليه being in a Threshold State of Consciousness, Susceptible to being Induced into Ecstasy at any Moment, given the Appropriate Stimulus. The Implication of Hazrāt Attar's رحمة الله وَتَعَالَىٰ عليه Account is that Hazrāt Nurı's رحمة الله وَتَعَالَىٰ عليه Accusation of Falsehood directed at the Blind Man Rebounded. He suddenly Realized the Potential and the Implied Meaning of his Statement, which Sent him into an Altered State of Consciousness. Ironically, in Hazrāt Attar's رحمة الله وَتَعَالَىٰ عليه Account, this Ecstatic State led to Hazrāt Nurı's رحمة الله وَتَعَالَىٰ عليه own Passing

17 A Psychology of Early Sufi Sama. Listening and Altered States, Kenneth S. Avery, p.198.

	Away and the 'Fulfillment' of the Challenge that one Claiming Knowledge of Allah سُبْحَانَهُ وَتَعَالَىٰ should not be living. His Passing occurred when he was nearly 70 years old, and his Austere Life had probably Weakened him Physically. Hazrāt Junaid رحمـة الله وَتَعَـالَىٰ عليه Aptly Summed up the Loss of his Great Friend with the Words: 'Half of Sufism is Gone'.(Schimmel, op.cit.).[18] Saying: A Sufi is Known by his Listening to Sama. **Works:** Maqāmāt al Qulūb (Stations of the Hearts). An Allegorical Work about Mystical Symbols.
295 – 320 AH 908 – 932 CE	Abu'l-Faḍl Jaʿfar ibn Ahmad al Muʿtaḍid Al Muqtadir Bi'llah, 18th Abbasid Khalifa. He came to the throne at the age of 13, the youngest Khalifa in Abbasid History, as a result of Palace intrigues. His accession was soon challenged by the supporters of the older and more experienced Abdallah ibn al Mu'tazz, but their attempted coup in December 908 CE was quickly and decisively crushed. Al Muqtadir enjoyed a longer rule than any of his predecessors, but was uninterested in government. Affairs were run by his officials, although the frequent change of viziers—fourteen changes of the head of government are recorded for his Reign—hampered the effectiveness of the administration. The harem, where his Mother, Shaghab, exercised total control, also exercised a frequently decisive influence on affairs, and especially on the advancement or dismissal of officials. After a period of consolidation and recovery under his Father al Mu'tadid and older half-Brother al Muktafi, al Muqtadir's Reign marks the onset of rapid decline. The full treasury inherited by al Muqtadir was quickly emptied, and financial difficulties would become a persistent feature of the Khalifal government. Ifriqiya fell to the Fatimids, although the commander-in-Chief Mu'nis al Muzaffar was able to repel their attempts to conquer Egypt as well. Nearer to Iraq, the Hamdanids became autonomous masters of the Jazira and the Qarmatians re-emerged as a major threat, culminating in their capture of Mecca in 929 CE. The forces of the Byzantine Empire, under John Kourkouas, began a sustained offensive into the borderlands of the Thughur and Armenia. As a result, in February 929 CE a Palace Revolt briefly replaced al Muqtadir with his Brother al Qahir. The new regime failed to consolidate itself, however, and after a few days al-Muqtadir was restored. The Commander-in-Chief, Mu'nis al Muzaffar, was by then a virtual dictator. Urged by his enemies, al Muqtadir attempted to get rid of him in 932 CE, but Mu'nis marched with his troops on Baghdad, and in the ensuing battle on 31 October 932 CE al Muqtadir was killed.

18 A Psychology of Early Sufi Sama. Listening and Altered States, Kenneth S. Avery, p.199 - 200.

295/ 7/ 8 AH **908/ 10/ 11 CE**	**Wisaal Sharif Hazrāt Syed at Taifa, Sheikh Abu al Qasim Junaid bin Mohammad al Khurraz al Baghdadi رحمة الله وَتَعَالَىٰ عليه.** **When the time for his Wisaal came he said "Place down seven dining Places so that I can give my life in front of all my friends." When his condition became worse he said "Perform Wuzu for me." But the people forgot to perform Khalal (Passing the Fingers of one Hand through the Last Joints of the the Fingers before the Palm) of his fingers during Wuzu. He mentioned this and Khalal was done. Then he fell into Sajda (Ritual Prostration) and cried. The people said that even though you had done so much Worship before you are still performing Sajda. He said 'Junaid is now more needy then ever before' and then he started to recite Qurʾān. One of his disciples said:** **'You are reading the Qurʾān now?' He said 'What can be better for me then this that my Deeds are being captured now. I find my seventy years of Worship hung by a thread on a line, being blown by the wind. I do not know if it is the wind of Separation or of Joining. On one side is Pul Sirat (The Narrow Bridge of The Testing on the Day of Judgment, Only the Righteous may Cross Over) and the other the Angel of Death. A Judge who is Just will not be Unjust. The way is there in front of me but I do not know which way I will be taken.' Thus he finished reciting the Qurʾān and recited 70 verses from Surah Baqara. His condition deteriorated and people encouraged him to say 'Allah سُبْحَانَهُ وَتَعَالَىٰ, Allah سُبْحَانَهُ وَتَعَالَىٰ.' He said 'I haven't forgotten that you are reminding me.' Then he started to read Tasbeeh and counted with his fingers, until he counted with four fingers and pointing his index finger down he recited: 'Bismillah hir Rahman hir Rahim', closed his eyes and gave his life.** **When the people who where bathing him tried to wash his eyes they heard a loud voice saying 'remove your hand from my friends eyes because the eye which did not close due to my Remembrance shall only open to see me.' The bathers tried very hard to open the finger which had closed for Tasbeeh but could not, and they heard a voice saying 'the finger that closed on my name shall not open without my command.' When his Janaza was being lifted, a white dove came and sat at the corner of his coffin. People tried to remove it but could not until finally it said 'Do not trouble me and yourselves, my ruined Clutches of Love are attached in this Janaza.** **Do not worry because today the body of Junaid is in the hands of the Angels عليهم السّلام . If it weren't for your noise and this commotion his body would have flown away like a white hawk.'** **A person saw him in a dream and asked that how did you reply to Munkar and Nakir. He replied, 'when those two esteemed persons came respectfully to me, quite scarily and asked:** **Who is your Lord? I saw them and said laughingly that He himself asked me**

	that day the question: 'Alastu bi Rabbikum (Am I not your Lord)?', I had already responded: 'Ba La (of course)'; and now you have come to ask me who my Lord is. 'The person who answered the King, would he be afraid to answer to his servants. Today I say with this same tongue Allah zee Khalaqanee fa Huwa Yahdeen (the One who has Created me he alone Guides me).' Thus, they left me saying that he is still intoxicated in Love. Another saw him in a dream and inquired that what did Allah سُبْحَانَهُ وَتَعَالَىٰ do with you? He replied 'he had Mercy and made useless all the Symbols and Signs. My State was not of that such as which I had Assumed. Thousands of Beacons of Prophets علیهم السّلام were there Silent with their Heads Bowed; I was also Quiet Waiting to see what will Happen.' Hazrat Hariri رحمة الله وَتَعَالَىٰ علیه States I saw Hazrat Junaid رحمة الله وَتَعَالَىٰ علیه in my dream and asked that what did Allah سُبْحَانَهُ وَتَعَالَىٰ do with you? He replied that He Forgave me and had Mercy upon me and I did not benefit from anything save from the two Ra'kats (Cycles of Ritual Prayers) I used to Pray at midnight. Works: Rasāʾil al Junaid. Mu'all'al Himma, Vaulting Aspirations.
	12. Hazrāt Sheikh Hazrāt Abu Bakr Ja'far رحمة الله وَتَعَالَىٰ علیه bin Yunas Shibli رحمة الله وَتَعَالَىٰ علیه. Common to Qadriya Shurwardiya, Qadriya Razzaqiya and Firdausia (Awwal Nisbat) Sillasil. When His Murshid (Spiritual Guide), Hazrāt Junaid al Baghdadi رحمة الله وَتَعَالَىٰ علیه Passed Away, Hazrat Imam Shibli رحمة الله وَتَعَالَىٰ علیه was stood by his grave and someone asked him a 'Masla' (Question) to which he did not reply and said: The State of the Saints علیهم الرّحمہ is the same in Life and in Passing Away. I find it Shameful to Respond in front of his Grave just as I used to find it Shameful during his Lifetime. Hazrat Abu Bakr e Shibli رحم رحمة الله وَتَعَالَىٰ علیه was originally Governor of Demavend. A Despatch came to him from Baghdad, and he set out with the Governor of Ra'i and a Retinue to Present himself before the Khalifa. Having been Invested by the Khalifa with Robes of Honor, they returned homewards. By chance the Governor of Ra'i suddenly sneezed. He wiped his mouth and nose with his Robe of Honor. This being reported to the Khalifa, he Commanded that he should be stripped of his Robe, soundly cuffed and Dismissed from his Office of Governor. This opened Hazrat Shibli's رحمة الله

	وَتَعَالَىٰ عليه eyes. “One who uses as a handkerchief a Robe conferred by a Mortal Being,” he mused, “is Accounted Deserving to be Deposed and Slighted. He Forfeits his Robe of Office. What then of him who uses as a handkerchief the Robe conferred by the King of the World—what will be done to him?” At once he went to the Khalifa. “Prince,” he addressed the Khalifa, “you, a Mortal Being, do not approve that the Robe Conferred by you should be treated Disrespectfully, and it is well known what your Robe is worth. The King of the World has Given me a Robe of Honor, even the Love and Knowledge of Him. How shall He ever approve my using it as a handkerchief in the Service of a Mortal?” And he left the Court and proceeded to the Assembly of Hazrat Khayr e Nassaj رحمـة الله وَتَعَـالَىٰ عليه. There a Miracle happened to him, and Hazrat Khayr e Nassaj رحمة الله وَتَعَالَىٰ عليه sent him to Hazrat Junaid رحمة الله وَتَعَالَىٰ عليه . So Hazrat Shibli رحمة الله وَتَعَالَىٰ عليه came before Hazrat Junaid .رحمة الله وَتَعَالَىٰ عليه “You are recommended as an expert on Pearls,” he said. “Either give me one, or sell one to me.” “If I sell you one, you will not have the price of it, and if I give you one, having so easily come by it you will not realize its value,” Hazrat Junaid رحمة الله وَتَعَالَىٰ عليه replied. “Do like me; plunge head first into this Sea, and if you wait patiently you will obtain your Pearl.” “Now what shall I do?” asked Hazrat Shibli رحمة الله وَتَعَالَىٰ عليه. “Go and Sell Sulfur for a Year,” said Hazrat Junaid رحمـة الله وَتَعَـالَىٰ عليه . Hazrat Shibli رحمة الله وَتَعَالَىٰ عليه did so. When the year was up, Hazrat Junaid رحمـة الله وَتَعَـالَىٰ عليه gave him new Instructions. “This work brings Notoriety and Commerce. Go and Beg for a year, so that you be not busied with aught else.” For a whole year Hazrat Shibli رحمـة الله وَتَعَـالَىٰ عليه wandered throughout Baghdad. No one gave him anything. He returned and reported to Hazrat Junaid رحمة الله وَتَعَالَىٰ عليه. “Now realize your own worth, for you count for nothing in the eyes of your fellows,” said Hazrat Junaid رحمة الله وَتَعَالَىٰ عليه. “Fasten not your Heart on them, neither have any Regard of them. For some days you were a Chamberlain and for some days you acted as Governor. Now repair to your former Province and seek quittance of the inhabitants there.” Hazrat Shibli رحمة الله وَتَعَالَىٰ عليه returned to Demavend and went from house to house, till only one victim of oppression remained. That man he could not trace. “With him in mind,” Hazrat Shibli رحمة الله وَتَعَالَىٰ عليه recalled, “I distributed a Hundred Thousand Dirhams, but still my Heart did not find rest. Four years went by in this way.” Then he returned to Hazrat Junaid رحمة الله وَتَعَـالَىٰ عليه. “Some fragment of Pomp and Pride still lingers in you,” said Hazrat Junaid رحمة الله وَتَعَالَىٰ عليه. “Beg for another Year.” “Every day I went Begging,” Hazrat Shibli رحمة الله

	وَتَعَالَىٰ علیه recalled. 'I brought him all I got, and he would give it to the Poor. At night he kept me Hungry. When a year had gone by, he said to me, 'Now I admit you to my Companionship, but on one Condition, that you shall be the Servant of my Companions.' So for a year I served the Companions. Then Hazrat Junaid رحمة الله وَتَعَالَىٰ علیه said to me, 'Abu Bakr, what is your view of yourself now?' 'I regard myself as the least of Allah's سُبْحَانَهُ وَتَعَالَىٰ Creatures,' I replied. 'Now,' remarked Hazrat Junaid رحمة الله وَتَعَالَىٰ علیه, "Your Faith is Whole." "Hazrat Junaid رحمة الله وَتَعَالَىٰ علیه said about Hazrat Shibli: "كل قوم تاج و تاج هزاالقوم شبلی". "Every Nation Has a Crown, The Crown of This Nation is Shibli "رحمة الله وَتَعَالَىٰ علیه.[19] Continuing the Sufi Tradition of Passionate and Self Effacing Love (Ishq), Hazrāt Yunas Shibli رحمة الله وَتَعَالَىٰ علیه stated: "A Fire in the Heart, Consuming all save the Will of the Beloved,"[20] or as that which "Erases All that is Other than Allah سُبْحَانَهُ وَتَعَالَىٰ from the Heart."[21]
	12. Hazrāt Karimuddin Munim Mumshād Ulū al Dīnwarī رحمة الله وَتَعَالَىٰ علیه. Shurwardiya, Kubraviya, Firdausiya (Daum Nisbat) Sillsila. Hazrāt Mumshād Ulū al Dīnwarī رحمة الله وَتَعَالَىٰ علیه was the Murid and Khalifa of Hazrāt Khwaja Aminuddin Ḥubayrah رحمة الله وَتَعَالَىٰ علیه but Attained Additional Faiz from Hazrāt Abu al Qasim Junaid al Baghdadi رحمة الله وَتَعَالَىٰ علیه. Hazrāt Mumshād Ulū al Dīnwarī رحمة الله وَتَعَالَىٰ علیه carried the Practice of Fasting during the day throughout his Entire Life. When asked why, he replied that he wished to break his Fast on the day of Qiyamah with the Vision of Allah سُبْحَانَهُ وَتَعَالَىٰ . His nights used to be spent in Deep Ibadah and Murāqaba (contemplation of Allah (سُبْحَانَهُ وَتَعَالَىٰ
	12. Hazrāt Ahmad Abū Alī Muhammad ibn Qāsim ar Rūdbārī رحمة الله وَتَعَالَىٰ علیه. Shurwardiya, Kubraviya, Firdausiya Sillsila (Awwal Nisbat). He was Born in Baghdad and lived in Egypt in 933 CE. He Studied with Hazrāt al Junaid رحمة الله وَتَعَالَىٰ علیه and received a Khirqa e Khilafat from Him, Hazrāt An Nuri رحمة الله وَتَعَالَىٰ علیه, Hazrāt Ibn al Jalla' رحمة الله وَتَعَالَىٰ علیه and (The Sufis of that) Generation. He was one of the Cleverest (Sufi) Masters who had Profound Knowledge of the Sufism. Hazrāt Abū Alī ar Rūdbārī رحمة الله وَتَعَالَىٰ علیه Said: "One Sign of delusion is that Allah سُبْحَانَهُ وَتَعَالَىٰ Treats you well, although you Commit Sins. You then begin to Forsake Repentance and Remorse as you Fancy that (Allah سُبْحَانَهُ وَتَعَالَىٰ) Will Pardon

19 Aeina e Tasawwuf, Professor Zia ul Hassan Farooqi, pg, 94 (96).

20 Abu l-Qāsim al-Qushayrī, *al-Risālah al-Qushayriyyah fī 'ilm al-tasawwuf* (Beirut: Dār al- Khayr, 1413/1993), 324. Quoted in Love and Beauty in Sufism, Edited by Lloyd Ridgeon.

21 Ibid., 321. Quoted in Love and Beauty in Sufism, Edited by Lloyd Ridgeon.

	your Transgressions and Consider this to be Allah's سُبْحَانَهُ وَتَعَالَىٰ Lenience toward you." He said: "My Teacher of Sufism was Hazrāt al Junaid رحمة الله وَتَعَالَىٰ عليه; my Teacher of Jurisprudence was Abu 'l 'Abbas b. Surayj,[22] my Teacher of Polite Literature was Tha'lab[23] and my Teacher of prophetic Reports was Ibrahim al Harbi."[24] **Someone asked him about Sufism. He answered: "This Teaching is Serious Through and Through. Do not Mix it up with any Amusement!"**
297 – 567 AH 909 – 1171 CE	Fatimid Khalifate in Egypt.
Between 205 AH 820 CE and 210 AH 825 CE 298 AH 910 CE	Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه ("The Sage of Tirmiz,") was a Sunni Jurist (*Faqih*) and Traditionist (*Muhaddith*) of Khorasan, but is mostly remembered as one of the great early authors of Sufism and is considered the most productive Mystic Author of his time, although some major aspects of his thought remain too little known. His full name, Abū ʿAbdallāh Muḥammad b. ʿAlī b. al-Ḥasan b. Bashīr, indicates that his Paternal Ancestors were Muslim for at least three generations. He was born in Tirmiz (Ar., Tirmidh), a Commercial Town in the old Province of Khurāsān (in present-day Uzbekistan). His Father was a Scholar of Ahadis and a Jurist; his early Education appears to have been very Orthodox. He was reared as a Scholar of *Ahadith* (Traditions) and *Fiqh* (Law), more specifically, the Hanafi School of Law that was dominant in Eastern Territories of Iran. The range of Hazrāt Al Ḥakīm at Tirmidhī's رحمة الله وَتَعَالَىٰ عليه education did include the Sciences, such as Greek Natural Science and Philosophy. His subsequent reference to Learning the use of the Astrolabe, implying a Knowledge of Astronomy and Mathematics, has been given different interpretations. His works touch on Kalam and Aqeedah (*Rational Philosophies* is the Study of Islamic Doctrine (*'Aqa'id*), and he entered into Rational Disputation with the Mutakillimun (Dialectic Theologians) of his Era, and maintained a Critical Attitude of them. His Works, containing a variety of content, cannot be considered entirely in the category of Mystical works, or in the category of Ahadith Sciences, nor in the category of Philosophical works, or in the category of Kalam or Jurisprudence. However, his general pursuit of Knowledge gained him the name of "*al Hakim*". Some written sources contain reliable information about Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه teachers. His teacher was his Father Ali bin Al Hassan at Tirmidhi Among his other teachers were Kutaiba bin Sayid as-Sakafi Al-Balkhi (798–888 CE), Salih bin Abdullah At Tirmidhi of much interesting facts had been written in the Book "Books about Famous People" by Ibn Khibbana; Salih bin Muhammad at Tirmidhi who was former Qazi of Tirmiz for some time,

22 A Famous Legal Scholar of Baghdad, who was the Head of the Shafi'ı School of Law in his Age; he died 306 AH 918 CE.

23 A Famous Grammarian of Kufa, who died in 291 AH 904 CE.

24 A Famous Traditionalist and Man of Letters, who died in 285 AH 898 CE.

Sufyan bin Vaki (died in 860 CE), Hazrāt Hassan bin Umar bin Shaqiq Al Balkhi رحمة الله وَتَعَالَىٰ عليه (Wisaal Sharif 840 CE), Ahmad bin Khadravayh (died in 854 CE), Hazrāt Abu Turab An Nakhshabi رحمة الله وَتَعَالَىٰ عليه, and Yahya bin Maaz Ar-Razi (died in 875 CE).

His Sermons and as well as some Works, first of all, *Hatam Al-Auliya* (Seal of Saints عليهم الرّحمہ), *Hal Ash Shari'a* (Arguments of the Islamic Law) in which are discussed Muslim rituals, about "Love for Allah سُبْحَانَهُ وَتَعَالَىٰ" and about various categories of mystics, about "the Seals of Saints عليهم الرّحمہ", along with existing "Seals of Prophets عليهم السّلام", had dissatisfied some parts of the Fakih (Jurisprudents) and the Rich. Escaping from his enemies', Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه had to move to Balkh and then to Nishapur, where he was very well accepted and where he obtained a large number of followers later.

Divine Nature.

Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه spoke at length of the Muwahhidun (Unitarians) as Believers specifically in Tanzih (Absolute Divine Trancendence) for the only Allah سُبْحَانَهُ وَتَعَالَىٰ, not simply using the term Muwahhid in its conventional Theological sense (i.e. as a person who simply affirms that there is numerically only a single Allah سُبْحَانَهُ وَتَعَالَىٰ).

Indeed when Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه was asked whether it is possible to see Allah سُبْحَانَهُ وَتَعَالَىٰ, he replied simply, "Yes," However when the man acquired further as to exactly *how* he can be seen, Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه replied, "As he is known here." To this the man replied, "And *how* is he known here?" Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه replied, "As He will be seen there," He furthers the idea that man will see Allah سُبْحَانَهُ وَتَعَالَىٰ but not fully see everything of him - commenting on the Quranic verse, "Vision Comprehendeth Him not, but he Comprehendeth (all) Vision. He is the Subtile, the all Aware." that Allah سُبْحَانَهُ وَتَعَالَىٰ is not completely visible in all of his aspects in either this World or the next, but people will be able to him some of his qualities without seeing everything of him - as indicated by the usage of the word Adraka (to Grasp or to See everything) in the Verse.

Maintaining the idea that Allah سُبْحَانَهُ وَتَعَالَىٰ had Attributes (Sifat), he is grouped confidently with the Sunnis, and he adopted a Traditionist approach in his refutation of the Mu'tazila (al-Radd ala al-Mu'atillah). To refute the Mu'tazila, who rejected Allah سُبْحَانَهُ وَتَعَالَىٰ having Sifat (Attributes), he simply brought Hadis which mentioned the Attributes so much so that the Work where he does this is classed with the Works on Hadith.

Other Theological Views.

One of the few Works which contain only his theological views is his refutation of the Shi'a (al-Radd ala al-Rafidah), where he refutes the Shi'i rejection of a right to the Khalifate by Hazrāt Abu Bakr رضي الله عنه and Hazrāt Umar رضي الله عنه. He also expounds on the concept of Khalifate (Islamic Government) itself, and who is eligible for it.

He also talked at length regarding the contention between the two groups as to whether Faith (Iman) once acquired can increase/decrease or not, saying that faith itself does not increase or decrease, but its effects can vary in extent and degree, giving the example of the Sun and Sunshine - we do not see the Sun's light increase or decrease but we see an increase and decrease in the Sunshine on the Earth. He thus argued that it was a matter of perspective which group was correct and that the group who said faith does increase can also be interpreted to be correct for they are referring to the effects of the Faith.

Believing in the acquirement of human acts, Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه also argued that Belief is acquired as it is an act, but that the instrument to acquire Belief (the intellect) is a Granted Gift from Allah سُبْحَانَهُ وَتَعَالَىٰ. Hazrāt Al Ḥakīm at Tirmidhī رحمة الله وَتَعَالَىٰ عليه used this in his answer to the problem of Evil, saying 'good' and 'evil' are from Allah سُبْحَانَهُ وَتَعَالَىٰ by his Divine Character, but also from man in what they acquire of their deeds. He further said that Allah سُبْحَانَهُ وَتَعَالَىٰ was not Answerable for his Character, but that man was answerable for his deeds.

Finally he maintained the Orthodox line in saying that Heaven and Hell would not end, saying the perishing suggested by the Verse, "Everything shall perish except Himself" is different to extinction (permanently going away), saying that they both perish but aren't subject to extinction.

Works.

According to Radtke and O'Kane, "he is the First and, up until the time of Hazrāt Ibn al Arabi رحمة الله وَتَعَالَىٰ عليه, the only mystic author whose writings present a broad synthesis of Mystic Experience, Anthropology, Cosmology and Islamic Theology. Hazrāt Al Ḥakīm at Tirmidhī's رحمة الله وَتَعَالَىٰ عليه System of Thought is representative of an old Islamic Theosophy which had not yet consciously assimilated elements from the Aristotelian-Neoplatonic Philosophic Tradition."

He had 62 editions and 108 titles. His works can be divided into six parts: *Tafsir* (Quranic exegesis), *Hadith* (Prophetic Tradition), Fiqh (Jurisprudence), Arabic Terminology, Anthropology, and the Theory of Sainthood. Some of his works are:

Nawadir al Usul fi Ma'rifat Ahadis ar Rasul ("The unique principles that emerge from the Knowledge of the traditions of the Messenger"), a collection of rare Ahadis, it consists of 391 Chapters.

Ghawr al Umur ("The Depth of Things").

Al Manhiyyat ("The Religious Prohibitions").

al-Akyas ("The Wise Ones").

Al Amtal min al Kitab wa's Sunna ("The Book of Parables drawn from the Quran and Sunna").

Al Furuq wa Man at Taraduf ("Terminological variations and the impossibility of Synonymy in Arabic").

Khaqiyqat Al Adamiyya ("Book about the Nature of a Man").

Adab an Nafs ("Bringing up the Soul").

	al-Radd 'Ala'm Mu'attila ("The Reply to him who denies Allahسُبْحَانَهُ وَتَعَالَىٰ's Attributes"). *Khatm al Auliya'* ("The Path of the Saints علیهم الرّحمہ"). *Kitab as-Salat va Makasidiha* (A Book about Prayer and its Aims). *Kitab Al-Hajj va Asrarihi* (A Book about Pilgrimage and its Secrets). *Al-Ihtiyatat* ("The Book of Precautions"). *Kitab Al-Jumal Al-Lazim Ma'rifitiha* (A Book about Sentences that Should be Known). *Tahsil Naza'ir al-Qur'an* ("Polysemy in the Qur'an"). *al-'Aql wa'l Hawa* ("Intellect and Passion as Opposites"). *Kitab at Tawhid* ("Book of Monotheism"). *Kitab al-Masayil al-Maknuna* ("Book of the Hidden Issues"). *Jawab Kitab Uthman ibn Sa'id Min ar Rayy.* ("Answer to the Book of Uthman Ibn Sa'id from Reason"). *Bayan al-Kasbi* ("Sermon on the Earner").
299 AH **912 CE**	**Wisaal Sharif Hazrāt Syedna Karimuddin Munim Mumshād Ulū al Dīnwarī رحمة الله وَتَعَالَىٰ علیه.** **Hazrāt Khwaja Mumshad Ulu al Dinawari رحمة الله وَتَعَالَىٰ علیه, named "the Effulgent Sun" by his Peers, is regarded as being one of the Greatest Saints علیهم الرّحمہ of his era. His Knowledge of Allah سُبْحَانَهُ وَتَعَالَىٰ was unparalleled; and his inner purity was admired by his Fellow-Travelers among the Sufis.** **He was a very Wealthy in his Home City, and spent vast sums looking after Poor and Needy. Because of his Great Generosity he was given the title Karim ad-Din (the Kindness of the Religion). After being Initiated into Suluk, he gave away the rest of his Worldly Possessions and took the path of Faqiri (Spiritual Contentment in Material Poverty).** **Hazrāt Khwaja Mumshad Uluw رحمة الله وَتَعَالَىٰ علیه was very fond of Sama, and used to celebrate the Urs of his Elders with they Mystical Musical Assembly. He explained that Sama aroused the Love of Allah سُبْحَانَهُ وَتَعَالَىٰ in the Heart, leading to Closeness and eventual Wasul (Attainment) with the Lord-which was the ultimate goal of all seekers of the Truth.** **He was the Murshid of Hazrāt Khwaja Abu Ishaq Chishti رحمة الله وَتَعَالَىٰ علیه after whom the Chishtīya Sillsila was Founded, and it was he who Blessed it and Prophesied the Impact it would wield on the Course of Islamic history.** **He attained Unity with Beloved Allah سُبْحَانَهُ وَتَعَالَىٰ on 14th Muharram 299 AH and lies Buried in Baghdad. At the time of his Passing Away, seeing a man making a Dua that Allah سُبْحَانَهُ وَتَعَالَىٰ Grant him Paradise, he laughed and said, "For thirty years Janna and all its Adornments Appeared before me, but I barely gave it a Glance. I yearn for the Master of Paradise!" His Major Khulfa include the Founder of the Chishtīya Silsilah, Hazrāt Khwaja Abu Ishaq Shami Chishtī رحمة الله وَتَعَالَىٰ علیه.**

	10. Hazrāt Abu Ishaq Shamī رحمـة الله وَتَعَـالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **The Chistiya Order was founded by Hazrāt Abu Ishaq Shami رحمة الله وَتَعَالَىٰ عليه ("the Syrian") who taught Sufism in the town of Chisht, some 95 miles East of Herat in present-day Western Afghanistan.** **Practices.** **The Chishtīya Follow Five Basic Devotional Practices – Litanies – Remembrance (Zikr).** **1 Reciting the Names of Allāh سُبْحَانَهُ وَتَعَالَىٰ loudly, sitting in the prescribed posture at prescribed times (Zikr e Jalli).** **2 Reciting the Names of Allāh سُبْحَانَهُ وَتَعَالَىٰ silently (Zikr e Khafī).** **3 Regulating the Breath (Pāsanfās)** **4 Absorption in Mystic Contemplation (Murāqāba)** **5 Forty days or more days of Spiritual Confinement in a lonely corner or Cell for Prayer and Contemplation (Čhilla).** **The Chishtī believe that Insistence on other Worldliness differentiates them from Sufi Orders that maintained close ties to Rulers and Courts, and deferred to Aristocratic Patrons.** **Chishtī Practice is also notable for Sama: evoking the Divine Presence by listening to and Losing oneself in a form of Music and Poetry, most usually Qawwali. The Chishtī, as well as some other Sufi Orders, believe that Sama can help Devotees forget self in the Love of Allah سُبْحَانَهُ وَتَعَالَىٰ.** **However, the Order also insists that followers Observe the full Range of Muslim Obligations; it does not Dismiss them as mere Legalism, as some strands of Sufism have done. Qawwali is the commonest form of Sama usually heard at Chisti Shrines and Festivals.** **Before returning to Syria, where he is now buried next to Hazrāt Ibn Arabi at Jabal Qasioun, Hazrāt Abu Ishaq Shamī رحمـة الله وَتَعَـالَىٰ عليه Initiated, Trained and Deputized the Son of the local Emir, Hazrāt Abu Ahmad Abdal رحمة الله وَتَعَالَىٰ عليه.**
	13. Hazrāt Khawaja Ahmad bin Mohammad Abu'l Abbas Aswad Deenwari رحمـة الله وَتَعَـالَىٰ عليه. Shurwardiya, Kubraviya, Firdausiya (Daum Nisbat) Sillsila. **He is an Obscure figure, referred to as either, Hazrāt Ahmad al Aswad al Dinâwarî رحمة الله وَتَعَالَىٰ عليه; Hazrāt Abû ʿAbdullah al Dinâwarî رحمة الله وَتَعَالَىٰ عليه; Hazrāt Muhammad al Kurdî رحمة الله وَتَعَالَىٰ عليه; Hazrāt Muhammad al Dinâwarî رحمة الله وَتَعَالَىٰ عليه from Samarkand, (Present Uzbekistan) (Wisaal. 340 or 370 AH 953 or 980 CE).** **Hazrāt Ahmad al Aswad al Dinâwarî رحمـة الله وَتَعَـالَىٰ عليه initiated Hazrāt ʿUmar al- Suhrawardî's رحمة الله وَتَعَالَىٰ عليه Great Grandfather into the Sufi Path; see Ohlander, Erik S., *Sufism in an Age of Transition: ʿUmar al Suhrawardî and the Rise of the Islamic Mystical Brotherhoods* (Leiden: E. J.**

	Brill, 2008), pp. 67–8. However, Hazrāt Ahmad al Aswad al Dinâwarî رحمة الله وَتَعَالَىٰ عليه also appears under the other aforementioned names in Lâmiʿî Çelebi, Mahmûd b. ʿOsmân b. ʿAlî Nakkâş¸ b. İlyâs (Wisaal 938 AH 1532 CE), *Nefehâtüʾl- Üns: Evliyâ Menkıbeleri*, eds Süleyman Uludağ and Mustafa Kara (İstanbul: Marifet Yayınları, 1998 CE), pp. 414–15; Sinaneddin b. Yusuf b. Yaʿkub (Wisaal 989 AH 1581 CE), *Tezkîretüʾl- Halvetiye*, İstanbul: Süleymaniye Lib., MS Esʿad Efendi 1372/1.), fol. 6b; and Hulvî, Mahmud Helvacıbas¸ızade (Wisaal 1064 AH 1654 CE), *Lemezât ı Hulviye ez Lamaʿât ı ʿUlviye*, İstanbul: Süleymaniye Lib., MS Halet Efendi 281.), fols 123b–27a (237–42). Hulvî's confusion becomes even more pronounced when he attempts to explain the lineage of the better- known Hazrāt Qâdî Wajîh ad Dîn as Suhrawardî رحمة الله وَتَعَالَىٰ عليه, where he claims Hazrāt Muhammad al Dinâwarî رحمة الله وَتَعَالَىٰ عليه was his Uncle, while otherwise indicating that Hazrāt Ahmad al Aswad رحمة الله وَتَعَالَىٰ عليه had initiated Hazrāt Wajîh ad Dîn's Father Hazrāt Muhammad b. ʿAmmûya رحمة الله وَتَعَالَىٰ عليه رحمة الله وَتَعَالَىٰ عليه(Wisaal 468 AH 1076 CE); compare Hulvî, Mahmud Helvacıbas¸ızade (Wisaal 1064 AH 1654 CE), *Lemezât ı Hulviye ez Lamaʿât ı ʿUlviye*, İstanbul: Süleymaniye Lib., MS Halet Efendi 281.), fol. 129a–b (249) and Ohlander, Erik S., *Sufi sm in an Age of Transition: ʿUmar al-Suhrawardî and the Rise of the Islamic Mystical Brotherhoods* (Leiden: E. J. Brill, 2008)), pp. 68–9.[25]
308 AH 920 CE	al-Uqlidisi. Modified arithmetic methods for the Eastern Arabic Numerals to make it possible for pen and paper use. Hitherto, doing calculations with the Eastern Arabic Numerals necessitated the use of a dust board as noted earlier.
310 AH 922 CE	Volga Bulgaria adopted Islam 66 years before the Christianization of Kievan Rus'. In 921 CE Almış sent an ambassador to the Khalifa requesting Religious instruction. Next year an Embassy returned with Ibn Fadlan as secretary. A significant number of Muslims already lived in the country. The Volga Bulgars attempted to convert Vladimir I of Kiev to Islam; however Vladimir rejected the notion of Rus' giving up wine, which he declared was the "very joy of their lives". Commanding the Volga River in its middle course, the State controlled much of trade between Europe and Asia prior to the Crusades (which made other trade routes practicable). The Capital, Bolghar, was a thriving city, rivalling in size and wealth with the greatest centres of the Islamic World. Trade partners of Bolghar included from Vikings, Bjarmland, Yugra and Nenets in the North to Baghdad and Constantinople in the South, from Western Europe to China in the East. Other major cities included Bilär, Suar (Suwar), Qaşan (Kashan) and Cükätaw (Juketau). Modern Cities Kazan and Yelabuga were founded as Volga Bulgaria's border Fortresses. Some of the Volga Bulgarian Cities still have not been found,

25 The Transformation of Muslim Mystical Thought in the Ottoman Empire, The Rise of the Halveti Order, 1350–1650, John Curry.

	but they are mentioned in old East Slavic sources. They are: Ashli (Oshel), Tuxçin (Tukhchin), İbrahim (Bryakhimov), Taw İle. Some of them were ruined during and after the Golden Horde invasion. The Rus' principalities to the West posed the only tangible military threat. In the 11th Century CE, the Country was devastated by several raids by other Rus'. Then, at the turn of the 12th and 13th Centuries CE, the Rulers of Vladimir (notably Andrew the Pious and Vsevolod III), anxious to defend their eastern border, systematically pillaged Volga Bulgarian Cities. Under Russian pressure from the West, the Volga Bulgars had to move their Capital from Bolghar to Bilär.
311 AH 923 CE	Abu Ja'far at Tabarı, Great Historiographer and Qur'an Commentator.
312 AH 924 CE	Bulgarians overrun the lands of Prince Caslav Klonimirovic in what today is Serbia.
314 AH 927 CE	Prince Caslov drives away the Bulgarians and expands his kingdom, uniting what today is Serbia, Montenegro, East Herzegovina (Hercegovina) and Bosnia, then called Raska, Duklja, Travunija and Bosnia. This is said by Serbians to be the founding of Serbia. Orthodox Christianity is the state religion.
316 AH 929 CE[26]	**Birth: Hazrāt Syedna Abd al Aziz bin Haris bin Asad al Yemeni at Tamimi رحمة الله وَتَعَالَىٰ عليه. He was an individual of high Spirituality and Perception and was known for his remarkable Wit and Learning. Yemeni was a part of his Name as he was born and lived in Yemen. He belonged to the tribe Banu Tamim of Arabia due to which he took his name as Tamimi.**
269 AH - 883 CE 319 AH - 931 CE	Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه, Iberian Mystical Author, Philosopher, Ascetic and leader of early Sufi School of Cordoba. He is considered one of the first Sufis as well as one of the first Philosophers of Al Andalus. He was Possibly a Muwallid (Muslims of local descent or of mixed Arab, Berber, and Iberian origin who lived in Al-Andalus during the Middle Ages. In Sicily, Muslims of local descent or of mixed Arab, Berber, and Sicilian origin were also sometimes referred to as Muwallad. They were also called *"Musalimah"* (Islamized). In broader usage, the word *muwallad* is used to describe Arabs of mixed parentage, especially those not living in their ancestral homelands). Hazrāt Muhammad ibn 'Abd Allah ibn Masarra رحمة الله وَتَعَالَىٰ عليه was born in Cordoba, Spain. In a Hermitage he had founded for his Friends and Disciples in the Sierra of Cordoba, Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه undertook to instruct them in his Doctrines, to initiate them into the use of Esoteric Knowledge and to practice *Zuhd* (Asceticism) through acts of Penance and Devotion. His success came from a Socratic style of pedagogy as well as a charismatic personality and skill in communication. After his Passing Away the Jurists carried out a Veritable

26 Al Khatib Al Haytham. http://www.al-eman.com/

	Persecution of his Disciples; who had formed themselves into an Ascetic Order, the Masarriya, in Cordoba and later in Almeria. Two of Hazrāt Ibn Masarra's رحمة الله وَتَعَالَىٰ عليه four works, Kitab al-i'tibar (On Reflection) and Kitab Khawass al Huruf (Characteristics of Letters), were published in 1982 CE. Both are short tracts which have provided a better understanding of his thought, but because of their conciseness they raise new questions. It is still not possible to reconstruct his Philosophical System until the remaining works are found, especially his *Tawhid al Muqinin (The Certain Profession of the Oneness of Allah* سُبْحَانَهُ وَتَعَالَىٰ*)*, where he discussed Allah سُبْحَانَهُ وَتَعَالَىٰ's Attributes. Hazrāt Ibn Masarra رحمـة الله وَتَعَـالَىٰ عليه was the Founder of a Philosophical-Mystical School which influenced Jewish, Christian and Muslim Medieval Philosophers. Andalusian Sufism from Hazrāt Isma'il al-Ru'ayni رحمة الله وَتَعَالَىٰ عليه (Wisaal 555 AH 1268 CE) to Hazrāt Ibn al-'Arabi رحمة الله وَتَعَالَىٰ عليه by way of Hazrāt Ibn al-'Arif رحمة الله وَتَعَالَىٰ عليه (Wisaal 536 AH 1141 CE) sprang from the Masarri School. The thrust of Hazrāt Ibn Masarra's رحمـة الله وَتَعَـالَىٰ عليه Philosophy is to Demonstrate the agreement of Reason and Revelation. Each takes a different Path leading to the same goal, At *Tawhid*, the Knowledge of the Oneness of Allah سُبْحَانَهُ وَتَعَالَىٰ. By using *'Aql*, the Intellect with which Allah سُبْحَانَهُ وَتَعَالَىٰ Endowed Human Beings, they Reflect on Allah's سُبْحَانَهُ وَتَعَالَىٰ Signs and Rise Step by Step to the Knowledge of the Truth. Those who Ascend by way of Reason proceed from the Bottom up and Discover the same Truth the Prophets عليهم السَا لام have Brought Down from on High. In fact, the Qur'an Invites us to Reflect on the Signs of His Creation. Reflection (*i'tibar*) only Confirms Prophecy; what is learned by Authority (*sama'*) is Confirmed by Investigation. Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه Conceives of two Sciences both Created by Allah سُبْحَانَهُ وَتَعَالَىٰ. One, the Science of the Invisible and Intelligible Reality (*'Ilm al Ghayb*), which cannot be Grasped by the Senses, is Created Whole, Entire and at once. The other is the Science of the Apparent and Sensible Reality (*'Ilm ash Sahada*) (Surah 6: 73). The Qur'an, the speech of Allah سُبْحَانَهُ وَتَعَالَىٰ, is one whole in its Divine Essence, but diversified (*Mufassal*) with respect to Creation. It Displays three Aspects, each the subject of a different Science: the Science of Divinity (*Rububiya*), its Signs, Evidences and Certainty; the Science of Prophecy with its demonstrative arguments, Signs and necessity; and the Science of tribulation (*Mihna*) with its Laws, Promises and Threats. All beings are divided into four categories, some nobler than others in accordance with the following scheme. First, there is the Being, or Essence of Allah سُبْحَانَهُ وَتَعَـالَىٰ (*Dhat*), Separate, Unique, Ineffable, Infinite and Motionless; it is the Ultimate, the Visible and the Invisible. The remaining beings are the Signs that point to Him. Second is the Universal Intellect (*al-'aql al-kulli*), which is the conception or idea of things. It is spiritual by nature and permanent. It is the

Mother of the Book (*Umm al Kitab*) (Surah 3: 6), and the Preserved Tablet (*al-Lawh al Mahfuz*) (Surah 85: 21) on which all things are inscribed. The totality of what is in the Book is the idea (*Mithal*, Eidos) of the Universe, whatever was, is or shall be. It is also the Throne (Surah 10: 2) which incites motion in response to Allah سُبْحَانَهُ وَتَعَالَىٰ's volition and will. The relationship of the Intellect to Allah سُبْحَانَهُ وَتَعَالَىٰ is similar to the relation of the Sun's light to the Sun. Third is the Great Soul (*al-Nafs al Kubra*) that carries the body of the universe. The relation of the Soul to the Intellect is like the light of the moon to that of the sun. Through this Soul, immersed in materiality, Royalty (*Mulk*) is constituted and the celestial spheres are held. To Royalty are predicated government and politics. Finally, lower than the Great Soul is the Physical Soul (*an Nafs at Tabi'iya*), which is completely immersed in corporeality and is the efficient cause of corporeal beings. The Throne encloses the invisible World (*'Alam al Ghayb*) and the Great Soul encloses the visible (*'Alam ash Shahada*).

The Origination of the Cosmos has been achieved in Time by the Command 'Be' (*Kun*), expressing the volition and will according to Knowledge. When the One wants to do something, he causes it to appear in the Preserved Tablet. This in itself is the command (*Amr*) to set the idea into action by his Willing. Allah سُبْحَانَهُ وَتَعَالَىٰ, according to him, is concealed from Creation by two veils from the perspective of his Creation, inasmuch as nothing can Conceal Him from the perspective of His Essence. Motion is then set by the Throne, since no action *ad extra* can be attributed to the One.

Unlike the pseudo-Empedocles, who conceived of Love and Discord as the Driving Force of Creation, Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه talked about Capacity and Power Designating them as Truth (*Haqq*) (Surah 2: 72). In the Final Analysis Allah سُبْحَانَهُ وَتَعَالَىٰ is the Aristotelian Unmoved Mover, but in Neoplatonic Style All Creation Emanates from him. Unlike Plotinus, Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه finds that the processes of Emanation and Creation are the results of Allah سُبْحَانَهُ وَتَعَالَىٰ's Will (*Irada*) and Deliberate Action. Both he and Plotinus agree on the Intermediary Roles Played by the Intellect and the Soul in the Creation of the Material World, but whereas Plotinus believed in involuntary Emanation, Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه retained the Islamic view of Voluntary Creation.

The principles from which all creatures have come are fourteen in number, ten of which are in the sublunar world: chaos (*al 'ama'*), primordial dust (*al haba'*), which is considered by some as the *materia prima*, air, wind, atmosphere, Water, Fire, Light, Darkness And Clay. The remaining four, the Pen (*qalam*), the Tablet, the Command and the Spiritual locus (*makan*) exist in the World above. From the fourteen are made the Throne, Paradise, Hell, The Seven Heavens, The Earth, The Angels, The Jinn, Human Beings, Animals And Vegetation.

In his Work Kitab Khawass al Huruf (Book of the Characteristics of Letters), Ibn Masarra appears as an Esoteric (*batini*) Philosopher investigating the esoteric

meanings of the *Nuraniya*, the fourteen separate letters which introduce certain Surahs of the Qur'an, basically following the Tradition of Islamic Gnosis. The Mysterious Letters, according to the Batini school, represented the Universe so that its entirety is a book whose letters are Allah سُبْحَانَهُ وَتَعَالَىٰ's words. The 'Science of letters' followed by Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه had nothing to do with divination or magic; it is merely a path to the discovery of the truths hidden behind the symbols. In this he was inspired by the work of Hazrāt Sahl At Tustari رحمة الله وَتَعَالَىٰ عليه (Wisaal 283 AH 896 CE), the Author of a Similar Work on the Science of Letters.

Reflection (*I'tibar*) allows us to decipher the principles of all beings. The basic idea is to show that the different degrees that constitute beings in general correspond to the Surah's *Fawatih* (opening letters) as well as to the order of being. The letters are twenty-eight in number, equal to the length of the Lunar phases. Fourteen are exoteric and the remaining fourteen are esoteric. These are used by Allah سُبْحَانَهُ وَتَعَالَىٰ to Manifest his Knowledge: their secret meanings have been bestowed upon the Prophet Muhammad as expressed in the Qur'an, and consequently the Qur'an is the source of all Knowledge, old and new. The steps leading to Paradise and Salvation are equal in number to the Qur'anic Verses and to the number of Allah سُبْحَانَهُ وَتَعَالَىٰ's Beautiful Names, excepting the great Name of Allah.

The First Letter, *alif*, Is The Alpha And Omega of all Letters inasmuch as it Represents the Principle of all things. It is the first Manifestation of Allah سُبْحَانَهُ وَتَعَالَىٰ and his will; it is a Metaphor for the Production of things (*Takwin*), the emergence of justice and the Permanent and Unchanging Primordial Decree (*al Qada' al Awwal*). It never rests and Continuously causes Generation and corruption. This decree has two aspects. A prior aspect (*Sabiq*) is connected to the Preserved Tablet, the Tablet of the Universal Intellect where all things are inscribed. This is a decree that does not respond to invocation. The second aspect, the diversifier (*Mufassil*), particularizes all things that are not permanent. Like the other attributes, the two decrees manifesting Allah سُبْحَانَهُ وَتَعَالَىٰ's Knowledge and power are other than Allah سُبْحَانَهُ وَتَعَالَىٰ, although they are not Created in time. The concept of *Huduth*, or coming to be, is realized only in time; but Allah سُبْحَانَهُ وَتَعَالَىٰ's Knowledge, according to Ibn Masarra, whether it is Knowledge of the universals or particulars, is not in time. Coming to be in time is the particularization of beings found in a locus performed by that decree that particularizes things and responds to invocation.

Human salvation can be achieved through either the *via reflectiva* or the *via prophetica*, an idea considered heretical by most Muslim theologians. In both cases, individuals have to follow certain rules in order to free their souls from the bondage of materiality. Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه distinguishes clearly between the Soul (*Ruh*) and Spirit (*Nafs*), with the latter being the prototype

	(*Mithal*) of the first. There is a tradition in Andalusian literature to the effect that Hazrāt Ibn Masarra رحمة الله وَتَعَالَىٰ عليه enjoyed great respect and veneration in spite of the fact that his teachings were criticized and refuted. On the other hand, his disciples were persecuted. Transformed into an ascetic society, his disciples first in Cordova and later in Almeria put into practice his Sufi and esoteric teachings. He is certainly one of the first mystical-philosophical Andalusians. His Sufi teachings as well as his works continued to circulate and to be studied for centuries. His influence onHazrāt Ibn al-'Arabi رحمة الله وَتَعَالَىٰ عليه is attested by the many references to him in the Latter's works and by similarity in a number of ideas, especially in the continuous use of Similes of Light and Illumination to describe the essence of Allah سُبْحَانَهُ وَتَعَالَىٰ.[27]
320 – 322 AH 932 -934 CE	Abu Mansur Muhammad ibn Ahmad al Mu'tadid Al Qahir Bi'llah, 19th Abbasid Khalifa. Al Qahir came to the throne as part of his Brother's conflict with the increasingly powerful Commander-in-Chief, Mu'nis al-Muzaffar. He was first chosen as Khalifa in March 929 CE, when Mu'nis launched a coup and deposed al Muqtadir. Although al-Muqtadir was restored after a few days, Mu'nis now possessed virtually dictatorial Authority over the Abbasid government. In 932 CE, after another breach with al Muqtadir, Mu'nis marched on Baghdad. Al Muqtadir tried to confront him, and was killed in the ensuing battle. However, in the subsequent assembly of dignitaries, Mu'nis' candidacy of al Muqtadir's son Ahmad (the future ar-Radi) was rejected in Favor of al Qahir (31 October 932 CE). He was then 35 years old. The new Khalifa had a pronounced "headstrong and vindictive personality", according to Dominique Sourdel, which made itself felt soon after his accession, when he tortured his Brother's sons and officials, as well as al Muqtadir's Mother Shaghab, to extract their fortune. He was more energetic than his predecessor and cultivated an image of austerity and puritanism at his Court, in deliberate contrast to the extravagantly dissolute life led by al Muqtadir, but behind the scenes he too indulged in drunkenness. "His fits of violence made him the fear and terror of his subjects". He went about armed with a lance, striking down those who displeased him. However, the very "inconstancy of his behavior and the horror inspired by his rages" alienated the populace and the Court alike, and prepared the ground for his downfall. The exiled Vizier Ibn Muqla continued plotting against al Qahir; he won over the Khalifal Guard, which on 24 April 934 CE staged a Coup and took the Khalifa prisoner while the latter was drunk. Refusing to abdicate in Favor of ar Radi (r. 932–940 CE), he was blinded and cast into prison. According to al Mas'udi, ar Radi "kept news of him hidden", so that he vanished from common Knowledge. He was not freed until eleven years later,

27 http://www.muslimphilosophy.com/ip/rep/H032

	when al Mustakfi (r. 944–946 CE) came to the throne and discovered him locked away in a remote room in the Palace. He lived the remainder of his life as a beggar, dying in October 950 CE.
320 – 388 AH 932 – 977 CE	Buyid Dynasty, Jibal.
322 AH 933 CE	**Wisaal Sharif Hazrāt Ahmad Abū Alī Muhammad ibn Qāsim ar Rūdbārī رحمة الله وَتَعَالَىٰ عليه.** **The Patron Saint of Lahore, Pakistan Hazrāt Data Gunj Baksh, Ali Huǧvaīrī رحمة الله وَتَعَالَىٰ عليه describes the Sufi Hazrāt Abū ʿAlī Rūdbārī رحمة الله وَتَعَالَىٰ عليه as spending all day – from dawn to sunset – in the sea to cure himself from Obsession over Cleansing. Finally, the sea itself answers his cry: 'I cried out: "O Allah سُبْحَانَهُ وَتَعَالَىٰ, Restore me to Health!" A voice answered from the Sea: "Health consists in Knowledge."** **Hazrāt Data Gunj Baksh, Ali Huǧvaīrī رحمة الله وَتَعَالَىٰ عليه goes on in his Book "Kashf Al Mahjoob" (The Unveiling of the Hidden), that Hazrāt Abū ʿAlī Rūdbārī رحمة الله وَتَعَالَىٰ عليه was a Prolific Author and many Pamphlets and Books are Ascribed to him. He further describes his writing as Insightful and possessing a Penetrating and delicate touch in difficult matters.** **He is reported to have said; "The Seeker of Knowledge (Murid) Seeks only fro that which is Ordained for Him By Allah سُبْحَانَهُ وَتَعَالَىٰ and He who is Sought After (Murad) By Allah سُبْحَانَهُ وَتَعَالَىٰ Seeks for Naught Else Other Than Allah سُبْحَانَهُ وَتَعَالَىٰ. The Murid Forgoes his Desires in order to Attain unto Allah سُبْحَانَهُ وَتَعَالَىٰ but the Murad has no Desires other then Attainment to Allah سُبْحَانَهُ وَتَعَالَىٰ to Start with. The Murid is a Lover and subsumes his personal desires to that of his Beloved, however, the Murad is himself the Beloved and Allah سُبْحَانَهُ وَتَعَالَىٰ is The Lover. The Murad Desires Nothing other than Allah سُبْحَانَهُ وَتَعَالَىٰ for the Sake of Allah سُبْحَانَهُ وَتَعَالَىٰ and Through The Beneficence of Allah سُبْحَانَهُ وَتَعَالَىٰ. Thus Contentment for the Seeker is the Station of Starting whereas, Love for the Sought is the Advanced Station of Attainment.** **Seeking is for the Seeker and Unity is for the Sought! The Seeker is present in his own self while the Sought is Present in the Over Self! But Allah سُبْحَانَهُ وَتَعَالَىٰ Knows Best!"**[28]
	13. Hazrāt Hassan Abu Alī Bin Ahmad Al Kātib Al Misri رحمة الله وَتَعَالَىٰ عليه. Firdausiya Sillsila (Awwal Nisbat). **Gatherer and Possessor of Glories and the Venue of Qualities of Excellence Hazrāt Sheikh Abu Ali Kātib Al Misri رحمة الله وَتَعَالَىٰ عليه. His patronymic name Abu Ali and his honorable name has been recorded in books as Hassan Bin Ahmad Al Katib Al Misri. He is from illumined Sheikhs and of the ranks of the fourth. He associated with Hazrāt Abu Bakr Misri رحمة الله وَتَعَالَىٰ عليه**

28 Kashf Al Mahjoob (Urdu). Translated by Fazl Din Gohar, page 146, Tooba Research Library.

	and Hazrāt Sheikh Abul Qasim Nasrabadı رحمـة الله وَتَعَـالَىٰ عليه and was a Devotee of Hazrāt Sheikh Abu Ali Rudbari رحمـة الله وَتَعَـالَىٰ عليه and by the hands of His Holiness was Disciplined and Attained Perfection and finally became his Successor and Vicegerent. Hazrāt Abu Osman Maghrebi رحمة الله وَتَعَالَىٰ عليه and Hazrāt Abu Ali Hassan Bin Ali Al Mashtouli رحمة الله وَتَعَالَىٰ عليه acquired his spiritual Training. After the Passing Away of Hazrāt Sheikh Abu Ali Rudbari رحمة الله وَتَعَالَىٰ عليه He Sat on the Throne of Guidance of the Marufiya Spiritual Order and till the year 353 Hijri (964 CE) was engaged in Guidance. He appointed Hazrāt Sheikh Abu Osman Maghrebi رحمة الله وَتَعَالَىٰ عليه as his Successor and Passed Away. Duration of his Authority over the Throne of Guidance was approximately thirty years. **Short Account of His Statements:** **He has said: Whenever an Obedient cuts ties totally from others besides Allah سُبْحَانَهُ وَتَعَالَىٰ, the first consequence is that he becomes needless from the people. And said: Association with the wicked and sinful is a disease and its remedy is abstention from them. And said: whenever the fear of Allah سُبْحَانَهُ وَتَعَالَىٰ takes place in heart, unnecessary talk does not flow from the tongue. The Almighty Allah سُبْحَانَهُ وَتَعَالَىٰ says, the one will reach me is the one who bears for us (that is bearing calamities coming from us).** **Of His Station it suffices that he stated: Whenever difficulties comes upon me, I see Hazrāt Mustafa صلى الله وَتَعَالَىٰ عليه و آله وسلم in my Dreams and ask about that problem.**
322 – 329 AH 934 – 940 CE	Abu'l-Abbas Ahmad ibn Ja'far al Muqtadir Ar Radi Bi'llah, 20th Abbasid Khalifa. He died on 23 December 940 CE at the age of 31. His Reign marked the end of the Khalifa's Political Power and the rise of Military Strongmen, who competed for the title of Amir al-Umara.
322 – 454 AH 934 – 1062 CE	Buyid Dynasty, Fars and Khuzistan.
323 AH 935 CE	Koryo Dynasty Founded- The Koryo Dynasty was founded in 935 by Wang Kon who had united Korea. The Koryo Dynasty established a strong Central Government as well as a Civil Service. This Dynasty remained in power until 1392 CE.
324 – 440 H 936 – 1048 CE	Buyid Dynasty, Kirman.
324 – 403 AH 936–1013 CE	Abū al-Qāsim Khalaf ibn al-'Abbās al-Zahrāwī al-Ansari, popularly known as Az Zahrawi, Latinised as Abulcasis (from Arabic Abū al-Qāsim), was an Arab Andalusian Physician, Surgeon and Chemist. Considered to be the greatest Surgeon of the Middle Ages, he has been referred to as the "Father of Modern Surgery". Inheritance of hemophilia: First proposed by Abu Az Zahrawi was first to record

and suggest that hemophilia was an inherited disease.

Anesthetic sponge: Invented by Az Zahrawi and Ibn Zuhr. Used a sponge soaked with narcotic drugs and placed it on patient's face. These Muslim physicians were the first to use an anesthetic sponge.

Ligatures: Although already discovered in Ancient Greece, it was later described in the work of Az Zahrawi, Kitab at Tasrif, one of the most influential Books in early Modern Medicine. Describes the process of performing a ligature on blood vessels.

Lithotrite: Invented by Az Zahrawi.

Migraine Surgery: First performed by Az Zahrawi .

Early Kocher's method and Walter position: Az Zahrawi's Kitab at Tasrif described both what would later become known as "Kocher's method" for treating a dislocated shoulder and the "Walcher position" in Obstetrics.

Treatment of wart: Az Zahrawi first described it.

Az Zahrawi's principal work is the Kitab at Tasrif, a thirty-volume encyclopedia of Medical practices. The Surgery chapter of this work was later translated into Latin, attaining popularity and becoming the standard textbook in Europe for the next five hundred years. Az Zahrawi's pioneering contributions to the field of Surgical procedures and instruments had an enormous impact in the East and West well into the Modern period, where some of his discoveries are still applied in Medicine to this day. He pioneered the use of Catgut for internal stitches, and his Surgical instruments are still used today to treat people.

He was the first physician to identify the hereditary nature of Haemophilia and describe an Abdominal Pregnancy, a subtype of Ectopic Pregnancy that in those days was a fatal affliction, and was the first to discover the root cause of paralysis. He also developed Surgical devices for Caesarean Sections and Cataract Surgeries

Surgical Career:

Az Zahrawi specialized in curing disease by Cauterization. He invented several devices used during Surgery, for purposes such as inspection of the interior of the Urethra and also inspection, applying and removing foreign bodies from the Throat, the ear and other body organs. He was also the first to illustrate the various Cannulae and the first to treat a wart with an iron tube and caustic metal as a boring instrument.

While Az Zahrawi never performed the Surgical procedure of tracheotomy, he did treat a slave girl who had cut her own throat in a suicide attempt. Az Zahrawi sewed up the wound and the girl recovered, thereby proving that an incision in the larynx could heal. In describing this important case-History he wrote:

> A slave-girl seized a knife and buried it in her throat and cut part of the trachea; and I was called to attend her. I found her bellowing like a sacrifice that has had its throat cut. So I laid the wound bare and found that only a little haemorrhage had come from it; and I assured

> myself that neither an artery nor jugular vein had been cut, but air passed out through the wound. So I hurriedly sutured the wound and treated it until healed. No harm was done to the slave-girl except for a hoarseness in the voice, which was not extreme, and after some days she was restored to the best of health. Hence we may say that laryngotomy is not dangerous.

Az Zahrawi also pioneered neurosurgery and neurological diagnosis. He is known to have performed Surgical treatments of head injuries, skull fractures, spinal injuries, hydrocephalus, subdural effusions and headache. The first clinical description of an operative procedure for hydrocephalus was given by Az Zahrawi who clearly describes the evacuation of superficial intracranial fluid in hydrocephalic children.

Kitab at Tasrif

Az Zahrawi's thirty-volume Medical encyclopedia, Kitab at Tasrif, completed in the year 1000, covered a broad range of Medical topics, including on Surgery, Medicine, orthopaedics, ophthalmology, pharmacology, nutrition, dentistry, childbirth, and pathology. The first volume in the encyclopedia is concerned with general principles of Medicine, the second with pathology, while much of the rest discuss topics regarding pharmacology and drugs. The last treatise and the most celebrated one is about Surgery. Az Zahrawi stated that he chose to discuss Surgery in the last volume because Surgery is the highest form of Medicine, and one must not practice it until he becomes well-acquainted with all other branches of Medicine.

The work contained data that had accumulated during a career that spanned almost 50 years of training, teaching and practice. In it he also wrote of the importance of a positive doctor-patient relationship and wrote affectionately of his students, whom he referred to as "my children". He also emphasized the importance of treating patients irrespective of their social status. He encouraged the close observation of individual cases in order to make the most accurate diagnosis and the best possible treatment.

Not always properly credited, Modern evaluation of at Tasrif manuscript has revealed on early descriptions of some Medical procedures that were ascribed to later physicians. For example, Az Zahrawi's at Tasrif described both what would later become known as "Kocher's method" for treating a dislocated shoulder and "Walcher position" in obstetrics. Moreover, At Tasrif described how to ligature blood vessels almost 600 years before Ambroise Paré, and was the first recorded Book to explain the hereditary nature of haemophilia. It was also the first to describe a Surgical procedure for ligating the temporal artery for migraine, also almost 600 years before Pare recorded that he had ligated his own temporal artery for headache that conforms to current descriptions of Migraine. Az Zahrawi was, therefore, the first to describe the Migraine Surgery procedure that is enjoying a revival in the 21st Century CE, spearheaded by Elliot Shevel a South African

Surgeon.

On Surgery and Instruments:

On Surgery and Instruments is the 30th and last volume of Kitab at Tasrif. It was without a doubt his most important work and the one which established his Authority in Europe for Centuries to come. On Surgery and Instruments is the first illustrated Surgical guide ever written. Its contents and descriptions has contributed in many technological innovations in Medicine, notably which tools to use in specific surgeries. In his Book, Az Zahrawi draws diagrams of each tool used in different procedures to clarify how to carry out the steps of each treatment. The full Text consists of three Books, intended for Medical students looking forward to gaining more Knowledge within the field of Surgery regarding procedures and the necessary tools.

The Book was translated into Latin in the 12th Century CE by Gerard of Cremona. It soon found popularity in Europe and became a standard Text in all major Medical Universities like those of Salerno and Montpellier. It remained the primary source on Surgery in Europe for the next 500 years, and as the historian of Medicine, Arturo Castiglioni, has put it: Az Zahrawi's treatise "in Surgery held the same Authority as did the Canon of Avicenna in Medicine".

Az Zahrawi claims that his Knowledge comes from careful reading of previous Medical texts as well as his own experience: "...whatever skill I have, I have derived for myself by my long reading of the Books of the Ancients and my thirst to understand them until I extracted the Knowledge of it from them. Then through the whole of my life I have adhered to experience and practice... I have made it accessible for you and rescued it from the abyss of prolixity".

In the beginning of his Book, Az Zahrawi states that the reason for writing this treatise was the degree of underdevelopment Surgery had reached in the Islamic World, and the low status it was held by the physicians at the time. Az Zahrawi ascribed such decline to a lack of anatomical Knowledge and a misunderstanding of the human physiology.

Noting the importance of anatomy he wrote:

> "Before practicing Surgery one should gain Knowledge of anatomy and the function of organs so that he will understand their shape, connections and borders. He should become thoroughly familiar with nerves muscles bones arteries and veins. If one does not comprehend the anatomy and physiology one can commit a mistake which will result in the death of the patient. I have seen someone incise into a swelling in the neck thinking it was an abscess, when it was an aneurysm and the patient dying on the spot."

In urology, Az Zahrawi wrote about taking stones out of the bladder. By inventing a new instrument, an early form of the lithotrite which he called "Michaab", he was able to crush the stone inside the bladder without the need for a Surgical incision. His technique was important for the development of lithotomy, and an

improvement over the existing techniques in Europe which caused severe pain for the patient, and came with high death rates.

In dentistry and periodontics, Az Zahrawi had the most significant contribution out of all Muslim physicians, and his Book contained the earliest illustrations of dental instruments. He was known to use gold and silver wires to ligate loosened teeth, and has been credited as the first to use replantation in the History of dentistry. He also invented instruments to scale the calculus from the teeth, a procedure he recommended as a prevention from periodontal disease.

Az Zahrawi introduced over 200 Surgical instruments, which include, among others, different kinds of scalpels, retractors, curettes, pincers, specula, and also instruments designed for his favored techniques of cauterization and ligature. He also invented hooks with a double tip for use in Surgery. Many of these instruments were never used before by any previous Surgeons.

His use of catgut for internal stitching is still practised in Modern Surgery. The catgut appears to be the only natural substance capable of dissolving and is acceptable by the body. An observation Az Zahrawi discovered after his monkey ate the strings of his oud. Az Zahrawi also invented the forceps for extracting a dead fetus, as illustrated in the At Tasrif.

Tone:

Throughout the Text, Az Zahrawi assumes an authoritative tone. In "On cauterization for numbness", he declares the procedure "should not be attempted except by one who has a good Knowledge of the anatomy of the limbs and of the exits of the nerves that move the body". He warns that another procedure should not be attempted by any Surgeon lacking "long training and practice in the use of cautery". He is not afraid to depart from old practice, disparaging the opinions that cauterization should only be used in the spring or that gold is the best material for cauterization: "cauterization is swifter and more successful with iron". In "On cauterization for pleurisy", he notes that the introduction of a red-hot probe into the Intercostal space to evacuate Pus from an Abscess could result in the Creation of "an incurable Fistula" or even the immediate death of the patient.

Pharmacology and Cosmetics

In Pharmacy and Pharmacology, Az Zahrawi pioneered the preparation of medicines by Sublimation and Distillation. He dedicated the 28th Chapter of his Book to pharmacy and pharmaceutical techniques. The chapter was later translated into Latin under the title of Liber Servitoris, where it served as an important source for European herbalists. The Book is of particular interest, as it provides the reader with recipes and explains how to prepare the "simples" from which were compounded the complex drugs then generally used.

Az Zahrawi also touched upon the subject of cosmetics and dedicated a chapter for it in his Medical encyclopedia. As the treatise was translated into Latin, the cosmetic chapter was used in the West. Az Zahrawi considered Cosmetics a

	branch of Medicine, which he called "Medicine of Beauty" (Adwiyat al-Zinah). He deals with perfumes, scented aromatics and incense. He also invented a perfumed sticks rolled and pressed in special molds, perhaps the earliest antecedents of present-day lipsticks and solid deodorants. Legacy. Az Zahrawi was the "most frequently cited Surgical Authority of the Middle Ages". Donald Campbell, a historian of Arabic Medicine, described Az Zahrawi's influence on Europe as follows: The Chief influence of Albucasis on the Medical System of Europe was that his lucidity and method of presentation awakened a prepossession in Favor of Arabic Literature among the Scholars of the West: the methods of Albucasis eclipsed those of Galen and maintained a dominant position in Medical Europe for five hundred years, i.e long after it had passed its usefulness. He, however, helped to raise the status of Surgery in Christian Europe; in his Book on fractures and luxations, he states that 'this part of Surgery has passed into the hands of vulgar and uncultivated minds, for which reason it has fallen into contempt.' The Surgery of Albucasis became firmly grafted on Europe after the time of Guy de Chauliac (d. 1368 CE). In the 14th Century CE, the French Surgeon Guy de Chauliac quoted at Tasrif over 200 times. Pietro Argallata (d. 1453 CE) described Az Zahrawi as "without doubt the Chief of all Surgeons". Az Zahrawi's influence continued for at least five Centuries, extending into the Renaissance, evidenced by at Tasrif's frequent reference by French Surgeon Jacques Daléchamps (1513–1588 CE). The street in Cordova where he lived is named in his honor as "Calle Albucasis". On this street he lived in house No. 6, which is preserved today by the Spanish Tourist Board with a bronze plaque (awarded in January 1977 CE) which reads: "This was the house where Az Zahrawi lived."
328 AH 940 CE	Born Abu'l-Wafa al-Buzjani. Wrote several treatises using the finger-counting System of arithmetic and was also an expert on the Eastern Arabic Numerals. About the Eastern Arabic Numerals, he wrote: "[It] did not find application in business circles and among the population of the Eastern Khalifate for a long time." Using the Eastern Arabic Numerals, Abu'l Wafa was able to extract roots.

Historical Notes related to general History are in Plain Type, those dealing with General Muslim History are Outlined Green, **while those related to The Sillsila e A'aliya Mujummah al Bahrain Jehangiri are in Bold letters and Outlined Green.**

Dates of Some Luminaries of Various Sillsilas are untraceable despite documentation on many different subjects on a wide scale throughout the Muslim Lands. This is due to many Factors, unsettled affairs, internecine Warfare; contending Power Seekers; Retiring and Reclusive Habits of the Mystical Personalities and other reasons. Therefore these Dates have been estimated. Secondly some Saints علیهم الرّحمہ are shown as succeeding to their Spiritual Mentors after the dates of their own Passing Away. This is due to the Fact that these Individuals attained the 'Khirqa e Khilafat' (Robe of Permission to Carry on the Affairs of the Sillsila) before the Passing Away of their Mentors. They were often told to depart to various Lands to carry out their Spiritual Functions.	
329 – 333 AH 940 – 1258 CE	Abu Ishaq Ibrahim Ibn al Muqtadir al Muttaqi, 21st Abbasid Khalifa. His Reign marked the start of the 'Later Abbasid Period'. His Predecessor Ar Radi was the last Khalifa of the Early Abbasid Period.
328 – 387 /8 AH 940–997/ 8 CE	Muhammad Abūʾl Wafāʾ al Būzjānī was a distinguished Muslim Astronomer and Mathematician, who made important Contributions to the Development of trigonometry. An innovator whose contributions to Science include one of the first known introductions to negative numbers, and the development of the first quadrant, a tool used by Astronomers to examine the sky. His pioneering work in spherical trigonometry was hugely influential for both Mathematics and Astronomy He worked in a private Observatory in Baghdad, where he made observations to determine, among other Astronomical Parameters, the obliquity of the ecliptic, the length of the seasons, and the latitude of the city. In honor of his Astronomical work, a crater on the Moon was named for him. Abu al Wafāʾ (or Abu al Wafāʾ) al Būzjānī was one of the leading Astronomers and Mathematicians of the Islamic Scientific Tradition, with significant contributions in observational Astronomy. His achievements in trigonometry paved the way for more precise Astronomical calculations. He was born Born in Būzjān or Būzhgān (Khurāsān, Iran) on 10 June 940 CE, in the Region of Nīshāpūr, located now in Khurāsān, Iran. He was from an educated and well-established family. Abu al Wafāʾ flourished in an age of great political upheavals. The Būyids (Reigned from 945 to 1055 CE), a family originally from the highlands of Daylam in northern Iran, had established a new Dynasty that soon extended its rule over Iraq, the heart of the ʿAbbāsid Khalifate, reducing the Khalifa's rule to a mere formality. Under the Būyids, who were great patrons of Science and the arts, many scientists and scholars were attracted to Baghdad to enjoy the benefits of the new Rulers' Patronage. The change in the political climate had brought with it a great Cultural Revival in the Eastern Islamic lands, promoting literary, Scientific, and Philosophical activities on a large scale. At the age of 20, Abu al Wafāʾ moved to Baghdad where he soon rose to prominence as a leading Astronomer and mathematician at the Būyid court, conducting observations and research in the Bāb at Tibn Observatory. The decade

following 975 CE seems to have been his most active years in Astronomy, during which he conducted most of his observations. Later, to comply with the wishes of the Būyid regent Sharaf ad Dawla, who was himself a learned man with keen interest in Astronomy, Al Būzjānī became actively involved in the construction of a new observatory in Baghdad. His collaborator was Al Kūhī, another celebrated Astronomer, who excellent in Mathematics, Physics and in making Astronomical instruments. The Astronomical work of Al Būzjānī and his colleagues in Baghdad mark the revival of the "Baghdad school," a tradition with much vitality in the preceding Century.

Abu al-Rayhan al Bīrūnī, the renowned Astronomer and scientist living at that time in Kath (in Central Asia), tells us of his correspondence with Al Būzjānī, who was in Baghdad. In 997 CE, the two astronomers prearranged to make a joint Astronomical observation of a lunar eclipse to establish the difference in local time between their respective localities. The result showed a difference of approximately one hour between the two longitudes, very close to present-day calculations. Al Biruni made numerous references to Al Būzjānī's measurements in his various works.

Al Būzjānī's principal Astronomical work, and his sole extant writing on the subject, is Kitāb al Majisṭī, which was edited and translated in 2010 CE by Ali Musa. The Book consists of three chapters: trigonometry, application of spherical trigonometry to Astronomy, and planetary theory. Although Kitab al Majisṭī did not introduce considerable theoretical novelties, it contains observational data that were used by many later astronomers. Its section on trigonometry was a comprehensive study of the subject, introducing proofs in a masterly way for the most important formulas in both plane and spherical trigonometry. Abu al Wafāʾ's approach, at least in some instances, bears a striking resemblance to modern presentations.

Kitab al Majisti by Abu al Wafāʾ.

In this Book, Al Būzjānī introduced for the first time the tangent function and hence facilitated the solutions to problems of the spherical right-angled triangle in his Astronomical calculations. He also devised a new method for constructing the sine Tables, which made his Tables for sin 30′ more precise than those of his predecessors. This was an important advance, since the precision of Astronomical calculations depends upon the precision of the Sine Tables. The Sine table in Al Būzjānī's Almagest was compiled at 15′ intervals and given to four Sexagesimal places. In the sixth chapter of the Book, Al Būzjānī defines the Terms Tangent, Cotangent, Sine, Sine of the Complement (Cosine), Secant and Cosecant, establishing all the elementary relations between them.

In Mathematics, Abu al Wafāʾ's contributions cover both theoretical and practical aspects of this Science. His practical textbook on geometry, A Book on Those Geometric Constructions Which Are Necessary for a Craftsman (Kitab Fima Yahtaju Ilayhi as Sani' Min 'Ilm al Handasa), is unparalleled among the

	geometrical works of its kind written in the Islamic world. He wrote also a practical textbook on arithmetic, the Book on What Is Necessary from the Science of Arithmetic for Scribes and Businessmen (Kitab Fima Yahtaju Ilayhi al ‘Ummal wa‘l Kuttab min ‘Ilm al Hisab). On the basis of works attributed to him, Al Būzjānī seems to have been a prolific scholar. He is said to have written 22 books and treatises. These include works on Astronomy, arithmetic, and geometry, as well as translations and commentaries on the algebraic works of past masters like Diophantus and Al Khwārizmī, and a commentary on Euclid’s Elements. Of all these works, however, we know of only eight which have survived. Of his Astronomical works, references were made to a Zīj al Wāḍiḥ, an influential work that is no longer extant. Historical evidence, as well as the judgments of Būzjānī’s colleagues and generations of scholars who came after him, all attest to the fact that he was one of the greatest astronomers of his age. He was also said to have been a man with great moral virtues who dedicated his life to Astronomy and Mathematics. His endeavors in the domain of Science did not die with him. In fact, the data he had gathered from his observations were used by astronomers Centuries after him. Furthermore, the Science of trigonometry as it is today is much indebted to him for his work.
329 AH 941 CE	**Wisaal Sharif Hazrāt Syedna Khwājā Abu Ishaq Shamī Chishtī رحمة الله وَتَعَالَىٰ عليه.** **He Passed Away in Damascus and lies Buried on Mount Qasiyun, where later on also Hazrāt Ibn al-‘Arabi رحمة الله وَتَعَالَىٰ عليه was buried. Looking at the date of his Passing we can say that the Chishtīya Order is one of the Oldest, if not the oldest now still existing Sufi Orders.** **Some of his Sayings are:** • **Starvation Excels all in Bliss (this shows the Ascetic Character of Classical Sufism).** • **Worldly People are Impure while the Dervishes are Pure in their Souls. These two Different Natures cannot therefore Mingle.** **Having traveled to Chisht at the direction of his Master, Hazrāt Khwājā Abu Ishaq رحمة الله وَتَعَالَىٰ عليه was first befriended by Ukht Farusnafa, the ‘Sister of Farusnafa,’ who we might call the mother of the Chishtīya. A Saintly Woman of the Royal Family, the two soon developed a deep Spiritual Connection.** **One day, Hazrāt Khwājā Abu Ishaq رحمة الله وَتَعَالَىٰ عليه Confided to his Friend, Ukht Farusnafa, that her Brother, Emir Farusnafa and his Wife would soon have a Child. The Child he saw would grow up to be a great Sufi; but only if she helped to Raise him, Imbuing him with her own Spiritual Blessing. Otherwise, the Dissolute ways of his Father, the Prince, and the Temptations of Wealth and Power, would Influence him to Evil.** **Ukht Farusnafa did as she was Asked and became a Second Mother to her Nephew and Brother’s Heir, Instilling him with Virtues his Father did not**

	Possess. Over time, he Grew into a Noble Young Prince. **One day, while he was out on Horseback with a Hunting Party, he became separated from the others and his Horse soon happened upon a Circle of ten Sufis engaged in Zikr. So struck was he by the Sight of these Holy Beings, and the Power Radiating from their Remembrance of God, that he immediately Dismounted and Prostrated before them, Asking to be Admitted to the Circle. The Leader, Hazrāt Khwājā Abu Ishaq Shamī Chishtī رحمة الله وَتَعَالَىٰ عليه, Smiled and Initiated Hazrāt Abu Ahmad Abdal Chishtī رحمة الله وَتَعَالَىٰ عليه, the Nephew of his Spiritual Sister and his long awaited Successor[1]** **The Central Asian Character of the early Chishtī lineage is Suggested by use of the Title Khwājā for a Number of the early Masters of the Lineage. Unlike the more Familiar Titles, Sheikh or Pir ('Elder') used in other Regions, the Title Khwājā ('Master of Wisdom') was Preferred in Khurasan.[2] [3]**
	11. Hazrāt Abu Ahmad Chishtī رحمـة الله وَتَعَـالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **Hazrāt Sheikh Abu Muhammad Chishtī رحمة الله وَتَعَالَىٰ عليه was Invested as the Head of the Chishtīya order by his Father Hazrāt Abu Ahmad Chishtī رحمة الله وَتَعَالَىٰ عليه about whom we have already reported. The Appointment of a Son as a Successor is an Exception with the Chishtīya, but in case of Genuine Spiritual Capacities there is nothing against the Appointment of one's Son. When Succession from Father to Son becomes an Automatic Procedure, then of course Sufism Degenerates.** **It is related about the Sheikh that he did not Sleep for thirty years. He was Absorbed in Meditation.** **One of his Sayings is:** ***'Fire Does not Affect the True Believer in Allah سُبْحَانَهُ وَتَعَالَىٰ'.***
334 AH 946 CE	**Wisaal Sharif Hazrāt Syedna Sheikh Abu Baker Jafar bin Yunas Shibli رحمة الله وَتَعَالَىٰ عليه.** **When the Hour of his 'Wisaal' (Attainment To Allah سُبْحَانَهُ وَتَعَالَىٰ) drew near, Hazrāt Shibli's رحمة الله وَتَعَالَىٰ عليه eyes were shrouded in darkness. He asked for ashes and sprinkled them over his head, and was possessed of an indescribable restlessness. "Why all this agitation?" his friends asked him. "My soul is filled with envy and jealousy of Iblis," he answered. "Here I sit athirst, and He gives of His own to another. Upon thee shall rest My curse till the Day of Doom. I cannot bear to see that attribution of the Divine Curse to Iblis. I wish it to be mine; for even though it is a curse, yet is it not His, and is it not of His Attribution? What does that accursed one know of its worth? Why did He not vouchsafe to the Princes of the Community to set their feet**

1 Zia Inayat-Khan. *Tree of Lights: The Chishti Lineage of Hazrāt Inayat Khan.* Richmond, VA: The Inayati Order, [Forthcoming]: 29-30.

2 Ernst, *Sufi Martyrs of Love,* 19.

3 http://inayatisufism.org/risala-blog/tag/Abu+Ishaq+Shami

	on the Crown of the Throne? The Jeweler knows the value of the Jewel. If a King sets a glass bead or a crystal on his hand, it appears as a jewel; but if a greengrocer makes a seal ring of a Jewel and puts it on his finger, it appears as a bead of glass." Thereafter Hazrāt Shibli رحمة الله وَتَعَالَىٰ عليه was composed for a while. Then his Agitation returned. "What is it?" they asked. "Two Winds are Blowing," he answered. "One is the Wind of Loving Kindness, the other the Wind of Wrath. Upon whomsoever the Wind of Loving Kindness blows, he Attains his Goal; upon whomsoever the Wind of Wrath blows, he is imprisoned in the Veil. Upon whom shall that Wind alight? If the wind of Loving Kindness is to Alight on me, in that Fond Hope I can endure all this Hardship and Suffering. If the Wind of Wrath is to Alight on me, this my present Suffering shall be Naught in Comparison with what will then Befall me. Nothing," he added, "Weighs more Heavily on my Heart than the one 'Dirham' of Oppression I have been Guilty of, Though I have Given a Thousand Dirhams in Expiation Thereof. My Heart will not Rest. Give me the Water of Purification." They brought him Water, but Forgot to let it Run through his Beard till he Reminded them. All that Night Hazrāt Shibli رحمة الله وَتَعَالَىٰ عليه Recited these Verses. Whatever house Thou tak'st for Thine. No lamp is needed there to shine. Upon the day that men shall bring, Their proofs before the Judge and King. Our proof shall be, in that dread place, The longed-for Beauty of Thy Face. A Company then Gathered around him to say the Funeral Prayers. His End was come, and he Realized what was Passing. "How Marvelous!" he Exclaimed. "A Throng of Dead Men are come to Pray Over one Living." "Say, There is no god but Allah سُبْحَانَهُ وَتَعَالَىٰ," they Said. "Since there is no Other than He," he Replied, "How can I Utter a Negative?" "There is no Help. Say the Words of Attestation," they Urged him. "The King of Love says, I will not accept a Bribe," Hazrāt Shibli رحمة الله وَتَعَالَىٰ عليه Retorted. Then one Present raised his voice to prompt him. "Here is a dead man come, to Awaken the Living!" Hazrāt Shibli رحمة الله وَتَعَالَىٰ عليه Exclaimed. A Little While Passed. Then they Said, "How are you?" "I have Rejoined the Beloved," he Answered. Then he Expired Having Lived for Eighty Seven Years.
	13. Hazrāt Sheikh Raheemuddin Ayaz رحمة الله وَتَعَالَىٰ عليه, Common to Qadriya Shurwardīya, Qadriya Razzaqiya and Firdausia (Daum Nisbat) Sillasil. Also written as Hazrāt Sheikh Abdur Raheem Ayaz رحمة الله وَتَعَالَىٰ عليه and Hazrāt Rahim Iyad رحمة الله وَتَعَالَىٰ عليه It was the practice of Hazrāt Shibli رحمة الله وَتَعَالَىٰ عليه to send all those who sought his Discipleship to the Desert

	without any Provisions, he would also instruct them to carry out the Hajj by traveling by foot. This was due to the fact that he perceived that they would not be able to Bear his Company until and unless they developed 'Tawakkul' (Complete Trust in Allah سُبْحَانَهُ وَتَعَالَىٰ). In order to Distinguish between Personality Worship and True Search for 'Marifat' (Gnosis) this Trial would serve as a Sieve to Filter out those who were Insincere. Hazrāt Raheemuddin Ayaz رحمة الله وَتَعَالَىٰ عليه was one such Aspirant. He undertook all Manners of 'Mujahida' (Physical Striving to Control The Lower Self) and Trials to come up to the Standard of his Pir O Murshid. **There is no Evidence about Hazrāt Available except for one Reference that he was from Syria.**
	13. Hazrāt Abu'l Qasim Ibrahım an Nasrabadı رحمة الله وَتَعَالَىٰ عليه. Firdausia (Awwal Nisbat) Sillsila. **He was a veritable Polymath, being Knowledgeable in Many Fields other than Overt Religious Studies.** **He was a Prolific Author of Books on the Prophetic Traditions (Ahadis), He was treated as the Unparalleled Master of Khorasan after the Passing Away of Hazrāt Shibli رحمة الله وَتَعَالَىٰ عليه and lived in Mecca for a long period.** **One day he approached a Jew and asked for a small loan to buy some fruit. The Jew was extremely rude to him and sent him on his way. Despite this, Hazrāt Ibrahım an Nasrabadı رحمة الله وَتَعَالَىٰ عليه went to him again and again and repeated his request, only to be met with ever worsening raillery.** **Finally the Jew was exasperated and demanded to know: "What sort of a person are you, I have told you off a number of times and yet you return with the same request"?** **Hazrāt Ibrahım an Nasrabadı رحمة الله وَتَعَالَىٰ عليه replied that a Dervish needs to be persistent and not be disheartened by even the worst of conditions in order to meet The Beloved (Allah سُبْحَانَهُ وَتَعَالَىٰ). The Jew was emotionally effected by these words and accepted Islam.**
334 – 447 AH 945 – 1055 CE	Buyid Dynasty, Iraq.
337 AH 949 CE	Death of the Buwayhid Shah of Fars, 'Imad ad Dawla. Accession of 'Adud ad Dawla.
337 AH 949 CE	Simeon the New Theologian, major Byzantine Author on Deification and Mystical experience.
339 AH 950 CE	The Qarmatians restore the Black Stone to the Kaaba.
339 AH 950 CE	A Chinese engineer, Chiao Wei-yo, is credited with devising the principle of the two-level pound lock for canals.
	Toltecs move into the valley of Mexico from the north and establish a capital city

	at Tula.
	Leon forms a loose alliance with its southern neighbour, Castile, to become the most powerful unit in northern Spain.
	Medieval Europe's first institute of higher education is established, with the founding of the medical school at Salerno.
340 AH 951 CE	**Wisaal Sharif Hazrāt Khawaja Ahmad bin Mohammad Abu'l Abbas Asood Dinâwarî رحمة الله وَتَعَالَىٰ عليه.** **As Mentioned Earlier:** **He is an Obscure figure, referred to as either, Hazrāt Ahmad al Aswad al Dinâwarî رحمة الله وَتَعَالَىٰ عليه; Hazrāt Abû Abdullāh al Dinâwarî رحمة الله وَتَعَالَىٰ عليه; Hazrāt Muhammad al Kurdî رحمة الله وَتَعَالَىٰ عليه; Hazrāt Muhammad al Dinâwarî رحمة الله وَتَعَالَىٰ عليه from Samarkand, (Present Uzbekistan) (Wisaal. 340 or 370 AH 953 or 980 CE).**
	14. Hazrāt Khawaja Mohammad bin Abdullah Shurwardī, Al Maroof 'Amuwiah رحمة الله وَتَعَالَىٰ عليه. Shurwardīya, Kubraviya, Firdausiya Sillsila (Daum Nisbat). **Born in Suhraward, A Town at that time situated near Zanjan in Iran, Unfortunately today it is impossible to even identify the site of this ancient town for certain. His Father's Name was Hazrāt Abdullah 'Amuwiah Bin Sa'ad رحمة الله وَتَعَالَىٰ عليه who transmitted *Ahadis* to his Son and Grandson and it was through him the Banu 'Amuwiah's claims to Bakri Descent were Traced. He was from the Tribe of Quraish and was descended from Hazrāt Abu Bakr Siddiq Grandfather of Hazrāt Sheikh Ziauddin Abu Najib Abdul Qahir Suhrawardi رحمت الله وَتَعَالَىٰ علے and Great Grandfather of Hazrāt Shihabuddin Suhrawardi رحمة الله وَتَعَالَىٰ عليه.[4] Hazrāt Mohammad bin Abdullah Shurwardi[5] رحمة الله وَتَعَالَىٰ عليه was a Jurist who also engaged in the Transmission of *Ahadis* and who was invested with the K*hirqa* by Hazrāt Mumshad al Aswad al Dinâwarî through a secondary Junaidi line. Hazrāt Abu' an Najib Passed down a Tradition to his Son Hazrāt 'Abd al Latif that his Grandfather was an ascetic, eating only once every Forty Days, adding that one of his Contemporaries, the Ascetic Hazrāt Ibrahim Baran رحمة الله وَتَعَالَىٰ عليه, told Hazrāt Abu an Najib رحمة الله وَتَعَالَىٰ عليه: "I was a Companion/ Discip1e (Sahibtu Jiddaka) of your Grandfather Hazrāt Muhammad b. 'Abdullah al Bakri رحمة الله وَتَعَالَىٰ عليه and it was his custom to eat just once every forty days. After, that he would isolate himself from people and sit by a spring, taking no one with him. One time, I happened to see him there from a distance and Lo and behold there was a group of people around him**

4 https://sijjada-bakria.com/en/blog

5 On him, see: al Dhahabi, Tarikh al Islam wa Wafayat al Mashahir wal a'lam, 34-35:268-269 (amw 468, no. 266); and, Ibn al-Mulaqqin, al 'Iqd al Madhab fi Tabaqat Hamalat al Madhab, ed. Ayman al Azhari (Beirut: Dar al Kutub al 'llmiyya, 1997), 282 (no. 1023).

	discoursing, but when I approached I saw only him and there was no one else there!"[6] [7]
343 AH 955 CE	Battle of Lechfeld. Otto the Great, son of Henry the Fowler, defeats the Magyars. This is the defining event that prevents the Hungarians from entering Central Europe ending 50 years of Magyar raids on Western Europe.
346 or 356 AH 957 or 967 CE	**Wisaal Sharif Hazrāt Hassan Abu Alī Bin Ahmad Al Kātib Al Misri رحمة الله وَتَعَالٰی علیه.** **He associated with Hazrāt Abu Bakr Misri رحمة الله وَتَعَالٰی علیه and Hazrāt Hazrāt Abu'l Qasim Ibrahım bin Mohammad an Nasrabadı رحمة الله وَتَعَالٰی علیه and was a Devotee of Hazrāt Abū Alī Muhammad ibn Qāsim ar Rūdbārī رحمة الله وَتَعَالٰی علیه at whose Counseling He was Disciplined and Attained Perfection and finally became his Successor and Vicegerent. Hazrāt Abū Usmān Maghrībī رحمة الله وَتَعَالٰی علیه and Hazrāt Abu Ali Hassan Bin Ali Al Mashtouli رحمة الله وَتَعَالٰی علیه acquired Spiritual Training from Him. After the Passing Away of Hazrāt Sheikh Abu Ali Rudbari رحمة الله وَتَعَالٰی علیه His Holiness sat on the Throne of Guidance of the Firdausiya Spiritual Order . During these years He Appointed Hazrāt Abū Usmān Sa'īd ibn Salām Al Maghrībī رحمة الله وَتَعَالٰی علیه as his Successor and Passed Away. Duration of his Authority over the Throne of Guidance was Approximately Thirty Years.** **Short Account of His Holiness's Statements:** **He has Said:** **"Whenever an Obedient Seeker Cuts of Ties Totally from Others Besides God, the First Consequence is that he becomes Free of Need of the People".** **"Association with the Wicked and Sinful is a Disease and its Remedy is Abstention from them".** **"Almighty Allah سُبْحَانَهُ وَتَعَالٰی says, the One will Reach Me is the One who Bears for Us" (that is Bearing Calamities Coming from Us).** **Of the Disposition of His Holiness it Suffices that he stated: "Whenever Difficulties comes upon Me, I see The Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم in my Dreams and ask about that Problem.** **"Whenever the Fear of Allah سُبْحَانَهُ وَتَعَالٰی Settles Down in Heart, The Tongue Begins to Utter Only Things that it Really Means".** **"The Muttazilites[9] have stripped Allah سُبْحَانَهُ وَتَعَالٰی of Creaturely Attributes with the Help of the Intellect and Erred. The Sufis, on the other Hand, have Stripped Allah سُبْحَانَهُ وَتَعَالٰی of Creaturely Attributes with the Help of the Knowledge [of the Divine Law] and Hit the Mark."**[10]

6 Ibn al-Mustawfi, Ta'rikh Irbil, 1:111-112, (ibid., 112)

7 Sufism in an Age of Transition Umar al-Suhrawardi and the Rise of the Islamic Mystical Brotherhoods *By* Erik S. Ohlander, p. 43.

9 A School of Islamic Theology that Stressed a Rational Approach to the Muslim Revelation. They Presented Allah سُبْحَانَهُ وَتَعَالٰی as an Absolutely Transcendent Entity of which no Positive Judgment can be Made, because that would Result in Likening Him to His Creatures.

10 *Ar Risala al Qushayriyya fi 'Ilm at Tasawwuf*, (Al *Qushayri's* Epistle on Sufism), Translated by Professor

14. Hazrāt Abū Usmān Sa'īd ibn Salām Al Maghrībī رحمـة الله وَتَعَـالَىٰ عليه. Firdausiya Sillsila (Awwal Nisbat).

Hazrāt Abu Usmān Saeed Bin Salam al Maghrībī رحمـة الله وَتَعَـالَىٰ عليه, was an Egyptian Sufi Scholar of the Kubraviya Order. He was instructed in Sufism by Hazrāt Abu Ali Katib رحمة الله وَتَعَالَىٰ عليه.

He related that Prior to Following the 'Path' of Sufism, he was fond of Hunting and would frequent a small Island, along with his horse and dog, to pursue his Pastime. He goes on to state that he possessed a Wooden Bowl from which he would Drink Milk that he carried with him. One day as he tried to Drink from the Bowl his Dog started Barking Furiously and running around me. I took no notice and tried to Drink again, the Dog repeated his Antics. He laid the bowl aside and tried to soothe the dog, when the dog calmed down, he tried to Drink once again, but the but ran to the Bowl and drank All the Milk. After about an hour, the dog's body swelled up and it died. He realized that some snake must have drunk from the Bowl and been Observed by the Dog. The Dogs Great devotion and Self-Sacrifice caused him to Reflect upon his Selfish and Self-Indulgent Life. He made Repentance and adopted the Path of Sufism.

He was a Famous Saint and also was for his Karamaat and Mystical Exercises. He was a Custodian of The Holy Harem Mecca (Grand Mosque in Mecca) for a long time. He has spent a Period of 30 years in the Solitude in the Deserts during his Early Life. Due to his Rigorous ascetic Efforts and Excessive Meditation his body was Wasted and the Dark Hollows developed around his eyes. Due to this, his Face Assumed A Forbidding Mien. During this Period it was Revealed to him to go and make contact with the People. He Traveled to Mecca from the Desert and upon his arrival there the Sheikhs of Mecca welcomed him Wholeheartedly. Upon Seeing the condition of his Body they said: "As you have spent 20 years in the desert in Solitude and no Ordinary Person could spend such a life in the desert and for this reason you are in Advance to other persons in this matter, so tell us what have gained from your Stay in the Desert and why did you Return from there"?

He Said "I went in Search of Sukr (Intoxication: the State of being Transported by Lofty Emotions or Ecstasy) but when I saw the difficulties and problems of Sukr I returned from there without any result as I had Gone there in Search of such Reality but I could not get it there". At that Time I heard a Divine Call that Said: "Oh Abu Osman, Humanity Thinks of Intoxication but to Find the Right way towards Allah سُبْحَانَهُ وَتَعَالَىٰ is not Easy because the Totality of all Things Possessing Actuality, Existence, or Essence are in Our Hands." When I Heard this, I Returned from there. When the Sheikhs heard him they said: "You have fulfilled your Duty, Thus it is not

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Alexander D. Knysh Reviewed by Dr Muhammad Eissa, p. 89.

	Meet for another person to Discourse on Sukr and Reality." **One day, due to some unspecified Altercation, he quit Mecca and settled in Nishapur.** **He Said: "In the Beginning of My Endeavor, my Condition was such that I used to be Transported by Ecstasy and then come crashing down to Earth. I was in happy in that condition though I was in a Quandary whether to Eat food or Make Ablutions for the Obligatory Prayer. Due to these Perplexity I Lost my Concentration in Meditation and this was very troublesome for me.** **During the State of Meditation many Strange and Wonderful things were Reveled to me, so much so that if such things were to be revealed to others, they would Consider them to be Miracles, but I Held these things to be more than the Major Sins. To Avoid Sleep, I used to sit on the Brink of Precipices with Dangerous and Yawning Voids below them. Such that if I were Fall Asleep I would Fall down into the Depths, and if, by chance, I would Fall Asleep, I would to Awake to see Myself Hanging Suspended in the Air.** **Some body Came to See Him and thought that if the Sheikh wants some thing from him, he would Fulfill his Needs. However, the Sheikh perceived what was in his Heart and said: "I never Demand any thing from Any Body Except Allah سُبْحَانَهُ وَتَعَالَىٰ and I also do not Need any Person's Help and Assistance."** **He Said that if a Person Experiences no Feeling of ecstasy at the Chirping of Birds or the Movement of Trees or blowing of the Wind, then he is not right in his Claims of being an Ecstatic.** **He Said: Allah سُبْحَانَهُ وَتَعَالَىٰ will Grant Light to the Real Zakir (the person who will Rememberancer of Allah سُبْحَانَهُ وَتَعَالَىٰ) With which he can Observe all items of the Universe and he will Feel such Pleasure that he would Prefer to Finish himself because in such a Condition, he will have no control of the Pleasure.** **He said that there are a 100 stages for an Arif (One who has the Knowledge of Allah سُبْحَانَهُ وَتَعَالَىٰ) and a Zakir (one who Remembers Allah سُبْحَانَهُ وَتَعَالَىٰ) which are more Difficult than the Death, because Death can not Discontinue them from Zikr and Marifat (the Knowledge of Allah سُبْحَانَهُ وَتَعَالَىٰ).** **He said that there are Two Ways to Attain Unto Allah سُبْحَانَهُ وَتَعَالَىٰ.** • **Through Prophethood.** • **To Follow the Sunnah of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم (Traditions of The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم)** **Prophethood has been Discontinued so one should follow the Sunnah of the The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **He said: "Every thing should be studied by its Opposite, Unless a Person of Sincerity did not know about the Evils of Hypocrisy then he would not know about the Virtue of Sincerity."**[11]

11 https://aalequtub.com/hazrat-abu-usman-al-Maghrībī-r-a/

348 AH 960 CE	Song Dynasty Founded- The Sung Dynasty was founded Kao Tsu, Emperor of Taizu, usurps the throne from the Later Zhou. During his lifetime, Kao Tsu Managed to reunite much of China. A 319-year Period of the Five Dynasties of Song rule (Northern & Southern combined) goes Underway. The Sung Dynasty is considered to mark the advent of modernity in China. It was period known for progressive social policies, as well as a productive period for art, poetry and philosophy.
348 AH 960 CE	A fair-skinned and Bearded King, by the name of Quetzalcoatl, is exiled from Tula but says that he will be back in a 'One Reed' year.
	Harald Bluetooth is Baptized a Christian and unites the whole of Denmark as a single Kingdom.
349 AH 961 CE	Death of the Samanid ruler 'Abd al Malik I, accession of Mansur I.
349 AH 961 CE	Death of the Omayyad Khalifa Abd ar Rahman III in Spain; accession of al Hakam II. Death of the Ikhshid ruler Ungur accession of Abul Hasan Ali.
350 AH 962 CE	Otto the Great First to be Crowned the Holy Roman Emperor in nearly 40 years.
351 AH 963 CE	The Poles are first recorded as a tribal group when a German knight comes into contact with them in the Region round Gniezno.
351-2 AH 963-4 CE	Otto the Great deposes Pope John XII who is replaced with Pope Leo VIII. Citizens of Rome promise not to elect another Pope without Imperial approval.
354 – 431 AH 965 – 1040 CE	Ḥasan Ibn al Haytham Latinized as Alhazen full name *Abū ʿAlī al-Ḥasan ibn al Ḥasan ibn al Haytham* was a Muslim Arab Mathematician, Astronomer, and physicist of the Islamic Golden Age. Referred to as "the father of modern optics", he made significant contributions to the principles of Optics and visual perception in particular. His most influential work is titled *Kitāb al-Manāẓir* "Book of Optics", written during 1011–1021 CE, which survived in a Latin edition. A Polymath, he also wrote on Philosophy, Theology and Medicine. Ibn al Haytham was the first to explain that vision occurs when light reflects from an object and then passes to one's eyes. He was also the first to demonstrate that vision occurs in the brain, rather than in the eyes. Building upon a naturalistic, empirical method pioneered by Aristotle in ancient Greece, Ibn al Haytham was an early proponent of the concept that a hypothesis must be supported by experiments based on confirmable procedures or mathematical evidence — an early Pioneer in the Scientific Method five Centuries before Renaissance Scientists. Born in Basra, he spent most of his Productive Period in the Fatimid Capital of Cairo and earned his living authoring various Treatises and tutoring members of the Nobilit. Ibn al Haytham is sometimes given the byname *al Baṣrī* after his birthplace, or *al Miṣrī* ("of Egypt"). Al Haytham was dubbed the "Second Ptolemy" by Abu'l Hasan Bayhaqi and "The Physicist" by John Peckham. Ibn al

	Haytham paved the way for the modern Science of Physical Optics.
354 AH 965 CE	Mieszko, Pagan Chieftain of the Poles, marries a Christian Czech Princess and brings all his People into the Roman Catholic Fold.
354 or 366 AH 965 or 976 CE	Hazrāt ‘Abd al Jabbar an Niffarī رحمة الله وَتَعَالَىٰ عليه, was an enigmatic ‘Iraqı author. Hazrāt Muhammad ibn ‘Abd al Jabbar an Niffarī رحمة الله وَتَعَالَىٰ عليه Attained Wisaal Sharif in the second half of the 10th-Century somewhere in Egypt. There is confusion as to the exact year of his death, but a commonly accepted date is 965 CE. Nothing is known of the place or date of his birth, but it is assumed that he is from or associated with the town of Niffar in present day Iraq. Most of what is known about Hazrāt ‘Abd al Jabbar an Niffarī رحمة الله وَتَعَالَىٰ عليه is taken from the commentary by the 10th-Century Sufi scholar Muhammad al Hashimi al Tilimsani. While he is relatively unknown and obscure, he is briefly mentioned by the scholars Hazrāt Ibn Arabi رحمة الله وَتَعَالَىٰ عليه, Hazrāt Al Sha`rani رحمة الله وَتَعَالَىٰ عليه, and Hazrāt Haji Khalifa رحمة الله وَتَعَالَىٰ عليه. According to Hazrāt al Tilimsani رحمة الله وَتَعَالَىٰ عليه, the written works attributed to Hazrāt ‘Abd al Jabbar an Niffarī رحمة الله وَتَعَالَىٰ عليه were not actually written by him. Rather, he wrote down his revelations on scraps of paper and these were compiled by one of his followers, either his son or his grandson; as such, it is unclear whether his revelations were meant to collected and published. Two large collections of his works exist today, both written in Arabic. The more prominent and seminal of these collected works is al Kitāb al Mawāqif (The Book of Standings). Hazrāt ‘Abd al Jabbar an Niffarī رحمة الله وَتَعَالَىٰ عليه used the basical radical w/q/f (to stand) but uses a causative form to indicate an act of being stood up by the Divine Presence. As such, much of his work depicts an intimate relationship and unity with the Divine presence, reflecting the author's Attainment of Fanā' (Achieving Control of the Ego). These spiritual standings/ stayings begin with versions of the phrase "He stayed me", referring to the same causative act. Furthermore, the standings reflect the eminence of the apocalyptic vision and the eschatological revelation, and the polarity of the experience of Divine unity that switches between peace and terror. Finally, Hazrāt ‘Abd al Jabbar an Niffarī رحمة الله وَتَعَالَىٰ عليه purposefully uses unclear pronouns when referring to himself and the Divine Presence to highlight the confusion and the dissolution of the barrier between the two entities as they merge into one being. The other collection of writings by Hazrāt ‘Abd al Jabbar an Niffarī رحمة الله وَتَعَالَىٰ عليه is Al Mukhātabāt, Book of Mystical Sayings and Mystical Addresses, which refer to a series of Spiritual Addresses from the Divine Presence addressed to His servant, i.e. the author.
355 AH 966 CE	**Wisaal Sharif Hazrāt Abū Ahmad Abdāl Chishtī رحمة الله وَتَعَالَىٰ عليه.** **By Casting a Single Gaze He Could Transform a Man into a Performer of Karamaat.**

	Once he Journeyed through an Area occupied by only Kuffar (Non-Believers). There were no Muslim Living in the Surroundings. This Particular Community of Kuffar were extremely hostile to Muslims. If a Muslim ventured into their Settlement, it was their Practice to Torture and set him Alight. Although they assaulted Hazrāt Abū Ahmad Abdāl رحمة الله وَتَعَالَىٰ عليه, they did not have the courage to set him alight. The Sheikh told them not to Worry as he, himself would Walk into the Fire. A Fire had already been Prepared. Throwing his Musalla (Prayer Mat) on the Fire, he entered it. As Hazrāt Abū Ahmad Abdāl Chishtī رحمة الله وَتَعَالَىٰ عليه entered, the Fire instantaneously died out. The Kuffar, in their Amazement, began to Venerate him. Hundreds accepted Islam on this occasion. **It was his regular Practice to complete The Recitation of one Qur'an during the Day and twice during the Night.** **Although he was Aware of Spiritual Mysteries, he would not Divulge them.** **According to the Unanimous Claim of the Auliya of his Time, he was a Qutb and an Abdal.** **He would not accept Gifts and Abstained from Delicious Food and Fine Garments.** **His Tomb is in Chisht (Present Day Afghanistan). Among his Khulfa were Hazrāt Khawaja Abu Muhammad رحمة الله وَتَعَالَىٰ عليه and Hazrāt Khawaja Khuda Bandah رحمة الله وَتَعَالَىٰ عليه.**[12]
	12. Hazrāt Syed Abū Muhammad Chishtī رحمة الله وَتَعَالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **He was a Descendent of Hazrāt Hasan رضي الله وَتَعَالَىٰ عنه. He was born in Muharram 331 Hijri. During his Infancy, he would Raise his Eyes Upwards to the Heavens at the five Salaat times (Obligatory Ritual Prayers) and Recite the Kalma (Attestation of Faith in The Unity of Allah سُبْحَانَهُ وَتَعَالَىٰ) in Abundance. When a non-Muslim would come to Witness this Phenomenon, he would accept Islam. His father had Gained the Mantle of Khilafat from Hazrāt Abū Ahmad Abdāl Chishtī رحمة الله وَتَعَالَىٰ عليه.** **At the age of 7 he Took Ba'ait and Till the age of 12 he Remained Secluded in a room, Fasting Every Day and Practicing Excessive Mujahida (Spiritual Striving).** **Once, Seated at a River Bank while he was patching his shawl, the King arrived and gave him a bag full of Dinars (Gold Coins) which Hazrāt Abū Ahmad رحمة الله وَتَعَالَىٰ عليه Refused to Accept. When the King insisted that he should Accepts the gift, Hazrāt Abū Ahmad رحمة الله وَتَعَالَىٰ عليه said that Accepting Gifts was not the Way of his Seniors, hence he too would not Accept. When the King persisted,Hazrāt Abū Ahmad رحمة الله وَتَعَالَىٰ عليه turned his Gaze to the River and immediately Shoals of Fish Surfaced, each**

12 Mashaikh e Chist by Sheikh ul Hadis Maulana Zakria Kandhalvi, Translated by Majlis e Ulama, South Africa, pp. 123 – 124.

	holding a Dinar in its Mouth. The Fish Swam towards the River Bank **Hazrāt Abū Ahmad رحمة الله وَتَعَالَىٰ عليه said:** **"When a Man has at his Disposal such a Vast Treasure, what Value will he Attach to Your Bag?"** **Hazrāt Khawaja Abū Ahmad's رحمة الله وَتَعَالَىٰ عليه Sister too was extremely Pious. She was Perpetually Engrossed in the Remembrance of Allah سُبْحَانَهُ وَتَعَالَىٰ, Hence she had no Inclination for Marriage. Once Hazrāt Abū Ahmad رحمة الله وَتَعَالَىٰ عليه said to her:** **"Sister, it has been Decreed that a Son will be Born to you. This Son will be the Qutb ul Aqtaab (Highest Pole in The Sufi Hierarchy). Therefore do get Married."** **But because of her Being Engrossed in Zikrullah, she Refused. After a few days she saw in a Dream that her Father was Giving her the Same Instruction. Hazrāt Muhammad Sam'an رحمة الله وَتَعَالَىٰ عليه, with whom her Nikah (Marriage) was Destined, also saw a similar dream. Even Hazrāt Abū Ahmad رحمة الله وَتَعَالَىٰ عليه saw this dream. Finally, the Nikah was performed in the morning.** **Hazrāt Khawaja Abu Yūsuf رحمة الله وَتَعَالَىٰ عليه who is the Khalifa of Hazrāt Sheikh Abu Muhammad رحمة الله وَتَعَالَىٰ عليه was born of this Union.** **At the age of 70 years, Hazrāt Abū Ahmad رحمة الله وَتَعَالَىٰ عليه was Divinely Inspired to join Sultan Mahmud Ghaznavi in the Jihad (Holy War) Against Somnath (in India). Taking a few Murideen with him, he joined in the Battle.** **His Passing Away.** **Hazrāt Abū Ahmad رحمة الله وَتَعَالَىٰ عليه Passed Away on the 4th of Rabi ul Awwal or in the beginning of Rajab at the age of 80. His Grave is in Chisht (Present Day Afghanistan).** **Hazrāt Khawaja Abu Yūsuf رحمة الله وَتَعَالَىٰ عليه, Hazrāt Khawaja Muhammad Kaku رحمة الله وَتَعَالَىٰ عليه and Hazrāt Khawaja Ustad Marwan رحمة الله وَتَعَالَىٰ عليه were his Khulfa.**[13]
356 AH 967 CE	Death of the Buwayhid Sultān Mu'izz as Dawla, accession of 'Izz ad Dawla. Death of the Hamdanid ruler Sayf ad Dawla.
357 AH 968 CE	Death of the Ikhshid ruler Malik Kafur; accession of Abul Fawaris.
358 AH to 566 AH 969 CE to 1171 CE	Fatimid Dynasty conquers Egypt and rules Central Middle East from newly founded Capital of Cairo.
358 AH 969 CE	Byzantines Occupy Antioch and force Aleppo to become a Protectorate.
361 CE 972 CE	Buluggin ibn Ziri founds the rule of the Zirids in Algeria.
362 AH 973 CE	Shi'a Sunni disturbances in Baghdad; power captured in Baghdad by the Turkish General Sabuktigin.

13 Mashaikh e Chist by Sheikh ul Hadis Maulana Zakria Kandhalvi, Translated by Majlis e Ulama, South Africa, pp. 124 – 125.

365 AH 976 CE	Brian Boru becomes King of Munster and Leader of the Irish Campaign against the Vikings.
	Leopold, of the Babenberg Family, becomes Margrave of Austria and founds a Dynasty which lasts for three centuries.
366 – 582 AH 977 – 1186 CE	Ghaznavid Dynasty. Sabuktigin becomes the Amir of Ghaznavids. The Ghaznavids- The Ghaznavids Dynasty was Founded by Alp Tigin, a Turkish Ghulam or Slave Soldier, who Rose to be the Commander of the Army in Khorasan in the Service of the Samanids, Seized Ghazna and Established itself in what is now Known as Afghanistan. His Son in Law, Sebüktigin, a Turkish Slave who converted to Islam Ruled after him. Sebüktigin Consolidated his Position and Expanded his Domains as far as the Indian Border. Maḥmūd of Ghanzni (ruled 388 – 421 AH 998 – 1030 CE) became the Leader of the Ghaznavids on the Death of his Father. Maḥmūd Continued the Expansionist Policy. A Fervent Muslim, he Expanded his Rule to Include Most of Northern India. By 395 AH 1005 CE the Sāmānid Territories had been Divided. The Oxus River (Amu Darya) Formed the Boundary between the two Successor States to the Sāmānid Empire, the Ghaznavids Ruling in the West and the Qarakhanids in the East.
366 – 419 AH 977 – 1028 CE	Buyid Dynasty, Hamadan and Isfahan.
366 -420 AH 977 – 1029 CE	Buyid Dynasty, Rayy.
367 AH 977 CE	Wisaal Sharif Hazrāt Abu'l Qasim Ibrahım an Nasrabadı عليه رحمة الله وَتَعَالَىٰ. Hazrāt Abu'l Qasim Nasrabadı عليه رحمة الله وَتَعَالَىٰ Settled in The Holy Ka'aba in 366 AH 976 CE and Passed Away there the Following Year. One day Hazrāt Ibrahım an Nasrabadı عليه رحمة الله وَتَعَالَىٰ was present in the Holy Ka'aba when a strong breeze caused the Ghilaf (Curtain Coverings of The Ka'aba) to sway. Hazrāt Ibrahım an Nasrabadı عليه رحمة الله وَتَعَالَىٰ was overcome with Frenzy and repeated the following Verse: گفت اے رعنا عروس سرفراز۔ درمیاں تو کہ بنشتہ بناز۔ O Curtain, Bedecked Like a Bride. Prey Tell Me Which Beloved Hides Behind Thee! Hazrāt Ibrahım an Nasrabadı عليه رحمة الله وَتَعَالَىٰ Performed the Hajj 70 Times on Foot, once in the Company of a Cavalcade, he came across a starving Dog. Hazrāt Ibrahım an Nasrabadı عليه رحمة الله وَتَعَالَىٰ declared: "Is there anyone who will give me a single Piece of Bread in Return for the Credit of 40 Hajj"? One person approached him immediately and gave him the Piece. As Hazrāt Ibrahım an Nasrabadı عليه رحمة الله وَتَعَالَىٰ fed the dog a man of Dignified bearing approached and Berated Hazrāt Ibrahım an Nasrabadı عليه رحمة الله وَتَعَالَىٰ Soundly,

	stating: Do you think that You have Performed a Noble Sacrifice? Don't you Know That Hazrāt Adam علیه سلم Gave away Eight Paradises in return for two Grains of Wheat"? I heard Hazrāt Sheikh Abu 'Abd ar Rahman as Sulami علیه رحمة الله وَتَعَالَىٰ Say: I Heard Hazrāt Ibrahım an Nasrabadı علیه رحمة الله وَتَعَالَىٰ Say: "When you Catch a Glimpse of the Divine Truth, Allow Neither Paradise nor Hellfire to Distract you from it. And when you have Returned from this State, Honor that which Allah سُبْحَانَهُ وَتَعَالَىٰ has (Commanded) to Honor!" I heard Hazrāt Muhammad b. al Husayn علیه رحمة الله وَتَعَالَىٰ Say: Someone told Hazrāt Ibrahım an Nasrabadı رحمة الله علیه وَتَعَالَىٰ that there was a (Certain) Man, who Keeps Company with Women, Saying: "I am Protected by Allah سُبْحَانَهُ وَتَعَالَىٰ from Sinful Thought Whenever I Watch Them." He Answered: "As Long as there is at Least a Semblance of the Human Body, there Remains (Allah's سُبْحَانَهُ وَتَعَالَىٰ) Command and Prohibition, and Man is Told to Comply with what was Commanded and what was Prohibited to him. And he who Encourages the Ambiguous, will Eventually be Exposed to the Prohibited." I heard Hazrāt Muhammad b. al Husayn علیه رحمة الله وَتَعَالَىٰSay: Hazrāt Ibrahım an Nasrabadı علیه رحمة الله وَتَعَالَىٰ Said: "The Root of Sufism is to Hold onto the (Holy) Book and the Custom (of the Holy Prophet), to Abandon Passions and Innovations, to Show Respect for the (Sufi) Masters, to Seek Excuses for (Allah's سُبْحَانَهُ وَتَعَالَىٰ) Creatures, to Constantly Repeat Prayers, and to Avoid Dispensations from Obligatory Requirements and Allegorical Interpretations." **His Aphorisms:** Hazrāt Ibrahım an Nasrabadı علیه رحمة الله وَتَعَالَىٰ Once Declared that Humans have two Affiliations. The First is related to Hazrāt Adam علیـه سـلم and is that of Misfortune and Human Frailty. This Relationship will Terminate on the Day of Judgment. The Other is in Relation to Allah سُبْحَانَهُ وَتَعَالَىٰ and Consists of Worship and Rewards of Forgiveness and Attainment. This Relationship will never be Terminated and if Bestowed will cause the Recipient to be Crowned with the Following Verse of The Holy Qur'ān: لاخوف علیکم الاانتم تحزنون۔ Neither Fear Descends Upon Them Nor Do They Grieve! He Said: "Following The Sunnah (The Practice of The Holy Prophet صلی الله وَتَعَالَىٰ علیه و آله وسلم) Leads to Gnosis, Observing The Obligatory Worship Leads to Affinity with Allah سُبْحَانَهُ وَتَعَالَىٰ, and Performance of Supererogatory Worship Leads to Love"!
369 AH 980 CE	Al Baghdadi Studied a slight variant of Thabit ibn Qurra's Theorem on amicable numbers. Al Baghdadi also wrote about and compared the three systems of counting and arithmetic used in the Region during this period.
369 – 428 AH	Ibn Sina also known as Abu Ali Sina, and often known in the West

980 – 1037 CE	as Avicenna was a Persian Polymath who is regarded as one of the most significant Physicians, Astronomers, Thinkers and Writers of the Islamic Golden Age, and the Father of Early Modern Medicine. Sajjad H. Rizvi has called Avicenna "Arguably the Most Influential Philosopher of the Pre-Modern Era". He was a Muslim Peripatetic Philosopher Influenced by Greek Aristotelian philosophy. Of the 450 Works he is Believed to have Written, around 240 have Survived, including 150 on Philosophy and 40 on Medicine. His Most Famous Works are *The Book of Healing*, a Philosophical and Scientific Encyclopedia, and *The Canon of Medicine*, a Medical Encyclopedia which became a Standard Medical Text at Many Medieval Universities and remained in use as late as 1650 CE. Besides Philosophy and Medicine, Avicenna's Corpus includes Writings on Astronomy, Alchemy, Geography and Geology, Psychology, Islamic Theology, Logic, Mathematics, Physics and Works of Poetry.
370 AH 981 CE	End of the Qarmatian rule at Bahrain.
371 AH 982 CE	**Wisaal Sharif Hazrāt Abd al Aziz bin Haris bin Asad al Yemeni at Tameemi رحمة الله وَتَعَالَىٰ عليه** **He is reported to have written some books on 'Usul al Fiqh' (Basic Tenants of Faith), 'Farogh' (Additional Differences Arising from The Basic Tenants) and 'Fara'iz' (Obligatory Religious Duties),[14] however, there is some mention of differences arising from his Opinion that were hotly contested by his Com temporaries. Ibn e Rizkweh Al Hafiz has stated, "Some Literary Figures have prepared Charges against him.[15]**
	15. Hazrāt Syedna Abu al Farah Mohammad Yūsuf bin Abd'Allah bin Yunas at Tartusi رحمة الله وَتَعَالَىٰ عليه. Common to Qadriya hurwardī ya, Qadriya Razzaqiya and Firdausia (Daum Nisbat) Sillasil. **Hazrāt Mohammad Yūsuf Abul Farah Tartusi رحمة الله وَتَعَالَىٰ عليه was born in Tartus, Syria,** **He belonged to Tartus, one of the most populated and largest city of Syria. His Father's name was Hazrāt Sheikh Abdullah bin Yunas Tartusi رحمة الله وَتَعَالَىٰ عليه. His given name was Mohammad Yūsuf, while his 'Kunyat' (Patronymic) was Abul Farah. He is sometimes given the title Alauddin. He is one of the common ancestors of the Sufi Tarīqas which form an unbroken Sillsila (Chain) to the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. He was known as a Qutb, which in Sufism is a perfect human being, otherwise known as al Insān al Kāmil, "The Universal Man" at the top of the Saintly Hierarchy of his time known for performing miracles. He was the owner of inspiring qualities, influencing many Devotees towards Islamic Mysticism. He was said**

14 The History of Baghdad by Al Khatib Al Baghdadi (10/461), Al Muntazim by Ibn Al Jawzi (7/110), Tabqat Hanbali by Ibn Abi Ali (2/139), Al Bidayat wan Hayat by Ibn Katheer (11/298), Al Minhaj Al Ahmad Al Alimi (2/66).

15 Lisan al Mezaan Nada e Emaan.

	to have had such intense level of Tawakkul (Trust in Allah سُبْحَانَهُ وَتَعَالَىٰ) and 'Sabr' (Patience under Tribulation) that worldly matters did not concern him. He was an elevated Saint possessing countless marvels. He gained Khilafat from Hazrāt Abdul Aziz bin Haris bin Asad Al Yemeni At Tameemi رحمة الله وَتَعَالَىٰ عليه. He spent a lot of time in the Service of his Murshid. Following the Footsteps of his Murshid, He Served as a Guide for Humanity.
371 AH 982 CE	Death of the Buwayhid Sultān Adud ad Dawla; accession of Samsam ad Dawla.
373 AH 983 CE	**Wisaal Sharif Hazrāt Abū 'Uthmān Sa'īd bin Salām Al Maghrībī رحمة الله وَتَعَالَىٰ عليه.** **He Passed Away at the age of 130 and was buried in Nishapur, Iran.** **Before he Passed Away he asked that the Imam Abu Bakr b. Furak Pray over Him.** **I heard the Teacher Abu Bakr b. Furak say: "I was in Hazrāt Abū 'Uthmān Al Maghrībī's رحمة الله وَتَعَالَىٰ عليه House before he Passed Away. 'Ali al Qawwal the Junior was Reciting Something. When his (Hazrāt Abū 'Uthmān Al Maghrībī's رحمة الله وَتَعَالَىٰ عليه) Condition Changed for the Worse, we told 'Ali to keep Silence. At this Point, Hazrāt Abū 'Uthmān Al Maghrībī رحمة الله وَتَعَالَىٰ عليه Opened his Eyes and Asked Why 'Ali was not Reciting Anything. I Told one of those who were there, 'Ask him, What does he Hear?' For I Myself was Ashamed of Asking him About this while he was in Such a State. They asked Him and he Answered: 'He Hears only what (Allah سُبْحَانَهُ وَتَعَالَىٰ) Allows him to Hear.'[16]** **He Distinguished himself as a Practitioner of Strict Self-Discipline. Hazrāt Abū 'Uthmān Al Maghrībī رحمة الله وَتَعَالَىٰ عليه Said: "Fear of Allah سُبْحَانَهُ وَتَعَالَىٰ is When one Stops at the Limits (Set by Allah سُبْحَانَهُ وَتَعَالَىٰ) Without Either Falling Short (Keeping Back) or Overstepping them." He also Said: "If you Prefer the Company of the Rich to the Company of the Poor, Allah سُبْحَانَهُ وَتَعَالَىٰ will Punish you by the Death of the Heart."[17]** **It was Stated by Hazrāt Abu'l Hasan Kawashani رحمة الله وَتَعَالَىٰ عليه that Hazrāt Abū 'Uthmān Sa'īd bin Salām Al Maghrībī رحمة الله وَتَعَالَىٰ عليه told him that the Die He Passes Away, The Angels will Pour Dust Upon his Body.** **When he Passed away in Nishapur and after His Funeral, there was a Great Dust Storm, so much so that People could not even see each other.** **He is Reported to have said that a Repentant Sinner is Far Better than a Prideful Worshiper, Because the Sinner strives to Repent while the Prideful Worshiper is Beguiled in his Pride.**
	15. Hazrāt Abul Qasim Gurgani رحمة الله وَتَعَالَىٰ عليه. Firdausiya Sillsila (Awwal Nisbat).

16 That is, he Hears Only what his Overall Spiritual Condition in the Eyes of Allah Permits him to Hear.

17 *Ar Risala al Qushayriyya fi 'Ilm at Tasawwuf*, (Al *Qushayri's* Epistle on Sufism), Translated by Professor Alexander D. Knysh Reviewed by Dr Muhammad Eissa, p. 96.

He was an Extremely Versatile and Astute Saint who received Khilafat from Many different Saints like: Hazrāt Abū 'Uthmān Al Maghrībī رحمة الله وَتَعَالَىٰ عليه, Hazrāt Abu Bakr Shibli رحمة الله وَتَعَالَىٰ عليه, Hazrāt Abu Bakr Nassaj رحمة الله وَتَعَالَىٰ عليه, Hazrāt Khawaja Abul Hassan Kharaqāni رحمة الله وَتَعَالَىٰ عليه, Hazrāt Khawaja Abul Hassan Kharkani رحمة الله وَتَعَالَىٰ عليه. He also had the Distinction of having a Disciple of Great Eminence like Hazrāt Sheikh Fārmadī رحمة الله وَتَعَالَىٰ عليه who had remained in the Service of Hazrāt Sheikh Abū Sa'īd Abul Khair رحمة الله وَتَعَالَىٰ عليه as well as Hazrāt Imam Abul Qāsim Qushayrī رحمة الله وَتَعَالَىٰ عليه it was the Latter Saint who Instructed him to Attain Perfection From Hazrāt Abū 'Uthmān Al Maghrībī رحمة الله وَتَعَالَىٰ عليه.

Hazrāt Sheikh Sharaf ad Dīn Yahyā Manarī رحمة الله وَتَعَالَىٰ عليه reports in his letter 23 in the Hundred Letters, that once Hazrāt Sheikh Abū Alī Fārmadī رحمة الله وَتَعَالَىٰ عليه asked his Master Hazrāt Sheikh Gurgānī رحمة الله وَتَعَالَىٰ عليه about a dream he had had: "You spoke to me in such and such a Fashion in the dream: why, O Sheikh?" Hazrāt Sheikh Abul Qāsim Gurgānī رحمة الله وَتَعَالَىٰ عليه turned his Face away and said: "If there were no room for 'why' in your Heart, then it would not have found its way to your lips!"

Another Eminent Student who lived with him in Herat was Hazrāt Shah Abdul Rahim رحمة الله وَتَعَالَىٰ عليه the Son of Hazrāt Syed Saifuddin Abdul Wahab رحمة الله وَتَعَالَىٰ عليه, who was the Son of Hazrāt Ghaus-ul-Azam Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه, a Pious Man who was well Versed in Uloom-e-Roohani (Spiritual Knowledge) and Uloom-e-Shariah (Knowledge of Islamic Jurisprudence). Hazrāt Shah Abdul Rahim رحمة الله وَتَعَالَىٰ عليه was Married to the Sister of the Great Saint Hazrāt Baba Fariduddin Ganjshakar رحمة الله وَتَعَالَىٰ عليه, Hazrāt Bibi Hajra رحمة الله وَتَعَالَىٰ عليه, more commonly known as Hazrāt Jameela Khatoon رحمة الله وَتَعَالَىٰ عليه, and Famed for being the Sainted Mother of Hazrāt Alauddin Ali Ahmed Sabir Kalyari رحمة الله وَتَعَالَىٰ عليه was from a Noble family; she was the sister of the great Saint Hazrāt Baba Fariduddin Ganjshakar رحمة الله وَتَعَالَىٰ عليه and it was from a Basharat (Prophetic vision) from the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم that she was married to Hazrāt Shah Abdul Rahim رحمة الله وَتَعَالَىٰ عليه.

It is Related that After the death of Hazrāt Abdul Rahim رحمة الله وَتَعَالَىٰ عليه, Hazrāt Alauddin رحمة الله وَتَعَالَىٰ عليه and his Mother faced particularly hard times, yet she never sought anybody's help. During this period, Hazrāt Alauddin رحمة الله وَتَعَالَىٰ عليه only used to consume water and a few crumbs if any food was available. One day, Hazrāt Ali Ahmed رحمة الله وَتَعَالَىٰ عليه felt acute hunger and asked his Mother to give him something to eat. She, of course, had nothing in the house to cook. After the Zohar Prayer (Early Afternoon), Hazrāt Ali Ahmed رحمة الله وَتَعَالَىٰ عليه began to insist for food and, for his satisfaction, she put a 'Degchi' (Cooking Pot) which contained water on the Oven, pretending that something was being cooked. Up until the time of Maghrib (Sunset) whenever Hazrāt Ali Ahmed رحمة الله وَتَعَالَىٰ عليه inquired

	as to whether the food was ready, his mother would reply that it was not. After the Maghrib prayer, Hazrāt Ali Ahmed رحمة الله وَتَعَالَىٰ عليه insisted to eat the food whether it was ready or not and he opened the lid of the 'Degchi'. As soon as he saw the contents, he exclaimed: "But the rice is ready." His Mother was amazed and even more so when the scent of the cooked rice that she smelt was like nothing she had ever smelt in her life. When Hazrāt Ali Ahmed رحمة الله وَتَعَالَىٰ عليه finished with his meal, his Mother sent for Hazrāt Abul Qasim Gurgani رحمة الله وَتَعَالَىٰ عليه and told him the whole story. She then consulted him about a Basharat she had about putting Hazrāt Ali Ahmed رحمة الله وَتَعَالَىٰ عليه under the care of her Brother, Hazrāt Baba Farid Ganjshakar رحمة الله وَتَعَالَىٰ عليه for his Religious Education, since he was now entering his teenage years. Hazrāt Gurgani رحمة الله وَتَعَالَىٰ عليه, after Consulting other leading Dervishes of Herat, agreed and took Hazrāt Ali Ahmed رحمة الله وَتَعَالَىٰ عليه and his Mother to Hansi where Baba Farid رحمة الله وَتَعَالَىٰ عليه lived. On their way to Hansi they met Hazrāt Alimullah Abdal رحمة الله وَتَعَالَىٰ عليه who would play a major role throughout the life Hazrāt Ali Ahmed Sabir رحمة الله وَتَعَالَىٰ عليه. An Abdal is a Class of Auliya who Execute a Variety of Duties imposed on them by Allah سُبْحَانَهُ وَتَعَالَىٰ Most High. They Possess Miraculous Abilities and have Long Life Spans. Hazrāt Alimullah Abdal رحمة الله وَتَعَالَىٰ عليه, who met the Party on their way from Herat, had been in the service of Ghaus-ul-Azam Hazrāt Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه and his son, Hazrāt Saifuddin Abdul Wahab رحمة الله وَتَعَالَىٰ عليه, Grandfather of Hazrāt Alauddin رحمة الله وَتَعَالَىٰ عليه, during their lifetimes. Hazrāt Abul Qasim Gurgani رحمة الله وَتَعَالَىٰ عليه questioned Hazrāt Alimullah Abdal رحمة الله وَتَعَالَىٰ عليه why he did serve Hazrāt Shah Abdul Rahim رحمة الله وَتَعَالَىٰ عليه, as he had served his Father and grandfather to which Hazrāt Alimullah رحمة الله وَتَعَالَىٰ عليه replied: “ I have served this Family but on this occasion, I was Divinely Commanded to stay 'unobserved' whilst watching Hazrāt Ali Ahmed رحمة الله وَتَعَالَىٰ عليه grow. Now I have again been Divinely Commanded to Serve him throughout his life, and hence I have Reported myself for Duty. ” Hazrāt Alimullah Abdal رحمة الله وَتَعَالَىٰ عليه then accompanied the Group to Hansi and remained thereafter in the service of Hazrāt Ali Ahmed Alauddin Sabir رحمة الله وَتَعَالَىٰ عليه. Hazrāt Ali Ahmed Sabir رحمة الله وَتَعَالَىٰ عليه, his Mother, Hazrāt Mohammed Abul Qasim Gurgani رحمة الله وَتَعَالَىٰ عليه and Hazrāt Alimullah Abdal رحمة الله وَتَعَالَىٰ عليه arrived in Hansi, on the 24th of Shabaan, 601 AH and were received with open arms by Hazrāt Baba Fariduddin Ganjshakar رحمة الله وَتَعَالَىٰ عليه.
373 AH 984 CE	Death of the Zirid Dynasty Ruler Buluggin, Accession of al Mansur ibn Buluggin.

375 AH 985 CE	Eric the Red, exiled from Iceland, begins Scandinavian Colonization of Greenland.
376 AH 986 CE	The Khitan, a Tribe from Eastern Mongolia, fortify Beijing and make it their Capital City.
376 AH 986 CE	Birth Hazrāt Abd al Karīm ibn Hūzān Abū al Qāsim al Qushayrī an Naysābūrī رحمة الله وَتَعَالَىٰ عليه. Hazrāt Al Qushayrī رحمة الله وَتَعَالَىٰ عليه was born into a privileged Arab Family from among the Banu Qushayr who had settled near Nishapur (Naysabur), the political and administrative center of Khurasan and a major center of Islamic scholarship and culture in the Eastern part of the Muslim World up to the Mongol Conquest of the 7th AH 13th CE Century. In the Region of Ustuwa (or Ustawa), a district in northern Khurasan that was famous for the fertility of its soil and abundant grain production. His parents were Arab settlers whose ancestors had arrived in Iran with the conquering Arab armies and were allotted substantial tracts of land in compensation for their military service. As a young man he received the Education of a Country Squire of the time: Adab, the Arabic Language, Chivalry and Weaponry (Istiʿmāl al Silāḥ), but that all changed when he Journeyed to the City of Nishapur and was introduced to the Sufi Sheikh Hazrāt Abū ʿAlī ad Daqqāq رحمة الله وَتَعَالَىٰ عليه. He is the Renowned Author of Risala e Qusharayī رحمة الله وَتَعَالَىٰ عليه, his Text is Essentially a Reminder to the People of his Era that Sufis had Authentic Ancestral Tradition, as well as a Defense of Sufism against the Doubters that Rose during that Time of his Life. Hazrāt Al Qushayri رحمة الله وَتَعَالَىٰ عليه Repeatedly Acknowledges his Debt to, and Admiration for, his Sufi Master Throughout his Risala. Hazrāt Abu Ali Daqqaq رحمة الله وَتَعَالَىٰ عليه was Instrumental in Introducing Qushayrī to Another Outstanding Sufi Authority of Khorasan, Hazrāt Abu 'Abd ar Rahman as Sulami رحمة الله وَتَعَالَىٰ عليه AH 412 CE 1021, who is Quoted on Almost Every Page of the Risala. It has Sections where Hazrāt al Qushayrī رحمة الله وَتَعَالَىٰ عليه Discusses the Creed of the Sufis, Mentions Important and Influential Sufis from the Past, and Establishes Fundamentals of Sufi Terminology, Giving his Own Interpretation of those Sufi Terms. Hazrāt Al Qushayrī رحمة الله وَتَعَالَىٰ عليه Finally Goes Through Specific Practices of Sufism and the Techniques of those Practices. This Text has been Used by Many Sufi Saints in Later Times as a Standard, as is Obvious from the Many Translations into Numerous Languages; *Laṭā'if al Isharat bi Tafsīr al Qur'ān* is a Famous Work of Hazrāt al Qushayri رحمة الله وَتَعَالَىٰ عليه that is a Complete Commentary of the Holy Qur'an. He Determined that there were Four Levels of Meaning in the Qur'an. First, the Ibara which is the Meaning of the Text Meant for the Mass of Believers. Second, the Ishara, only Available to the Spiritual Elite and Lying Beyond the Obvious Verbal Meaning. Third, *Laṭā'if*, Subtleties in the Text that were Meant Particularly for Saints. And Finally, the *Haqā'iq*, which he said were Only

	Comprehensible to the Prophets عليهم السّلام. This Text Placed him Among the Elite of the Sufi Mystics and is Widely used as a Standard of Sufi Thought. Hazrāt Abū al-Qāsim al Qushayrī رحمة الله وَتَعَالَىٰ عليه gives an Explanation of Two Types of Self-Disclosure in his Treatise about Sufism: (1) *Tajallī* for Ordinary People and (2) that for the Elected Sufis. The Section is Edited as a Pair with the Description "Self-Concealment and Self-Disclosure" (*as Satr wa at Tajallī*). The Ordinary People (*al ʿAwāmm*) are in the Cover of the Self-Concealment (of Allah سُبْحَانَهُ وَتَعَالَىٰ), and (on the other Hand) the Elected Ones (*Khawāṣṣ*) are in the Permanence of Self-Disclosure. In a Report (of the Holy Prophet Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم), "Verily when Allah سُبْحَانَهُ وَتَعَالَىٰ Manifests Himself to Something, it Submits to Him." A Person of Concealment is Characterized by his own Perception, while a Person of Disclosure is always Characterized by Submission. Concealment is a Punishment for the Ordinary People and a Blessing for the Elect. If He did not Protect from them what He Unveils to them, they would have (Completely) Disappeared by the Power of the Reality (*al Haqīqah*). However, just as He Manifests Himself to them, so He Conceals Himself from them. The Ordinary People of this Group (who can Enjoy the Divine Self-Disclosure) Enjoy Happiness by (Divine) Self-Disclosure and they Deteriorate by (Divine) Self-Concealment. (On the other Hand), as for the Elected Ones, they are between Heedlessness and Liveliness. (In the Analogy of Sufism, the Word Heedlessness (*Taysh*) Corresponds to Drunkenness (*Sukr*), and the Word Liveliness (*ʿAysh*) does to Recovering from Intoxication (*Saḥw*). In other Words, they are Heedless Because of the Drunkenness of the Divine Ecstasy, whereas they are Lively Because of they are Sober after Drunkenness).[18] This is Because when Allah سُبْحَانَهُ وَتَعَالَىٰ Appears to them, they become Heedless, Whereas when He Conceals Himself from them, they are Thrown Back to Pleasure and Feel Happy […] It Reports that He Seeks Covering his Heart Against the Onslaughts of the True Realities, Because Creatures Cannot Survive with Finding the Real. In the [Prophetic] Report, "If [Someone] was Unveiled from His Face, the Majesty of His Face would Burn what Reaches His Sight."[19]
376 AH 987 CE	The Mayan City of Chichén Itzá is Captured by the Toltecs. Vladimir, the Prince of Kiev, decides that Greek Orthodoxy is the most Suitable Religion for the Russian People.
377 AH 988 CE	Hazrāt Abū Naṣr ʿAbd Allāh ibn ʿAlī as Sarrāj رحمة الله وَتَعَالَىٰ عليه was a Sunni Sheikh and Ascetic born in Tūs, Iran. He traveled widely in the Islamic World, having lived in cities as diverse as Cairo, Tabriz, Ramla, Baghdad,

18 The Divine Names in Hazrāt Ibn e Arabi's رحمة الله وَتَعَالَىٰ عليه The Theory of Oneness of Existence, Makoto Sawai, page 22.

19 Hazrāt Qushayrī رحمة الله وَتَعَالَىٰ عليه, *al-Risālah al-Qushayriyyah* (vol. 1), eds. ʿAbd al-Ḥalīm Maḥmūd and Maḥmūd Ibn al-Sharīf, (airo: Dār al-Kutub al-Ḥadīthah, 1966), pp. -225.

Damascus, Basra, and Nishapur. He is best known for his seminal *Kitāb al Luma* (Book of Flashes of Light), one of the earliest surveys of Sufism in which he affirms Sufism as an "authentic religious discipline" before he delves into accounting the different modes of knowing in Sufism. His Book is considered an encyclopedia for the History of Islamic Sufism, different modes of knowing within Sufism, and Sufi concepts and sayings. The Book was very successful in being one of the first "authoritative documentary" surveys, forged by first-hand information from thirty-nine Sufi authorities on a total of around 200 Sufis. Sarrāj also sought in the Book to demonstrate Sufism's compatibility with Mainstream Sunni Islam.

Another important aspect is the Concept of 'Tajalli' or the Self-Disclosure of The Almighty Allahسُبْحَانَهُ وَتَعَالَىٰ as illustrated the Ḥadīth Qudsī (Ḥadīs e Qudsī is the Prophetic Tradition in which the Subject of the Tradition is Allahسُبْحَانَهُ وَتَعَالَىٰ: "I was Like a Hidden Treasure, and I Loved to be Known; so I Created the World that I might be Known."[20]

"Self-disclosure (*at Tajallī*) is the Brilliance of the Light of the Advent of the Truth (*Ishrāq Anwār Iqbāl al Haqq*) on the Hearts of those who move toward (*Qulūb al Muqbilīn*) it.

Hazrāt [Abū al-Ḥasan] an Nūrī رحمة الله وَتَعَالَىٰ عليه said that He discloses Himself to His creatures (*Khalq*) through His creatures, and He Conceals (*Istatara*) Himself from His creatures through His creatures.

Hazrāt Wāsiṭīرحمة الله وَتَعَالَىٰ عليه said that in His Almighty Word: "That is the Day of the True Disclosure" (*Yawm at Taghābun*, Quran 64:9). He said that the True Disclosure of People of the Truth (*Ahl al Ḥaqq*) will be the extent of [their] Annihilation [of the Self] (*Maqādīr al Fanāʾ*), [their] Vision [of Allah سُبْحَانَهُ وَتَعَالَىٰ] (*ar Ruʾyah*), and His Self-Disclosure (*at Tajallī*) [to them].

Hazrāt Nūrī رحمة الله وَتَعَالَىٰ عليه said that it is through His Self-Disclosure that all that is Beautiful is Embellished and made Handsome, and it is through His Self-Concealment that the Beautiful is made to seem Ugly… It thus was said:

He Revealed Himself to His Heart, by Projecting therein from Himself a Light;
Thus, it was that the Gloom Sought the Light."[21]

In addition to his Scholarly activities, Hazrāt Sarrāj رحمة الله وَتَعَالَىٰ عليه was highly active in the early Sufi Community. He was the Head of the Order of Dervishes in Baghdad, and was thus responsible for the day-to-day Management of the Sufi Community in the Abbasid Capital. This position of power led him to become the *Sheikh* (Teacher) of many prominent early Sufis, including Hazrāt Abu al Fadl ibn al Hasan al Sarakhsi رحمة الله وَتَعَالَىٰ عليه, who was himself the Sheikh of Hazrāt Abū Sa'īd Abul Khayr, al Qushayri رحمة الله وَتَعَالَىٰ عليه , and

20 Hazrāt Ibn ʿArabī رحمة الله وَتَعَالَىٰ عليه, Divine Sayings Mishkāt al Anwār: 101 Ḥadīth Qudsī, trs. S. Hirtenstein & M. Notcutt, (Oxford: Anqa Publishing, 2004), p. 99.

21 Sarrāj, *Kitāb al Lumaʿ fi'l Taṣawwuf*, ed. R. A. Nicholson, E. J. W. Gibb Memorial Series 22, (London: Luzac & Co, 1914), p. 363. As quoted in The Divine Names In Ibn'Arabī's Theory of The Oneness of Existence hesis by Makoto Sawai, page 21.

	Hazrāt Ja'far al Khaldi رحمة الله وَتَعَالَىٰ عليه. Similarly, Hazrāt Sarrāj رحمة الله وَتَعَالَىٰ عليه was considered one of the foremost *Fuqaha'* (Legal Scholars) in early Sufism. Though his prominence in the early Sufi community was mainly a result of his Scholarship and Knowledge of the *Shar'ia* (Islamic Law), it also owed in part to his lineage, as he was descended from a long line of Ascetics.
378 AH 989 CE	The Peace of God - The Peace of God was passed at the Council of Charroux. It was supported by Hugh Capet, King of France. The Peace of God attempted to reduce feudal warfare by limiting private wars to certain parts of the year, and by providing protection for noncombatants. The Peace used to the power of excommunication to enforce its stipulations.
378 AH 989 CE	Death of the Buwayhid Sultān Sharaf ad Dawla, accession of Baha ad Dawla.
380 AH 991 CE	Deposition of the Abbasid Khalifa at Ta'i, accession of al Qadir.
386 AH 996 CE	Death of the Zirid dynasty ruler Mansur, accession of Badis ibn Mansur.
? - 385 AH ? - 995 CE	Khwarazmshah Dynasty, Afrighid Dynasty.
385 – 408 AH 995 – 1917 CE	Khwarazmshah Dynasty, Ma'munid Dynasty.
387AH 997 CE	**Wisaal Sharif Hazrāt Sheikh Raheemuddin Ayaz رحمة الله وَتَعَالَىٰ عليه. There is no evidence about Hazrāt Raheemuddin Ayaz رحمة الله وَتَعَالَىٰ عليه available except for one reference that he was from Syria.**
	14. Hazrāt Syedna Abd al Aziz bin Haris bin Asad al Yemeni at Tamīmī رحمة الله وَتَعَالَىٰ عليه. Common to Qadriya Shurwardīya and Qadriya Razzaqiya Sillasil. Hazrāt Abdul Aziz bin Haris bin Asad Al Yemeni At Tamīmī رحمة الله وَتَعَالَىٰ عليه was the Disciple of Hazrāt Sheikh Raheemuddin Ayaz رحمة الله وَتَعَالَىٰ عليه and became his Khalifa. He was an ardent Worshiper and Ascetic. He belonged to the Hanbali Fiqh and was the Father of Hazrāt Abul Fazl 'Abdul Wāḥid As'ad at Tamīmī رحمة الله وَتَعَالَىٰ عليه. Hazrāt Abdul Aziz At Tamīmī رحمة الله وَتَعَالَىٰ عليه was Highly Accomplished in Many Disciplines of Tassawuf, he Initially Studied with Hazrāt Abul Qasim Karkhi رحمة الله وَتَعَالَىٰ عليه and Hazrāt Bakr Abdul Aziz, known as Hazrāt Ghulām Khallal رحمة الله وَتَعَالَىٰ عليه
387 AH 997 CE	Death of the Samanid ruler Nuh II, accession of Mansur II.
388 AH 998 CE	Death of the Samanid ruler Mansur II, accession of 'Abd al Malik II. Mahmud Ghaznavi becomes the Amir of Ghazni.
389 AH 999 CE	Bughra Khan of The Karahan Turks Capture Bukhara. End of the Samanids.
389 AH	By the end of this Century, Global Muslim Population was estimated at 10

999 CE	million.
Late 4th to 6th Century AH 11th-12th Centuries CE	Drug Trial: Persian Physician Avicenna, in The Canon of Medicine (1025 CE), first Described use of Clinical Trials for Determining the Efficacy of Medical Drugs and Substances. Double-Entry Bookkeeping System: Double-Entry Bookkeeping was Pioneered in the Jewish Community of the Medieval Middle East. Hyperbolic Geometry: The Theorems of Ibn al Haytham (Alhacen), Omar Khayyám and Nasīr al-Dīn al-Tūsī on Quadrilaterals were the first Theorems on Hyperbolic Geometry. Magnifying Glass and Convex Lens: A Convex Lens used for Forming a Magnified Image was Described in the Book of Optics by Ibn al Haytham in 1021 CE. Mechanical Flywheel: The Mechanical Flywheel, used to Smooth out the Delivery of Power from a Driving Device to a Driven Machine and, Essentially, to Allow Lifting Water from Far Greater Depths (up to 200 Meters), was first Employed by Ibn Bassal (fl. 1038–1075 CE), of Al-Andalus. Mercuric Chloride (Formerly Corrosive Sublimate): used to Disinfect Wounds. Proof by Contradiction: Ibn al Haytham (965–1039 CE) Developed the Method of Proof by Contradiction. Spinning Wheel: The Spinning Wheel was Invented in the Islamic World by the Early 11th Century CE. There is Evidence Pointing to the Spinning Wheel being Known in the Islamic World by 1030 CE, and the Earliest Clear Illustration of the Spinning Wheel is from Baghdad, Drawn in 1237 CE. Steel Mill: By the 11th Century CE, much of the Islamic World had Industrial Steel Watermills in Operation, from Al Andalus and North Africa to the Middle East and Central Asia. Weight-Driven Clock: Arabic Engineers Invented Water Clocks Driven by Gears and Weights in the 11th Century CE. Optic Chiasm: The Crossing of Nerve Fibers, and the Impact on Vision that this had, was First Clearly Identified by Persian Physician "Esmail Jorjani", who Appears to be Zayn Ad Din Gorgani (1042–1137 CE). The optic chiasm was Earlier Theorized by Ibn al Haytham in the early 11th Century CE. Pinhole Camera: Ibn al Haytham has been Credited with the Invention of the Pinhole Camera in the Early 11th Century CE. Paper Packaging: The Earliest Recorded use of Paper for Packaging Dates back to 1035 CE, when a Persian Traveler Visiting Markets in Cairo Noted that Vegetables, Spices and Hardware were Wrapped in Paper for the Customers after they were Sold. Bridge Mill: The Bridge Mill was a Unique Type of Watermill that was Built as Part of the Superstructure of a Bridge. The Earliest Record of a Bridge Mill is from Córdoba, Spain in the 12th Century CE.

390 – 612 AH 1000 – 1215 CE	Ghaurid Dynasty.
390 AH 1000 CE	A Muslim Dynasty is Established at Gao, on the Niger.
390 AH 1000 CE	The Jews, barred from any work which Christians want to do, find Profitable Employment as Money-Lenders.
	The Inca Ethnic Group Migrates into the Region of the Cuzco Valley in Peru
	The Feudal Knight of Northern Europe, Wearing Armor of Chain Mail on a Sturdy Horse, becomes the Fighting Machine of the Middle Ages
390 – 483 AH c.1005 – c.1090 CE Teaching in 1024 CE c.1032–1101 CE 1033–1109 CE c.1078–1141 CE c.1085–1148 CE 1090–1153 CE d. c. 1148 CE 1097–1161 CE 1098–1179 CE 11th to 13th Century CE	**Christian Mystics.** • Niketas Stethatos . • Gundolfo. • Bruno of Cologne. • Anselm of Canterbury. • Hugh of St Victor, also known as Hugh the Saxon. • William of St. Thierry. • Bernard of Clairvaux, • Henry of Lausanne, also known as Henry the Monk. • Christina of Markyate. • Hildegard of Bingen. • Cathars.
390 AH 1000 CE	Islam continues to spread through the Continent of Africa, including Nigeria, which served as a trading liaison between the northern and central Regions of Africa.
391 AH 1001 CE	Maḥmūd of Ghazni defeats the Hindu Shahi's at Peshawar. The Battle was fought between the Ghaznavid Army of Sultān Maḥmūd bin Sebüktigin (Maḥmūd of Ghazni) and the Hindu Shahi army of Jayapala, near Peshawar. Jayapala was defeated and captured, and as a result of the humiliation of the defeat, he later immolated himself in a funeral pyre. This is the first of many major battles in the expansion of the Ghaznavid Empire into the Indian subcontinent by Mahmud of Ghazni.
391 AH 1001 CE	Japanese Author Murasaki Shibubi Produces, in *The Tale of Genji*, a Book which can be Considered the World's First Novel.
394 AH 1004 CE	Maḥmūd of Ghazni captures Bhatiya (Probably Bhera).
396 AH 1006 CE	Maḥmūd of Ghazni captures Multan at which time Anandapala's Army attacked him.

397 AH 1007 CE	Maḥmūd of Ghazni attacks and crushes Sukhapala, ruler of Bathinda (who had become ruler by rebelling against the Shahi Kingdom).
400 AH 1010 CE	Thorfinn Karlsefni leads an expedition to north America, traces of which may survive in a longhouse at L'Anse aux Meadows.
400 AH 1010 CE	Abdication of Hisham II in Spain. Accession of Muhammad II.
401 AH 1011 CE	Spain: Muhammad II is overthrown by Suleiman II.
405 AH 1015 CE or 412 AH 1021CE	Wisaal Sharif Hazrāt Abu Ali Daqqaq Ḥasan B. ʿAlī B. Mohammad B. Isḥāq رحمة الله وَتَعَالَىٰ عليه. He was a Renowned Ascetic of Nīšāpūr and was the Teacher of the Famous Hazrāt Abu'l Qāsim Qušhayrī رحمة الله وَتَعَالَىٰ عليه who Married His Daughter. Following this Marriage, Hazrāt Abu'l Qāsim Qušhayrī رحمة الله وَتَعَالَىٰ عليه directed the Madrasa of Hazrāt Abū ʿAlī Daqqāq رحمة الله وَتَعَالَىٰ عليه, which, from the mid 5th 11th Century CE was called Madrasa tal Qušhayrī. Hazrāt Abū ʿAlī Daqqāq رحمة الله وَتَعَالَىٰ عليه ("the Miller") did not belong to the Circle of the Patricians of Nīšāpūr. The Mystical Tradition presents Hazrāt Abū ʿAlī Daqqāq رحمة الله وَتَعَالَىٰ عليه as one of the Disciples of the Master of Nīšāpūr, Hazrāt Abu'l Qāsim Ibrāhīm b. Mohammad Naṣrābāḏī رحمة الله وَتَعَالَىٰ عليه (Wisaal 366 AH 976-78 CE). The Relationship between Hazrāt Abū ʿAlī Daqqāq رحمة الله وَتَعَالَىٰ عليه and Hazrāt Mohammad Naṣrābāḏī رحمة الله وَتَعَالَىٰ عليه must be Placed in the Period 340-66 AH 951-76 CE, when the Master was in Nīšāpūr (Massignon, Le passion d'Al Ḥallāj, Paris, 1975, pp. 215-18). As to his other Education, Hazrāt Abū ʿAlī Daqqāq رحمة الله وَتَعَالَىٰ عليه was an Excellent Orator, had learned Arabic, and was such an Expert in Grammar that he was called Hazrāt Abū ʿAlī al-Naḥwī رحمة الله وَتَعَالَىٰ عليه (Frye, Histories, no. II, fol. 1). Such Knowledge was not a General Rule among the Khorasanian Ascetics; Hazrāt Ḥaddād رحمة الله وَتَعَالَىٰ عليه, the Malāmatī (d. 270/883), was Ignorant of Arabic. Hazrāt Daqqāq رحمة الله وَتَعَالَىٰ عليه went to Study Hadis and Shafeʿite Fiqh in Merv at some point after he Completed his Mystical Studies, as is shown by a few Anecdotes (Qušhayrī, Risāla alā J̌amāʿat al Sūfīya be Boldān al Islām, Beirut, n.d., chap. Safar, p. 130; F. Meier, Abū Saʿīd e Abūl Ḫayr, Acta Iranica 2, Tehran and Liège, 1976, p. 52). This move seems strange, for, though Nīšāpūr had a Powerful Hanafite Party, there was no lack of Shafeʿite Masters, at least from the beginning of the 4th AH 10th CE Century (Ibn Ḵozayma, d. 311/923; Halm, Die Ausbreitung der Schafiʿitischen Rechtschule, Wiesbaden, 1974, pp. 40-47). Religious Motivation is also possible. Toward the end of his Sedentary life, Hazrāt Daqqāq رحمة الله وَتَعَالَىٰ عليه Decided to Travel every Year to a Different City (Anṣārī, Ṭabaqāt as Sūfīya, p. 538, quoted by Hazrāt Jāmī رحمة الله وَتَعَالَىٰ عليه, Nafaḥāt, p. 291). It might be during this Period that he went to Nisā, where, after a Dream (Achena, Ētapes, p. 56) he Built the Ḵānaqāh e Sarāvī. According to Massignon (Passion II, p. 197), he may also have gone to Fārs to see Hazrāt Sheikh Abū Isḥāq Ibrāhīm b. Šahrīār رحمة الله وَتَعَالَىٰ عليه

(Wisaal 426 AH 1034 CE), a Disciple of Hazrāt Ibn Ḵafīf رحمة الله وَتَعَالَىٰ عليه (Wisaal 371 AH 982 CE). Ill and Perhaps Deaf, his Maǰalis Were then less Attended, for he was Scarcely Understandable (Hazrāt ʿAṭṭār رحمة الله وَتَعَالَىٰ عليه, II, p. 199; Hazrāt Jāmī رحمة الله وَتَعَالَىٰ عليه, Nafaḥāt, p. 293). Apparently his Sole Pilgrimage, according to Fāresī, occurred after his Studies in Merv, but he is said to have left from Nisā (Histories, no. II, fol. 2a, quoted by Hazrāt Qušhayrī رحمة الله وَتَعَالَىٰ عليه , chap. Ḡayba, p. 37). Hazrāt Daqqāq رحمة الله وَتَعَالَىٰ عليه left a Work Entitled Kitāb e Anābat and a few short Quotations and a Munāǰāt preserved by Hazrāt Jāmī رحمة الله وَتَعَالَىٰ عليه.[22]

Hazrāt Daqqāq رحمة الله وَتَعَالَىٰ عليه, like many Iranians of his time, seems preoccupied by the problems of the shaping of the mystical movement—instructions to be given to the Disciples, collective gatherings such as Samāʿ, and the status of Aulīyāʾ.[23] As to the Samāʿ, Hazrāt Daqqāq's رحمة الله وَتَعَالَىٰ عليه opinion is very carefully expressed, because according to him, the Samāʿ implies risks.[24] An Anecdote about Charisma attributed to Hazrāt Tustarī رحمة الله وَتَعَالَىٰ عليه makes him say that the Master was a Sāḥeb e Karāmāt who Disguised his State as a Walī.[25] He indeed Declares that the Aulīyāʾ must remain Discreet and obey the Rules and Common Customs (Adab) Mentioned in the Šharīʿa.[26] His Attitude is in Complete Agreement with the Refusal of Exterior Difference which is claimed by Hazrāt Daqqāq رحمة الله وَتَعَالَىٰ عليه for the Zahid. They must Eat and Dress as everybody else when they are in Public.[27] Renouncement (Zuhd) consists in Leaving the World as it is, in Refusing to Modify anything in it, even though a Ribāṭ or a Masǰid is to be Built.[28]

Hazrāt Sheikh Abu Ali Ad Daqqaq رحمة الله وَتَعَالَىٰ عليه said: Repentance is divided into three stages: the first stage is Tawbah (Repentance), the second stage is Inabah (turned to Allah سُبْحَانَهُ وَتَعَالَىٰ), and the final stage is Recount.

Hazrāt Abu Ali ad Daqqaq رحمة الله وَتَعَالَىٰ علي Said: "No one has the power to follow the path of the Sufi's without a Sheikh. Because this way is a way to reach Allah سُبْحَانَهُ وَتَعَالَىٰ through the unseen, and when a tree grows on its own without a grower, no one benefits from it, even though its leaves Come out, sometimes it never bears fruit."[29] [30]

In 391 AH 1001 CE a Madrasa was Built and named after Hazrāt Daqqāq رحمة الله وَتَعَالَىٰ عليه (later it was called after Qušhayrī). Pious People, Disciples, and Sufis Donated to the Project.[31] Without giving up his Weekly Meetings at the Mosque

22 Nafaḥāt, p. 292
23 Resāla, chap. Ṣoḥba, p. 134; al Waṣīya le'l-Murīdīn, pp. 180, 181; Tark al Kelāf, p. 150.
24 Risāla, chap. Samāʿ, pp. 153-54
25 Risāla, chap. Karāmāt al Aulīyāʾ, p. 172
26 Risāla, chap. Al Wilāya, p. 117
27 Risāla, chap. Ḵalwa, p. 51
28 Risāla, chap. Zuhd, p. 56
29 https://www.iranicaonline.org/articles/abu-ali-daqqaq-hasan-b.
30 J. Chabbi, "ABŪ ʿALĪ DAQQĀQ," Encyclopædia Iranica, I/3, pp. 255-257; an updated version is available online at http://www.iranicaonline.org/articles/abu-ali-daqqaq-hasan-b (accessed on 26 January 2014).
31 Histories, no. II, fols. 1-2a; Patricians, p. 250

of Abū Bakr Moṭarrez,[32] Hazrāt Daqqāq رحمــة الله وَتَعَــالَىٰ عليه Preached in the Madrasa and offered Board and Lodgings to his Family, Students, and Servants.[33] Hazrāt ʿAbd al Karīm b. Hawāzen Qušhayrī رحمة الله وَتَعَالَىٰ عليه, who arrived at this time in Nīšāpūr, probably benefited from this Facility. Born in 376 AH 986 CE in the Ostovā District, North of Nīšāpūr, into a Wealthy Arab Family, he was only Fifteen Years Old. In his Risāla he tells how Several Times he Walked Past the Madrasa without Daring to go inside.[34] To him Hazrāt Daqqāq رحمة الله وَتَعَالَىٰ عليه owes a great Part of his Posthumous Fame (there are Numerous Quotations in the Famous Risāla Written in 438/1046-47), and Hazrāt Qušhayrī رحمة الله وَتَعَالَىٰ عليه Transmits Hazrāt Daqqāq's رحمة الله وَتَعَالَىٰ عليه Mystical Sillsila, one of the first known.[35]

Hazrāt Abu Ali al-Daqqaq رحمة الله وَتَعَالَىٰ عليه reminds us of the Dervish Saying:

I will not Remember you, but the Guiding of the Heart, Soul and Secrets into Your Remembrance.
It's as if You were the Audience Who Whispered to me
"Be Careful, Oh Remember! Woe to you! Be Careful!

Hazrāt Sheikh Abu 'Ali ad Daqqaq رحمة الله وَتَعَالَىٰ عليه said, "A Student asked his Sheikh,' Is the Servant Aware of what Allah سُبْحَانَهُ وَتَعَالَىٰ is Pleased with him? '
The Sheikh Replied, 'No. How can he know that while his Goodness is something Hidden? ' The Student Protested, 'No, he can Find Out!'
The Sheikh asked, 'How can the Servant Know?
The Disciple replied:
"If I find my Heart is Pleased with Allah سُبْحَانَهُ وَتَعَالَىٰ, then I know that He is Pleased with me. '
So the Sheikh then said, 'It is very Nice to say that, Young Man.'
Hazrāt Sheikh Abu Ali ad Daqqaq رحمة الله وَتَعَالَىٰ عليه also said, "Allah سُبْحَانَهُ وَتَعَالَىٰ Praised his Prophet with his Special Attributes, with no Praise to any other Creature, so Allah سُبْحَانَهُ وَتَعَالَىٰ says, 'And indeed you are Truly Noble Character '.
Hazrāt Sheikh Abu Ali ad Daqqaq رحمة الله وَتَعَالَىٰ عليه said, "A servant will reach heaven by obeying Allah سُبْحَانَهُ وَتَعَالَىٰ and will attain Allah سُبْحَانَهُ وَتَعَالَىٰ with his adherents obeying him." He also said, "I see someone who wants to move his hand to scratch his nose in prayer, but his hand is stuck." It is obvious that what he meant was his own.
Hazrāt Abu Ali ad Daqqaq رحمة الله وَتَعَالَىٰ عليه said,"The essence of patience is not to protest something that has been set in fate. As for the manifestation of misfortune during the time not to lament (because of dissatisfaction with fate, pent) it does not negate patience." (See Syarh Muslim [3/7]).

32 Risāla, chap. Ferāsa, p. 106
33 The available testimony refers only to the Period of Qušhayrī's Direction of the Madrasa; Histories, no. II, fol. 82b; no. III, fols. 69a, 106a-b, 121b, 135b
34 chap. Ṣoḥba, p. 134
35 ibid.; Massignon, Essai, pp. 128-29

	Hazrāt Sheikh Abu Ali ad Daqqaq رحمة الله وَتَعَالَىٰ عليه Said, "When the residents of Balkh expelled Muhammad ibn ul Fadhl رحمـة الله وَتَعَـالَىٰ عليه from his area, he invoked them," Yes, God, prevent the honesty of them ". So after that nobody came from the area of Balkh. Hazrāt Sheikh Abu Ali Al Daqqaq رحمة الله وَتَعَالَىٰ عليه said: "One of the disciples repented, then received the test. He wondered in the heart: "If I repent, how will my situation be?" Hazrāt Sheikh Abu Ali Al Daqqaq رحمة الله وَتَعَالَىٰ عليه said: "Separation is Something Attributed to You, Gathering, on the Other Hand, is Something that is Taken from you!"[36] Hazrāt Qushayrī رحمة الله وَتَعَالَىٰ عليه Explains that Whatever you acquire with Your Own Efforts is Taken from You, While Whatever Allah سُبْحَانَهُ وَتَعَـالَىٰ Bestows Upon You, Subsists!" Hazrāt Ibn e Arabi رحمة الله وَتَعَالَىٰ عليه Quotes the Quranic Ayat: Al Quran: 16:96 Surah An Nahl. بِسْـــمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيـــمِ مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللهِ بَاقٍ وَلَـنَجْزِيَنَّ الَّذِيْنَ صَبَرُوْٓا اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ۔ Whatever you have will end, but what Allah سُبْحَانَهُ وَتَعَالَىٰ has is Lasting. And We will surely give those who were patient their reward according to the best of what they used to do. — Saheeh International.
406 AH 1016 CE	**Birth Hazrāt Fazal bin Muhammad bin Ali Fārmadī رحمة الله وَتَعَالَىٰ عليه. He was born in 407 AH. He was called al Fārmadī on account of his place of birth, Fārmad, a village in the vicinity of Ṭūs. His real name was Hazrāt Fadl ibn Muhammad رحمـة الله وَتَعَـالَىٰ عليه. After completing his elementary education he entered the madrasah of the famous Sufi Abdulkarim Qushayri in Nishapur (Modern-Day Iran).**
407 AH 1016 CE	**Wisaal Sharif Hazrāt Syedna Abu al Farah Mohammad Yūsuf bin Abd'Allah bin Yunas at Tartusi رحمة الله وَتَعَالَىٰ عليه. Hazrat Mohammad Yūsuf Abu al Farah Tartusi رحمة الله وَتَعَالَىٰ عليه was the Qutb, which in Sufism is a perfect human being, otherwise known as al Insān al Kāmil, "The Universal Man" at the top of the Saintly Hierarchy known for performing miracles, of His time. Hazrat Mohammad Yūsuf Abul Farah Tartusi رحمة الله وَتَعَالَىٰ عليه was born in Tartus, Syria, he belonged to Tartus, one of the most populated and largest city of Syria. His Father's Name was Hazrat Sheikh Abdullah bin Yunas Tartusi رحمة الله وَتَعَالَىٰ عليه . His given Name was Mohammad Yusuf, while his 'Kunyat' (Patronymic) was Abul Farah. He is sometimes given the title Alauddin. He is one of the Common Ancestors of the Sufi Tariqahs which Form an Unbroken Sillsila (Chain) to the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله**

36 Quoted in Hazrāt Qushayri's رحمة الله وَتَعَالَىٰ عليه Risala and Hazrāt Ibn e Arabi's رحمة الله وَتَعَالَىٰ عليه Futuhat.

	وسلم. He was the Owner of Inspiring Qualities, influencing many Devotees towards Islamic Mysticism. He was said to have had such Intense Level of Tawakkul (Trust in Allah سُبْحَانَهُ وَتَعَالَىٰ) and 'Sabr' (Patience Under Tribulation) that Worldly Matters did not Concern him. He was an Elevated Saint Possessing Countless Marvels. He gained Khilafat from Hazrat Abdul Aziz bin Haris bin Asad Al Yemeni At Tamīmī رحمة الله وَتَعَالَىٰ عليه . He spent a lot of time in the service of his Murshid. Quotation. 1. "Man is a Strange Creature! It Scares him, he Comes when His Wealth Decreases, but Remains Indifferent to the fact that the Days of his Life are Irrevocably Passing.Titles. Anwaar e Sufia (Light of Sufis). Shajr tul Kamileen (Head of the Perfected Ones). Khazeena al Asfiya (Treasure of Purity).[37]
	16. Hazrāt Syedna Abu al Hassan Ali bin Ahmad al Hankari Al Ghaznavi رحمة الله وَتَعَالَىٰ عليه. Common to Qadriya Shurwardīya and Qadriya Razzaqiya Sillasil. Hazrat Abul Hassan Hankari Ali Bin Mohammad Qureshi Hankari رحمة الله وَتَعَالَىٰ عليه (born in 409 AH, in the town of Hankar, City of Northern Iraq, some 400 km North of Baghdad). He was a Muslim Mystic also Renowned as one of the Most Influential Muslim Scholars, Philosophers, Theologians and Jurists of his Time. He Received Education from his Father. He was Acquainted with the Hidden Secrets and was known for his 'Karamaats'. He would Fast for 3 Consecutive Days and Complete 2 whole Holy Qur'ans Between 'Isha' (Night Time, Last Obligatory Prayer) and 'Tahajjud' (Non Obligatory Additional Prayers after 'Isha, Early in the Morning, well before Dawn). He Devoutly Stayed in Worship Day and Night. He had the Habit of Practicing Excessive Religious Exercises and Recitals. He Traveled Across Many Countries to get Religious Knowledge. From Rome to Spain to Haramain, etc. he Met Numerous Scholars and Shayukh from whom he began to Receive Instruction in 'Fiqh' and 'Hadith' from whom he Memorized Ahadith by Heart. He even Met Hazrat Sheikh Abu al Layla Mişri رحمة الله وَتَعَالَىٰ عليه and Heard Hadith from him. All 'Huffaz' (Memorizers of The Holy Qurʾān), 'Muhadditheen' (Narrators of Ahadith), 'Qari's' (Reciters of The Holy Qurʾān with Correct Accent and Pronunciation) are given a Chain of Credible Narrators Linking to the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. He Gained Exoteric and esoteric education from the most prominent and influential Scholars of his Time. He even got Spiritual beneficence from Hazrat Bāyazid Bustami رحمة الله وَتَعَالَىٰ عليه . After sometime, he went back to his homeland. Henceforth, the people

37 https://peoplepill.com/people/mohammad-yousaf-abu-al-farah-tartusi/

	around him gave him a lot of respect and he gained fame. He earned the title of Sheikh ul Islam due to unmatched religious knowledge. Countless Seekers of Allah سُبْحَانَهُ وَتَعَالَىٰ benefited from him as he was an 'Arif Kamil'. He was the Imam of Shariat and Tareeqat of his Time. He wore the 'Khirqa' of Khilafat from Hazrat Mohammad Yūsuf Abu al Farah Tartusi رحمة الله وَتَعَالَىٰ عليه who was the Qutb of that Time. The Period between the 11th and 14th Centuries CE is Considered to be the "Golden Age" of Arabic and Islamic Philosophy by the Stanford Encyclopedia of Philosophy, he has an important Role to Play in it as he was one of those Early Sufis who brought Logic into the Islamic Seminary.
408 – 425 AH **1017 – 1034 CE**	Khwarazmshah Dynasty (Governors).
409 AH 1018 CE	The Byzantines under Basil II conquer Bulgaria after a bitter 50-years struggle.
411 AH **1020 CE**	**Wisaal Sharif Hazrāt Syedna Abū Muhammad Chishtī رحمة الله وَتَعَالَىٰ عليه.** **His title was Wali ud Din or Naasih ud Din.** **Hazrāt Sheikh passed away on the 4th Rabi ul Awwal or in the beginning of Rajab at the age of 80. His grave is in Chisht (Present Day Afghanistan).** **Hazrāt Khawaja Abu Yūsuf رحمة الله وَتَعَالَىٰ عليه, Hazrāt Khawaja Muhammad Kaku رحمة الله وَتَعَالَىٰ عليه and Hazrāt Khawaja Ustad Marwan رحمة الله وَتَعَالَىٰ عليه were his Khulfa.**
	14. Hazrāt Nasruddin Abu Yūsuf ibn Abu Nasr Muhammad Saman Chishtī رحمة الله وَتَعَالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **Through thirteen ancestral links his lineage reaches Hazrāt Imaam Husain رضي الله وَتَعَالَىٰ عنه. He was born in Chisht. Nasiruddeen is his Title. His Maternal Uncle, Hazrāt Khawaja Abu Muhammad Chishtī Conferred the Mantle of Khilafat On him.** **One day Hazrāt Abu Yūsuf رحمة الله وَتَعَالَىٰ عليه was walking in the extreme Heat with a Group of his Companions who were Overcome by Thirst. Water was not Available anywhere. Hazrāt Abu Yūsuf رحمة الله وَتَعَالَىٰ عليه Struck a Rock with his Staff and a Fountain began Bubbling. Hazrāt Abu Yūsuf رحمة الله وَتَعَالَىٰ عليه and his Companions Drank of this Water.** **He Grieved much because he was not a Hafiz of the Qur'an. On one occasion when the Grief was Extreme he saw his Sheikh رحمة الله وَتَعَالَىٰ عليه in the spiritual realm (Alam e Waqiah). His Sheikh رحمة الله وَتَعَالَىٰ عليه Instructed him to Recite Surah Fateha 100 times for Alleviation of the Grief. As he Completed the 100th Recitation of Surah Fateha, He became a Hafiz of the Qur'an Miraculously. Thereafter, he would complete the Qur'an several times Daily.** **Once when Hazrāt Sheikh Abu Yūsuf رحمة الله وَتَعَالَىٰ عليه was on a Journey he came to a Place called Kang where a Darwesh was Living. Hazrāt Abu Yūsuf**

	حمة الله وَتَعَالَىٰ عليه was his guest. At night the Darwesh's Daughter Dreamed that the Full Moon came into Her Lap. In the Morning she Related her Dream to her Father who went to Hazrāt Sheikh Abu Yūsuf حمة الله وَتَعَالَىٰ عليه for an Interpretation. However, before he could Explain the Dream, Hazrāt Sheikh Abu Yūsuf حمة الله وَتَعَالَىٰ عليه informed the Darwesh of the Dream and Presented its Interpretation. The Darwesh Performed the Marriage Ceremony of his Pious Daughter With Hazrāt Sheikh Abu Yūsuf حمة الله وَتَعَالَىٰ عليه. Hazrāt Maudood Chishtī حمة الله وَتَعَالَىٰ عليه was born of this Union.[38]
412 – 551 AH 1021 – 1156 CE	Najahid Dynasty, Arabian Peninsula.
422 AH 1030 CE	Yaroslav builds up his Russian Kingdom and Turns his Capital, Kiev, into a spectacular Christian City and Commissions *Russkaya Pravda* ('Russian Truth'), a Code of Russia's Law.
425 AH 1033 CE	**Wisaal Sharif Hazrāt Abu'l Hassan Ali ibn Ahmad ibn Salman al Kharaqāni Known as Hazrāt Abu al-Hassan al-Kharaqani رحمة الله وَتَعَالَىٰ عليه.** **He was one of the Master Sufis of Islam. He was born in 352 AH 963 CE in Khorasan in a village called Qaleh Now e Kharaqan (today located in Semnan Province, Iran near Bastam)** **He was the Disciple of Hazrāt Abul-Abbas Qassab Amoli رحمة الله وَتَعَالَىٰ عليه, one of the Masters Sufi and Mystics of Islam and was the Force of Khosravani Wisdom. He was born in the 4th Century AH and belonged to Tabaristan. He was of the Tribe of Javan and his Father was a Butcher. Hazrāt Abul-Abbas Qassab Amoli رحمة الله وَتَعَالَىٰ عليه was also Master of Hazrāt Abu Said Abul-Khayr رحمة الله وَتَعَالَىٰ عليه, but Claimed a Deep Spiritual Relation with Hazrāt Bayazid Bastami رحمة الله وَتَعَالَىٰ عليه, who Passed Away in 261 AH over One and a half Century before him but had Spoken about the Personality and state of Hazrāt Kharaqāni رحمة الله وَتَعَالَىٰ عليه. He was also influenced by Hazrāt Abul Hasan Hankari رحمة الله وَتَعَالَىٰ عليه. His School of Jurisprudence was Shafi'i.** **The Secret of the Golden Chain was passed from Hazrāt Bayazid al Bustami رحمة الله وَتَعَالَىٰ عليه to Hazrāt Abul Hassan al Kharaqāni رحمة الله وَتَعَالَىٰ عليه.**[39] **Hazrāt Attar of Nishapur رحمة الله وَتَعَالَىٰ عليه, a famous Persian Poet and Sufi, Devoted a Large Part of his Book *Tadhkirat al Awliya* (Biography of the Saints) about the Personality, State and Stories of Hazrāt Kharaqāni رحمة الله وَتَعَالَىٰ عليه. Attar رحمة الله وَتَعَالَىٰ عليه has him as *Sultān e Salātin e Mashāyekh* "King of Kings of Sufi Masters", "Ocean of the Spiritual**

38 The Masha'ikh of Chist, Sheikh al Hadis Maulana Zakaria Kandhlavi, p. 128.

39 Extracts from The Naqšhbandi Sufī Way – History and Guidebook of the Saints of the Golden Chain© by Sheikh Muhammad Hisham Kabbani Copyright © 1995 Sheikh Muhammad Hisham Kabbani. All rights reserved. Material taken from the Book The Naqšhbandi Sufī Way; Published and Distributed by KAZI Publications, Inc. [src: *http://naqshbandi.org/chain/names.htm*] https://www.naqshbandi.uk/naqshbandi-mujadidi/abu-ba-yazid-bostami-ra/ 154-hazrat-abu-ba-yazid-bostami

Knowledge, "Sun of the Lord", "Mystery of the Lord" and "Qibla of his People".

He was the Ghaus (Arch-Intercessor) of his Time and Unique in his Station. He was the Qiblah (Focus of Attention) of his People and an Ocean of Knowledge from which Saints Still Receive Waves of Light and Spiritual Knowledge.

He Divested Himself of Everything Except Allah's سُبْحَانَهُ وَتَعَالَىٰ Oneness, Refusing for Himself all Titles and Aspirations. He would not be Known as a Follower of any Science, even a Spiritual Science, and he said:

"I am not a Rahib (Hermit). I am not a Zahid (Ascetic). I am not a Speaker. I am not a Sufi. O Allah سُبْحَانَهُ وَتَعَالَىٰ, You are One, and I am one in Your Oneness."

Of Knowledge and Practice he said:

Scholars and Servants in the Lower World are Numerous but they don't Benefit you Unless you are Engaged in the Satisfaction of Allah's سُبْحَانَهُ وَتَعَالَىٰ Desire, and from Morning to Night are Occupied with the Deeds that Allah سُبْحَانَهُ وَتَعَالَىٰ Accepts.

About being a Sufi he said:

"The Sufi is Not the One who is Always Carrying the Musalla (Prayer Rug), Nor the One Who is Wearing the Patched Khirqa (Patched Clothes), Nor the One who Keeps Certain Customs and Appearances; but the Sufi is the One to Whom Everyone's Focus is Drawn, Although he is Hiding Himself."

"The Sufi is the One Who in the Daylight Doesn't Need the Sun and in the Night doesn't need the Moon. The Essence of Sufism is Absolute Nonexistence that has no Need of Existence Because There is No Existence Besides Allah's Existence."

"Ask for Difficulties in Order for Tears to Appear Because Allah سُبْحَانَهُ وَتَعَالَىٰ Loves Those who Cry," Referring to the Advice of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم وسلم to Cry Much."

"In Whatever Way you Ask Allah سُبْحَانَهُ وَتَعَالَىٰ for Anything, still the Qurʾān is the Best Way. Don't ask Allah سُبْحَانَهُ وَتَعَالَىٰ Except Through the Qurʾān."

"The Inheritor of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم وسلم is the One Who Follows his Footsteps and Never Puts Black Marks in his Book of Deeds."

Hazrāt Rumi رحمــة الله وَتَعَــالَىٰ عليه, Hazrāt Attar رحمــة الله وَتَعَــالَىٰ عليه of Nishapur, Hazrāt Khwaja Abdullah Ansari رحمة الله وَتَعَالَىٰ عليه, Hazrāt Jami رحمة الله وَتَعَالَىٰ عليه and Others Have narrated many poems about Hazrāt Abu'l-Hasan and have reported his several stories. He was Illiterate but had Wide Inspirational Knowledge about the Quran and Hadith; his Sayings and Speeches are Significantly Magnificent Due to their Philosophical Views.

The Book *Nūr al ʿUlūm* "Light of the Sciences" is dedicated to Hazrāt Abu'l Hassan رحمــة الله وَتَعَــالَىٰ عليه. It is Believed to have been Written by his Murids after his Passing Away. A Single Manuscript Copy is Currently

	Held in the British Museum.
	8. Hazrāt Fazal bin Muhammad bin Ali Fārmadī رحمــة الله وَتَعَــالَىٰ عليه. Naqšhbandiya Sillsila. Was also a Spiritual Successor and Son-in-Law of Hazrāt Abul Qasim Gurgani رحمة الله وَتَعَالَىٰ عليه. Hazrāt Shaykh Abū Alī al Fārmadī رحمة الله وَتَعَالَىٰ عليه, who was also known to Hazrāt Syed Alī Hujwerī رحمة الله وَتَعَالَىٰ عليه, who has Mentioned him in his Book. Kashf al Majoob, In Relation to Hazrāt Abul Qasim Gurgani رحمة الله وَتَعَالَىٰ عليه as: "All his Disciples are Ornaments of the Society in Which they Move. Please God, he will have an Excellent Successor, whose Authority the Whole Body of Sufis will Recognize, Namely, Hazrāt Abū Alī al Fadl b. Muhammad al Fārmadī (May Allah سُبْحَانَهُ وَتَعَالَىٰ lengthen his Days), Who has Not Omitted to Fulfill his Duty towards his Master, and has Turned his Back on All (Worldly) Things, and Through the Blessings of that (Renunciation) has been Made By Allah سُبْحَانَهُ وَتَعَالَىٰ the Spiritual Mouthpiece (Zubān e Hāl) of that Venerable Sheikh". He said that in my Young Age, I Used to Study in Nishapur (Modern-Day Iran), where I Heard one Day that Hazrāt Sheikh Abū Sa'īd Abul Khair رحمة الله وَتَعَـالَىٰ عليه (W. 440 AH) has Come From Mahna and is Speaking in a Gathering. I Went to Visit him, and When I Looked at his Blessed Face, I Fell in Love with him and the Love of Sufis became Firm in my Heart. One Day I was Sitting in my Room in the Madrasah that Suddenly I Had a Desire to See the Sheikh, though it was not a Regular Time for the Sheikh to Come Out. I Tried to be Patient but Failed. So I Went Out and Reached the Square, and I Saw that the Sheikh with a Large Number of Followers. I Also Followed the Sheikh who Entered a Place and Engaged in Samā' (Spiritual Singing). I Sat at a Place Where the Sheikh Could not See Me. During the Samā, the Sheikh was Overwhelmed by Ecstasy and Tore up his Shirt. After the Samā, the Blessed Shirt of the Sheikh was Ripped into Pieces which the Sheikh Distributed in the Attendees. The Sheikh Took Out the Sleeve and Called: O Abū Alī Tūsī Samā! Where Are You? I Thought the Sheikh Cannot See me Neither does he Know me, so There Must be Someone Among his Disciples of this Name. Sheikh Called Again but I Kept Quiet. When he Called for the Third Time, the People said to me that the Sheikh is Calling you. I Went to the Sheikh and he gave me that Sleeve of his Blessed Shirt, and Told me to Keep it Safe. Thereafter, I Received Numerous Benefits, Lights and Spiritual States in the Service of the Sheikh. It is said that there have been Forty Auliyā (Saints) who were Disciples of Hazrāt Sheikh Abū Sa'īd Abul Khair رحمة الله وَتَعَالَىٰ عليه . Among them are Sheikh al Islām Hazrāt Ahmad Jām رحمـة الله وَتَعَـالَىٰ عليه and Hazrāt Sheikh

	Abū Alī Fārmadī رحمة الله وَتَعَالَىٰ عليه. One Master of the Naqšhbandi Order has Said that Hazrāt Sheikh Abū Alī رحمة الله وَتَعَالَىٰ عليه had been Granted Knowledge of Inner Thoughts but was not Allowed to Reveal it, while Sheikh Ahmad Jām رحمة الله وَتَعَالَىٰ عليه was Also Given Knowledge of Thoughts and was Ordered to Reveal it. **For a Period of Twenty Years he (Abul Hasan) Used to Visit the Tomb of Hazrāt Bayazid Bustami رحمة الله وَتَعَالَىٰ عليه in Bustam and Would Leave Qarqan after Isha Prayer (Night Prayer) and will Reach Back his Place and Used to Pray there as Follows.** **"O Allah سُبْحَانَهُ وَتَعَالَىٰ Grant me the Same Status which You have Given to Hazrāt Bayazid Bustami رحمة الله وَتَعَالَىٰ عليه" and after this Prayer he will Return Back to Qarqan and Attend the Fajr Prayer (Morning Prayer) there.** **He Used to Take Great Care and Respect in Bustam and Returned from There with Inverted Footsteps so as to Cause no Disrespect of the Tomb of Hazrāt Bayazid Bustami رحمة الله وَتَعَالَىٰ عليه. After the Completion of above Routine for a Period of Twelve Years he Heard a Divine Call from the Tomb of Hazrāt Bayazid Bustami رحمة الله وَتَعَالَىٰ عليه that his (Hazrāt Abul Hasan رحمة الله وَتَعَالَىٰ عليه) Time has Come so he Told Him that Due to havig no Education at all he did not get the Knowledge of Shariat (Islamic Law). For this Reason he Requested him for Help in this Matter and he Heard a Call in which Said that whatever he got in his Life was Due to his Sake Only. He Replied to him that you Passed Away from the World Over One Hundred and Sixty Nine Years Before him, he Heard a Voice Saying that he is Right and it is a Real Thing and went on to Narrate:** **Whenever he Used to Pass by the Land of Qarqan, he Used to Watch the Light from that Land Rising to the Sky. For One of his Desire he (Hazrāt Bayazid Bustami رحمة الله وَتَعَالَىٰ عليه) Prayed for a Period of 30 years but it was not Granted by Allah سُبْحَانَهُ وَتَعَالَىٰ and he was Ordered to Submit his Request for the Sake of that Light for its Approval in the Court of Allah سُبْحَانَهُ وَتَعَالَىٰ. So upon acting as Per the Above Commandment of Allah سُبْحَانَهُ وَتَعَالَىٰ his Desire was Fulfilled. That Light was** **After this Event he went back to Qarqan and completed memorization of Holy Qurʾān by Heart in only Twenty Four days. It has been Mentioned in other reference that he heard a Call from the Tomb of Hazrāt Bayazid Bustami رحمة الله وَتَعَالَىٰ عليه telling him to Recite the Surah Fatiha (the opening chapter of the of Holy Qurʾān) and when he commenced it and upon reaching back to Qarqan he had memorized the whole Qur'an.**
432 AH 1040 CE	A Chinese Manual on Warfare includes the Earliest known Description of Gunpowder.
450 AH	**Wisaal Sharif Hazrāt Abul Qasim Gurgani رحمة الله وَتَعَالَىٰ عليه.**

1058 CE	**He authored a Book titled "Fusūl al Tarīqah wa Fusūl al Haqīqah".[40] In which, he Said:** **“The Virtue of Compliance with the Brothers in a Matter that is not a Sin, is not less than Voluntary Fasting. And Among the Manners of Fasting is that the Fasting Person should not Consider any Value for his Fast.”[41]** **Hazrāt Syed Alī Hujwerī of Lahore, Popularly Known as Hazrāt Dātā Ganj Baksh رحمة الله وَتَعَالَىٰ عليه, who Mentioned him in his Book Kashf al Mahjūb, the First ever Persian Treatise on Sufism. He mentions him as a Qutb.** **At one Place in the Book, he writes:** **“Now I, who am ‘Alī b. ‘Usmān al Jullābī, asked the Grand Sheikh, Hazrāt Abu‘l Qāsim Gurgānī رحمة الله وَتَعَالَىٰ عليه at Tūs, saying: “What is the least thing necessary for a dervish in order that he may become worthy of poverty?” He replied: “A dervish must not have less than three things: first, he must know how to sew on a patch rightly; second, he must know how to listen rightly; third, he must know how to set hist foot on the ground rightly”.** **Then he explains the Wisdom of these Golden Words as:** **“A Right Patch is one that is Stitched for Poverty, not for Show; if it is Stitched for Poverty, it is Right, Even Though it be Stitched Wrong. And a Right Word is one that is heard Esoterically (Ba Hāl), not Wilfully (Ba Munyat), and is Applied Earnestly, not Frivolously, and is Apprehended by Life, not by Reason. And a Right Foot is one that is put on the Ground with True Rapture, not Playfully and Formally.”** **In the Chapter titled Rules of Companionship, Hazrāt Syed Ali Hujweri رحمة الله وَتَعَالَىٰ عليه Writes:** **“I Asked the Grand Sheikh Hazrāt Abu al-Qāsim Gurgāni رحمة الله وَتَعَالَىٰ عليه what Obligations were Involved in Companionship. He Replied: “It Involves this, that you should not seek your own interest; all the evils of companionship arise from selfishness. Solitude is better for a selfish man. He who neglects his own interests and looks after the interests of his companion hits the mark in companionship.”** **One of his *Karāmāt* (miraculous powers) is also narrated by Hazrāt Syed Alī Hujwerī رحمة الله وَتَعَالَىٰ عليه in the following narrative:** **“One day I was seated in the Sheikh’s presence and was recounting to him my experiences and visions, in order that he might test them, for he had unrivaled skill in this. He was listening kindly to what I said. The vanity and enthusiasm of youth made me eager to relate those matters, and the thought occurred to me that perhaps the Sheikh, in his novitiate, did not enjoy such experiences, or he would not show so much humility towards me and be so anxious to inquire concerning my spiritual state. The Sheikh perceived what**

40 Shadharāt al-Dhahab fī Akhbār min Dhahab (Arabic), by Imam Shuhab al-Din.

41 Anees at Talibeen.

	I was thinking. "My dear friend," he said, "you must know that my humility is not on account of you or your experiences, but is shown towards Him who brings experiences to pass. They are not peculiar to yourself, but common to all seekers of Allah سُبْحَانَهُ وَتَعَالَىٰ." On hearing him say this I was utterly taken aback. He saw my confusion and said: "O my son, Man has no further relation to this Path except that, when he is attached to it, he imagines that he has found it, and when he is deposed from it he clothes his imagination in words. Hence both his negation and his affirmation, both his non-existence and existence, are imagination. Man never escapes from the prison of imagination. It behooves him to stand like a slave at the door and put away from himself every relation (Nisbat) except that of manhood and obedience." Afterwards I had much spiritual conversation with him, but if I were to enter upon the task of setting forth his extraordinary powers my purpose would be defeated." **He Passed Away on 23rd Safar 450 AH (19 or 20 April 1058 CE). The Author of Shadharat al Dhahab mentions That it was be in Rabi al Awwal 469 AH, but this is less likely.** **His Grave is Located in a Small Village, three Kilometers south of Torbat Ḥeydarīyeh in Iran.** **His Spiritual Successor was Hazrāt Abubakr Nisaj رحمة الله وَتَعَالَىٰ عليه[42] and some other Disciples were.** • **Hazrāt Abu Ali al Farmadi رحمة الله وَتَعَالَىٰ عليه.** • **Hazrāt Khawaja Ali Hallaj رحمة الله وَتَعَالَىٰ عليه.** • **Hazrāt Abu Bakr Abdullah Tusi رحمة الله وَتَعَالَىٰ عليه.** • **Hazrāt Syed Alī ibn Usmān al Hujwerī Lāhorī (Dātā Ganj Buksh)رحمة الله وَتَعَالَىٰ عليه.**
	16. Hazrāt Abu Bakr bin Abdullah Tusi Nassaj رحمة الله وَتَعَالَىٰ عليه. Firdausiya Sillsila (Awwal Nisbat). **Hazrāt Sheikh Abu Bakr Nassaj رحمة الله وَتَعَالَىٰ عليه was Endowed a Highly Elevated Status in Spiritual Path and had an Exalted Position. He was a Devotee and Disciple of His Holiness Hazrāt Sheikh Abul Qasim Gurgani رحمة الله وَتَعَالَىٰ عليه and was the Spiritual Guide of Hazrāt Sheikh Ahmad Ghazali Tusi رحمة الله وَتَعَالَىٰ عليه and also was a Companion to Hazrāt Sheikh Abu Bakr Deenwari رحمة الله وَتَعَالَىٰ عليه.** **It is said, about his Disposition in the Beginning as a Seeker, that he Strove and Endeavored a Lot but His Striving did not Yield Discernment. He Lamented Hopelessly at the Divine Threshold of the Almighty Allah سُبْحَانَهُ وَتَعَالَىٰ. Within himself he felt the Inspiration, saying "Nassaj You are a Needy Servant, Accustom Yourself to Suffering Affliction, What have you to Do with Acquiring? He did not despair and Give up till he acquired whatever he**

42 Biographical article, Daira Maarif Buzurg Islami, Iran.

	wanted. Hazrāt Sheikh Ahmad Ghazali رحمــة الله وَتَعَـالَىٰ عليه says that my Sheikh, Hazrāt Sheikh Abu Bakr رحمة الله وَتَعَالَىٰ عليه in his Supplication Stated: O' Allah سُبْحَانَهُ وَتَعَالَىٰ, what was the Wisdom in my Creation? His Heart Told Him, The Wisdom Behind your Creation is to See Me in the Mirror of your Soul and the Admittance of My Love in your Heart. **Aphorisms:** **"Imagining Water does not Quench Thirst and Visualizing Fire does not Generate Warmth and Mere Claims of Spiritual Questing does not Attain To The Goal."** **"Till the Cobweb of Imaginary Existence does not Burn and the Heart's Eye is not Tailored with the Needle of Zeal to not See Anyone Apart from Him, in the Solitude of the House of Existence, the Candle of Manifestation of the Beloved will not Kindle, because no one Sows Seeds in the already Sown Ground and no one Writes on a Paper which is already Written Upon."** **"Reliance" is that you seek Prohibition and Bestowal from none Other except Allah سُبْحَانَهُ وَتَعَـالَىٰ and be Certain that Reliance in Truth is the Attribute of Hazrāt Ibrahim Khalil عليه سلم, Because They Wanted to Throw Him into the Fire, Hazrāt Gabriel عليه سلم said: "Do you have any Wish"? He Answered: 'Not from You"! Because he was Absent from Himself and was a Spectator of Truth and nothing Other than the Truth came to his Sight.**
439/ 40 – 519 AH 1048/ 9 – 1125 CE	Amīr ash-Shu'arā' Abū Abdullāh Muḥammad bin 'Abd al Malik Mu'izzī (also written Mu'ezzi) (born Nishapur) was a Persian Poet. He ranks as one of the great masters of the Persian panegyric form known as *qasideh*. Mu'izzī's Father, Abd al Malik Burhani, was Poet Laureate of Sanjar under Malik Shāh I and Sultān Sanjar. His son followed, self-consciously, in his footsteps, styling himself as his father's deputy (Nāyib) and inheriting his role. He was renowned both in his own time and to later scholarship. His surviving Divan extends to 18,000 distichs. Anvari accuses Mu'izzi of copying the verses of other Poets (which cannot be proven for certain), yet Anvari himself is known to have copied Mu'izzi's verses. Mu'izzi is said to have died by the arrow shot at him by the King's Son in 1125 CE for reasons unknown. He was accidentally shot by Sanjar.
429 – 552 AH 1037 – 1157 CE	Great Seljuq Dynasty
429 – 455 AH 1038 – 1063 CE	Sultan Rukn ad Dunya wal Din Tughril I (Tughril). Turkoman Founder of the Sejluq Empire, ruling from 1037 CE to 1063 CE. Tughril united the Turkmen Warriors of the Great Eurasian Steppes into a Confederacy of Tribes, who traced their ancestry to a single ancestor named Sejluq, and led them in conquest of Eastern Iran. He would later establish the Sejluq Sultanate after conquering Persia and retaking the Abbasid Capital of Baghdad from the Buyids in 1055 CE. Tughril relegated the Abbasid

	Khalifas to State figureheads and took command of the Khalifate's Armies in military offensives against the Byzantine Empire and the Fatimids in an effort to expand his Empire's Borders and unite the Islamic World.
433 – 583 AH 1041 – 1187 CE	Sejluq Dynasty (Kirman).
439 – 532 AH 1047 -1148 CE	Sulayhid Dynasty (Yemen).
439 – 525 AH 1048 – 1131 CE	Hazrāt Omar Khayyam رحمـــة الله وَتَعَـــالَىٰ عليه was a Persian Polymath, Mathematician, Astronomer, Philosopher, and Poet. He was born in Nishapur, in Northeastern Persia, and was contemporary with the rule of the Seljuks around the time of the First Crusade. As a Mathematician, he is most notable for his work on the classification and solution of Cubic Equations, where he provided Geometric Solutions by the intersection of Conics. Hazrāt Omar Khayyam رحمة الله وَتَعَالَىٰ عليه also contributed to the understanding of the Parallel Axiom. As an Astronomer, he designed the Jalali calendar, a Solar Calendar with a very precise 33-year Intercalation Cycle that provided the basis for the Persian Calendar that is still in use after nearly a Millennium. There is a Tradition of Attributing Poetry to Hazrāt Omar Khayyam رحمة الله وَتَعَالَىٰ عليه, written in the Form of Quatrains (Rubāʿiyāt). This Poetry became widely Known to the English Reading World in a Translation by Edward FitzGerald (Rubaiyat of Omar Khayyam, 1859 CE).
444 – 529 AH 1052 – 1135 CE	The life of Milarepa, one of most Famous Yogis and Poets of Tibetan Buddhism.
449 AH 1057 CE	After Sultān Mehmood Ghaznavi, his son, Masood Ghaznavi Rules from Lahore. He was a Great Supported of Knowledge and during his Reign The Famous Scholar, Abu Rehan wrote and dedicated his Book, Qanun e Masoodi to Sultān Masood Ghaznavi.
450 – 504 AH 1058 – 1111 CE	Hazrāt Al Ghazali رحمة الله وَتَعَالَىٰ عليه Latinized Algazelus or Algazel; Known in Persian speaking Countries as Hazrāt Imam Muhammad e Ghazali رحمـ ة الله وَتَعَالَىٰ عليه was a Persian Polymath, who was one of the most prominent and influential Philosophers, Theologians, Jurists, Logicians and Mystics, of Islam. Most Muslims consider him to be a Mujaddid, a Renewer of the Faith who, according to the Prophetic Hadith, appears once every Century to restore the Faith of the Ummah ("the Islamic Community"). His works were so highly acclaimed by his contemporaries that Hazrāt al Ghazali رحمة الله وَتَعَالَىٰ عليه was awarded the Honorific Title "Proof of Islam" (*Hujjat al-Islām*). Hazrāt Al Ghazali رحمة الله وَتَعَالَىٰ عليه believed that the Islamic Spiritual Tradition had become Moribund and that the Spiritual Sciences Taught by the First Generation of Muslims had been Forgotten. This Belief led him to Write his

	Magnum Opus Entitled *Iḥyā' 'Ulūm ad Dīn* ("The Revival of the Religious Sciences"). Among his other Works, the *Tahāfut al Falāsifa* ("Incoherence of the Philosophers") is a Significant Landmark in the History of Philosophy, as it Advances the Critique of Aristotelian Science Developed Later in 14th Century CE Europe.
455 – 465 AH 1063 – 1072 CE	Sultān Muhammad bin Dawud Chaghri 'Adud ad Dawla Alp Arslan, Second Sejluq Sultān. As Sultān, Alp Arslan greatly expanded Sejluq territory and consolidated power, defeating Rivals to his South and Northwest. His Victory over the Byzantines at the Battle of Manzikert in 1071 CE ushered in the Turkoman settlement of Anatolia. For his Military Prowess and fighting skills he obtained the name Alp Arslan, which means "Heroic Lion" in Turkish.
459 AH **1067 CE**	**Wisaal Sharif Hazrāt Abu Yūsuf Nasruddin ibn Abu Nasr Muhammad Saman Al Hussaini Chishtī رحمة الله وَتَعَالَىٰ عليه.** **He was a Hussaini Syed (Descended from Hazrāt Hussain رضي الله وَتَعَالَىٰ عنه, the Grandson of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم), being the Maternal Nephew of Hazrāt Khawaja Abu Muhammad Chishtī رحمة الله وَتَعَالَىٰ عليه who had Conferred the Mantle of Poverty onto Him.** **He had Set Aside a Small Enclosure in His House and for 12 Years he Remained therein in Solitude.** **Once he Passed by a Mosque which was Under Construction. A Roof Beam which had been Purchased was too Short. There was no Way of Solving the Problem. When this was Explained to Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه, he Dismounted from his Horse and Climbed onto the Mosque's Roof. He then took Hold of one Side of the Beam. The People were Amazed and Bewildered Because the Beam was now Found to be a Meter Longer.** **According to the Majority, Hazrāt Khawaja Syed Abu Yūsuf رحمة الله وَتَعَالَىٰ عليه died on 3rd Rajab 459 AH. However, some have said that he Passed Away in the Beginning of Jamadi ul Aakhir while others again say, 1st Jamadi ul Ula. 4th Rabi ul Aakhir has also been Claimed.** **His Grave is in Chisht. His age was 84 years.** **When the Time for his Passing Away was near, he Appointed his Son, Hazrāt Khawaja Maudood Chishtī رحمة الله وَتَعَالَىٰ عليه as his Representative. Hazrāt Khawaja Abdullah Ansari رحمة الله وَتَعَالَىٰ عليه was also among his Khulfa.**[44]
	15. Hazrāt Qutbuddin Maudood Chishtī رحمة الله وَتَعَالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **His Titles are Qutb ul Aqtab and Qutb ud Din. He is also known by the Titles Shama' e Sufiyan (The Candle of the Sufis) and Chiragh e Chishtīyan (The Lamp of the Chishtīya).** **He was Born in the year 430 AH and was a Hussaini Syed. His Father was**

44 The Masha'ikh of Chist, Sheikh al Hadis Maulana Zakaria Kandhlavi, p. 129.

	Hazrāt Khawaja Abu Yūsuf Chishtī رحمـة الله وَتَعَـالَىٰ عليه from whom he had Received the Mantle of Khilafat. **By the age of 7 years he was a Hafiz of the Qur'an and at 16 he had Completed the Course of Ulum e Zahiriya. It was During this Time (after Completion of his Academic Career) that he Wrote the Books, Minhaj ul Arfeen and Khulasa tush Shariat.** **When he was of 29 Years, his Father Passed Away. He Discharged the Right of his Father's Office Commendably in Guiding Mankind. So Numerous were the People who Flocked to Him for Spiritual and Moral Guidance that his Khulfa alone Numbered Ten Thousand while his Murideen were Countless.** **He had Acquired the Miracle of Tay'ul Ardh (i.e. to Traverse Great Distances in Moments). When he Wished to Perform Tawaaf, he would in Moments be Miraculously in Mecca Mukarrama.** **He Associated Much with the Fuqara, Never Wearing Costly Garments. The Degree of his Humility was Exceptionally Extreme in Perfection. He was Always the First to Initiate Greetings and Would Stand in Honor of Every Person.** **He had also Acquired the Capability known as Kashf e Qulūb (Revelation of the Hearts) and Kashf e Qubūr (Revelation of the Graves). Once a Prince Came to him and Requested for Some Tabarrukat (any Item of the Sheikh). Hazrāt Sheikh Maudood رحمة الله وَتَعَالَىٰ عليه Refused.** **The Prince brought along a Few Sincere Persons to Intercede for him. Thus, the Sheikh رحمـة الله وَتَعَـالَىٰ عليه Presented the Prince a Cap. But he added: "Guard it Otherwise you will Regret." On his Return the Prince became Engrossed in his Play and Amusement.** **When the Sheikh رحمة الله وَتَعَالَىٰ عليه Discovered this, he Said:** **"What, did the Cap not Perform its Function?"** **After a few Days, the Prince was Arrested for some Crime and his Eyes were Blinded.**[45]
463 AH 1071 CE	Danishmend Gazi, alternatively called "Danishmend Taylu" was the Founder of the Danishmends who established themselves in Anatolia in the aftermath of the Battle of Manzikert, in which the Seljuks defeated the Byzantine Empire and captured most of Anatolia. Gazi took advantage of the dynastic struggles of the Seljuks upon the death of the Sultān Suleyman I of Rûm in 1086 CE to establish his own dynasty in central Anatolia. The capital was likely first established in Amasia.
465 – 485 AH 1073 – 1092 CE	Sultān Jalal ad Dawla Mu'izz ad Dunyā Wa'l Din Abu'l Fatḥ ibn Alp Arslān Malik Shah I, 3rd Sejluq Sultān. Malik Shah spent his Reign waging War against the Karakhanids on the Eastern

45 The Masha'ikh of Chist, Sheikh al Hadis Maulana Zakaria Kandhlavi, p. 130.

	side, and establishing order in the Caucasus. Malik Shah's death to this day remains under dispute; according to some scholars, he was poisoned by Abbasid Khalifa al Muqtadi.
467 AH 1074 CE	Wisaal Sharif Hazrāt Abd al Karīm ibn Hūzān Abū al Qāsim an Qushayrī al Naysābūrī رحمة الله وَتَعَالَىٰ عليه. Hazrāt Al Qushayrī's رحمــة الله وَتَعَـالَىٰ عليه impact on his contemporaries was considerable. From 437 AH/ 1045 CE onward, he was constantly engaged in the Teaching (Imla') of Ahadis, not neglecting this pursuit even during his two journeys outside Khurasan. Thousands are said to have "Received" (Akhadha) Ahadis from him in the Traditional manner. He also maintained a Duwayra—a kind of lesser Khanaqah—in Nishapur where he trained his Disciples in Sufism and gave instruction in his own Books. Apart from those who had such intimate contact with him, he attracted the Townspeople of Nishapur to his Sermons, which were renowned for their excellence in style and content. He had a total of six sons: three by Kadbanu Fatima, herself a woman of scholarly accomplishment, and three by a second wife, the daughter of a certain Ahmad b. Muhammad al Charkhi al Baladi. Several of them became important scholars in their own right; a commentary on the Qur'an entitled at Taysir fi 'Ulum at Tafsir frequently attributed to Hazrāt Abu'l Qasim al Qušhayrī رحمة الله وَتَعَالَىٰ عليه is in fact the work of his son, Hazrāt Abu'n Nasr 'Abd ar Rahim رحمة الله وَتَعَالَىٰ عليه. The pattern of erudition persisted at least into the third generation, and included female as well as male descendants of the great master. The Qushayrīs became in fact one of the four principal Shafi'i Families of Nishapur, and administered a Madrasa that bore their name. Hazrāt Al Qushayrī's رحمة الله وَتَعَالَىٰ عليه greatest legacy, however, consisted of his writings. He seems to have been conscious of their value himself, for he employed a number of scribes to copy them under his supervision and used them as texts in many of the classes he taught. Not all of the works attributed to him have survived, and by no means all of those have been printed. Apart from the Risala, there are six published works of Hazrāt al Qushayri رحمة الله وَتَعَالَىٰ عليه. *Sharh Asma' Allah al-Husna* is Hazrāt al Qushayrī's رحمة الله وَتَعَالَىٰ عليه elucidation of the 99 names of God, together with the ethical and spiritual lessons to be drawn from their contemplation. *At-Tahbir fi 't Tadhkir* is a somewhat fuller work on the same theme. In *Kitab al Mi'raj,* Hazrāt al Qušhayrī رحمة الله وَتَعَالَىٰ عليه Examines the Nature and Meaning of the Ascension of the Prophet صلى الله وَتَعَـالَىٰ عليـه و آلـه وسلم and also Considers the Claims of Certain Auliya' to have Accomplished Ascensions of their own. Four more short Treatises are collected in *Arba'a Rasa'il fi t Tasawwuf.*
468 AH 1076 CE	**Wisaal Sharif Hazrāt Khawaja Mohammad Al Maroof Amuwiah رحمـة الله وَتَعَالَىٰ عليه.**

	According to a Report Transmitted by Abu Tahir al Silafi and quoted by Dhahabi, Hazrāt Abu an Najib Suhrawardi's رحمة الله وَتَعَالَىٰ عليه Great-Uncle Hazrāt Wajih ad Din رحمة الله وَتَعَالَىٰ عليه said that he Passed Away at the Ripe Old Age of 120 Lunar Years.
	15. Hazrāt Qazi Wajiuddin Abu Hafs 'Umar b. Muhammad as Suhrawardi.[46] رحمة الله وَتَعَالَىٰ عليه. Shurwardīya, Kubraviya, Firdausiya Sillsila (Daum Nisbat). **He seems to have been the first Member of the Family to leave Suhraward, going to Baghdad where he studied Jurisprudence under Abu'l Qasim 'All b. Abi Ya'la al Dabusi, a Shafi'i Jurist who taught at the City's Nizamiyya from 479 AH 1086 CE until his Passing in 482 AH 1089 CE as well as (according to Ibn an Najjar) studying with the Celebrated Hazrāt Abu Hamid al Ghazali رحمة الله وَتَعَالَىٰ عليه Himself. Ibn an Najjar's Report is Important in that it evinces the Link between the Banu 'Amuwiah and the two Ghazalis.** **In addition, during this period Hazrāt Qazi Wajiuddin رحمة الله وَتَعَالَىٰ عليه also heard *Ahadis* from a number of the city's *Muhaddisin* just as he had done Earlier from his Grandfather Hazrāt 'Abdullah 'Amuwiah رحمة الله وَتَعَالَىٰ عليه, Sometime thereafter also Engaging in the Transmission of Ahadis himself as well as Composing a Commissioned History of the two *Sunans* entitled *al Mujihidi.*[47] Despite his inclusion in the *Silsila* of ;the later Suhrawardīya, not much else has been preserved about Hazrāt Qazi Wajiuddin's رحمة الله وَتَعَالَىٰ عليه life, save that he was a man of affairs who after a brief stint as an 'Alim-in-Training left his Studies to pursue a life of Asceticism and Renunciation. Although his Biographers call him a *Qazi,* it is not stated exactly where he served as such, although it was probably in his home town of Suhraward.** **According to Ibn al Jawzi who personally laid' eyes on Hazrāt Qazi Wajiuddin رحمة الله وَتَعَالَىٰ عليه but admits that he never heard *Ahadis* from him (apparently despite their shared Genealogy) he was the Director of one of Baghdad's Sufi *Ribats* called Ribat Sa'idat al Khadim.[48] This *Ribat,* located near the Tigris near the Bab al Ghurba, was actually a house built by the *Kadim ar Rasa'il* of the Khalifa al Mustazhir (r. 487-512 AH 1094-1118 CE), a *Mamluk* by the name of 'Izz ad Din Abu'l Hasan ar Rumi Ai Mustazhiri (d. 500 AH 1106 CE), who Stipulated through Pious Endowment *(Waqf)* that it was to go to the Sufis, and that Hazrāt Qazi Wajiuddin as Shurwardi رحمة الله وَتَعَالَىٰ عليه and his Descendants were to be its Directors.[49]**

46 *As Sam'anr, K al Ansab*, 3:341 (s.v., as Suhrawardi);.MY, 10:75 (anno 532, no. 94); *Ibn al Najjar, Dhayl Tarikh Baghdad'*, 5:188...,189 (no. 465); Ibn Mulaqqin, 'lqd, 282 (no. 1023}--whom he conflates with Muhammad b. ,'Amuwiah as Suhrawardi; *Al Dhahb Tarikh al Islam wa Wafaytal Mashahir wal A'lam*, 41-42:289---290 (anno 532, no. 99); and, R. Gramlich (trans.), *Die' Gaben' Der Erkenntnisse des 'Umar,as Suhrawardi*, 1--'2, fn. 3.

47 *Ibn al-Athir, al Lubab fi Tahdhib al Ansab, 1:410.*

48 *Ibn al:Jawzi, al Muntazam Fi Ta'rikh al' Muluk wa'l umam,* 10:75; cf. *bn al Najjar, Dhayl Tarikh Baghdad, 5:188-189.*

49 *Ibn al Fuwati, Talkhis Majma al Adab fi Muj'am al Alqab,* 1:158-159 (s.v., 'Izz aid Din ar Rumi, no. 187); Mustafa Jawad, "*ar Rubut al Baghdadiyya*," *Sumer* 10 (1954): 249; cf. *Al Dhahb Tarikh al Islam wa Wafaytal Mashahir*

470 – 707 AH 1077 – 1307 CE	Seljuq Dynasty.
470 – 624 AH 1077 – 1231 CE	Khwarazmshah Dynasty (Anushtigin Line).
471 – 511 AH 1078 – 1117 CE	Sejluq Dynasty (Syria).
471 AH 1079 CE	The Jalali calendar, a solar calendar adopted It was compiled during the Reign of Sultān Jallaluddin Malik Shah I the Sejluq by the order of Nizam al Mulk and the place of observation were the cities of Isfahan (the Capital of the Seljuks), Rey and Nishapur, variants of which today are still in use in Iran and Afghanistan. It gains approximately 1 day on the Julian calendar every 128 years. The tropical Jalali calendar was based on the recommendations of a committee of Astronomers, including Omar Khayyam. Month computations were based on solar transits through the zodiac. It remained in use for eight Centuries. It arose out of dissatisfaction with the seasonal drift in the Islamic calendar which is due to that calendar being lunar instead of solar; a lunar year of 354 days, while acceptable to a desert nomad people, proved to be unworkable for settled, agricultural peoples, and the Iranian calendar is one of several non-lunar calendars adopted by settled Muslims for agricultural purposes (others include the Coptic calendar, the Julian calendar, and the Semitic calendars of the Near East). Sultān Jalal commissioned the task in 1073. Its work was completed well before the Sultān's death in 1092. The year was computed from the March equinox (Nouroz), and each month is determined by the transit of the sun into the corresponding zodiac Region, a system that incorporated improvements on the fourth-Century CE Indian system of the Surya Siddhanta (*Surya*=solar, *Siddhanta*=analysis), also the basis of most Hindu calendars. Since the solar transit times can have 24-hour variations, the length of the months vary slightly in different years (each month can be between 29 and 32 days). For example, the months in the two last years of the Jalali calendar had: •1303 AP: 30, 31, 32, 31, 32, 30, 31, 30, 29, 30, 29, and 30 days, •1302 AP: 30, 31, 32, 31, 31, 31, 31, 29, 30, 29, 30, and 30 days. Because months were computed based on precise times of solar transit between zodiacal Regions, seasonal drift never exceeded one day, and also there was no need for a leap year in the Jalali calendar. However, this calendar was very difficult to compute; it required full ephemeris computations and actual observations to determine the apparent movement of the Sun. Some claim that simplifications introduced in the intervening years may have introduced a system with eight leap days in every cycle of 33 years. (Different rules, such as the 2820-year cycle, have also been accredited to Khayyam). However, the original Jalali

wal A'lam, 41-42:289.

	calendar based on observations (or predictions) of solar transit would not have needed either leap years or seasonal adjustments. Owing to the variations in month lengths, and also the difficulty in computing the calendar itself, the Iranian calendar was modified to simplify these aspects in 1925 (1304 AP), resulting in the Solar Hijri calendar.
476 AH **1084 CE**	**Wisaal Sharif Hazrāt Fazal bin Muhammad bin Ali Fārmadī رحمة الله وَتَعَالَىٰ عليه. He Passed Away on 4th Rabi-Ul-Awwal on Thursday. His Khānqāh was near his Village Fārmad, about 20 km North of Mashhad City, in Northwest Iran.** **Hazrāt Fārmadī رحمة الله وَتَعَالَىٰ عليه is called the Knower of the Merciful and the Custodian of Divine Love. He was a scholar of the Shafi'i School of Jurisprudence and a Unique `Arif (endowed with spiritual knowledge). He was Deeply Involved in both the School of the Salaf (Scholars of the First and Second Centuries) and that of the Khalaf (later Scholars), but he made his Mark in the Science of Taṣawwuf. From it he Extracted some of the Heavenly Knowledge which is Mentioned in Qur'an in reference to Hazrāt Khizr عليه سلم: "and We have Taught him from our Heavenly Knowledge" [18:65].**
	9. Hazrāt Abu Yaqub Yūsuf Hamdani رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Sillsila. **He was one of the Rarest Knowers of Allah, a Pillar in the Sunnah of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and a Unique Saint. He was an *Imam* (Religious Leader), an *`Alim* (Religious Scholar), and a *`Arif* (Spiritual Knower of Allah). He was the Master of his Time in Raising the Stations of his Followers. Scholars and Pious People used to Flock in Huge Numbers into his *Khanqah* (Retreat) in the City of Merv, in present-day Turkmenistan, to listen to him.** **His Excellency Hazrāt Khwāja Yūsuf Hamdānī رحمة الله وَتَعَالَىٰ عليه was an Exalted Sufī Sheikh of Central Asia. He was the most Qualified Scholar and Jurist and the Ultimate Spiritual Guide in that Region and the Mentor of renowned Sufī Masters. His Deputies Founded the Naqšhbandiya, Yasaviya and Bektāšhiya Tariqahs, and Founders of the Qadri and Chishti Orders also benefited from his Company.[50]** **He was the First of the Group of Central Asian Sufi Teachers Known Simply as *Khwajagan* (the Masters) of the Naqshbandi Order.** **Born in Buzanjird near Hamadan in 1062, he moved from Hamadan to Baghdad when he was Eighteen Years of age. He kept Association in Baghdad with the Great Scholar, Abu Ishaq ash Shirazi, who gave him Greater Deference than to any of his other Students although he was the Youngest.**

50 Posted byTalib Ghaffari.

	According to Ibn Khallikan, he began his Religious Career with the Cultivation of the Religious Sciences, becoming both a Respected Scholar of Ahadis and Fiqh and a Popular Preacher in Baghdad. He was so Brilliant a Jurisprudent that he Became the Marja of his time for all Scholars in that Field. He was known in Baghdad, the Center of Islamic Knowledge, in Isfahan, Bukhara, Samarqand, Khwarazm, and throughout Central Asia. **Later he Abandoned these Pursuits, Adopting an Intensely Ascetic Way of Life and Traveled East, first Settling in Herat and later in Merv. He became an Ascetic and Engaged in Constant Worship and Mujahida (Spiritual Struggle), instructed by Hazrāt Sheikh Abu 'Ali al Farmadi رحمة الله وَتَعَالَىٰ عليه. He Associated with Hazrāt Sheikh Abdullah Juwayni رحمة الله وَتَعَالَىٰ عليه and Sheikh Hasan Simnani رحمة الله وَتَعَالَىٰ عليه.**
476 – 569 AH 1083 – 1173 CE	Zuray'id Dynasty, Arabian Peninsula.
481 AH **1089 CE**	**Birth Hazrāt Khawaja Muhammad Arif Riwgari رحمة الله وَتَعَالَىٰ عليه.** **He was Born in a Village called Riwgar, about fifteen miles from Bukhārā, Uzbekistān.**
485 – 487 AH 1092 – 1094 CE	Sultān Nasiruddin Mahmud I, 4th Sejluq Sultān, was the sultan of the Sejluq Empire from 1092 to 1094 CE. He succeeded Malik Shah I as Sultān, but he did not gain control of the Empire built by Malik Shah and Alp Arslan. Terken Khatun, the wife of Malik Shah, tried to win the throne for her 4 year old son, Mahmud, who was proclaimed Sultān in Baghdad. The older son of Malik Shah, Barkiyaruq was proclaimed too, and the Armies of the two pretenders meet in Borujerd, near Hamdan. The forces of Barkiyaruq won and took the Capital Isfahan. After this, Mahmud and his Mother were Assassinated by the family of the Vizir Nizam al Mulk. Following Malik Shah I's death, Successor States split from the Great Sejluq. In Anatolia, Malik Shah I was succeeded by Kilij Arslan I, who escaped from Isfahan; and in Syria by Mahmud's Uncle Tutush I. Other Governors in Aleppo and Diyarbakır declared independence too. The disunity within the Sejluq Realms allowed for the unexpected success of the First Crusade shortly afterwards, beginning in 1096 CE.
486 AH **1093 CE**	**Wisaal Sharif Hazrāt Abu al Hassan Ali bin Ahmad al Hankari Al Ghaznavi رحمة الله وَتَعَالَىٰ عليه.** **Hazrat Tahir رحمة الله وَتَعَالَىٰ عليه (Son of Hazrat Abul Hassan Hankari رحمة الله وَتَعَالَىٰ عليه) was Khalifa e Aşğhar (Junior Spiritual Successor).** **Hazrat Abul Hassan Hankari Influenced Many Scholars and Islamic Scholars Alike Most of whom have a Notable Name in the History such as:** • **Hazrat Hujjat ul Islam Imam Mohammad Ghazali Tusi رحمة الله وَتَعَالَىٰ عليه.** • **Hazrat Hafiz Darqatni رحمة الله وَتَعَالَىٰ عليه.**

	• **Hazrat Sartaj Nehyan Ibn Jani رحمة الله وَتَعَالَىٰ عليه.** • **Hazrat Sartaj Bilfar Badee رحمة الله وَتَعَالَىٰ عليه.** • **Hazrat Qadwari Sheikh Al Hanafia رحمة الله وَتَعَالَىٰ عليه.** • **Hazrat Avicenna رحمة الله وَتَعَالَىٰ عليه.** • **Hazrat Imam Behqi رحمة الله وَتَعَالَىٰ عليه.** • **Hazrat Abd al Qahir al Jurjani رحمة الله وَتَعَالَىٰ عليه.** • **Hazrat Sheikh Abu al Hassan al Kharaqani رحمة الله وَتَعَالَىٰ عليه.**
	17. Hazrāt Syedna Abu Sa'id Mubarak bin Ali al Mukharrimih رحمة الله وَتَعَالَىٰ عليه. Common to Qadriya Shurwardiya, Qadriya Razzaqiya and Firdausiya (Daum Nisbat) Sillasil. **The Murshid of Hazrat Mehboob e Subhani, Qutb e Rabbani Sheikh Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه , Hazrat Abu Saeed Mubarak Makhzoomi رحمة الله وَتَعَالَىٰ عليه spent 18 years in the Service of Hazrat Abul Hassan Hankari رحمة الله وَتَعَالَىٰ عليه and led the 'Sillsila' after him.** **Hazrat Abu Saeed Mubarak Makhzoomi رحمة الله وَتَعَ الَىٰ عليه f was the 'Khalifa e Akbar' (Senior Spiritual Successor).** **He was an Islamic Theologian and a Hanbali Jurist based in Baghdad, Iraq. Hazrat Abu Saeed Mubarak Makhzoomi رحمة الله وَتَعَالَىٰ عليه was born in Hankar (the land of his Murshid) on 12th Rajab 403 AH but spent most of his Life in Makhzum, a Small Town in Baghdad. He Established Bab ul Azj, the Famous Madrasa of Baghdad whom he later Handed over to his Disciple and Khalîfa, Hazrat Mehboob e Subhani, Qutb e Rabbani Sheikh Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه . Hazrat Abu Saeed Mubarak Makhzoomi رحمة الله وَتَعَالَىٰ عليه was also Appointed as the Chief Justice but he Preferred to Renounce the Worldly Life. Thereafter he led his Life as a Mystic and Devoted his Time to the Zikr of Allah سُبْحَانَهُ وَتَعَالَىٰ . He attained Wisaal on 11th Rabī' as Sānī 513 AH and was Buried in Bab ul Azj, Baghdad.** **Hazrat Abu Saeed Mubarak Makhzoomi رحمة الله وَتَعَالَىٰ عليه is known as one of the greatest Imams of Fiqh in his era. He followed the Hanbali school of thought. He was the Murshid and Most Proficient Spiritual guide of Hazrat Mehboob e Subhani, Qutb e Rabbani Sheikh Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه . He often said:** **"I invested Sheikh Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه with a Robe 'Khirqa' and he Invested me too with a Robe. We Attained Blessings from each other."**
486 – 561 AH 1093 – 1166 AH	In the History of the Turkic people of the 12th Century CE, the intellectual knowledge of the thinker, Poet and philosopher Kul Khoja Ahmet Khazreti Sultān Yassawi رحمة الله وَتَعَالَىٰ عليه – the founder of the Turkic branch of Sufism takes special place. Hazrāt Ahmad Yassawi رحمة الله وَتَعَالَىٰ عليه was a Turkic Poet and Sufi, an early Mystic who exerted a powerful influence on the development of Sufi

orders throughout the Turkic-speaking World. Hazrāt Yassawi رحمة الله وَتَعَالَىٰ عليه is the Earliest known Turkic Poet who composed poetry in Middle Turkic. He was a Pioneer of Popular Mysticism, founded the first Turkic Sufi Order, the *Yasawiyya* or *Yeseviye*, which very quickly spread over Turkic-speaking Areas. He was a Hanafi Scholar like his Murshid (Spiritual Guide), Hazrāt Yusuf Hamadani رحمـة الله وَتَعَـالَىٰ عليه who Belonged to the Khawajagan Sillsila, the Revered Naqšhbandiya.

Hazrāt Khoja Ahmet Yassawi رحمة الله وَتَعَالَىٰ عليه is the Recognized Head of the Turkic Branch of Sufism. His work "Divan e Hikmat" ("The Book of Wisdom" - is Often Abbreviated as "Hikmat") is Preserved.

Hazrāt Hoja Ahmed Yassawi رحمة الله وَتَعَالَىٰ عليه was Born to Hazrāt Ibrahim رحمة الله وَتَعَالَىٰ عليه in Sayram, now Part of Present Day Southern Kazakhstan, in 1093 CE and from the Age of Three, his Momentous and Epic life Journey took on a Draft of Experience that would become one of the great Stories of Mystic Journeying ever Embarked upon.

He Lost his Father at the Age of Seven and was then Raised by Hazrāt Arslan Baba رحمة الله وَتَعَالَىٰ عليه. By then, Hazrāt Yassawi رحمة الله وَتَعَـالَىٰ عليه had already Advanced through a Series of High Spiritual Stages and, under the Direction of Hazrāt Arslan Baba رحمة الله وَتَعَالَىٰ عليه, the young Hazrāt Ahmad رحمة الله وَتَعَالَىٰ عليه Reached a High Level of Maturity and slowly began to win Fame from every Quarter. His Father Hazrāt Ibrahim رحمة الله وَتَعَالَىٰ عليه had already been Renowned in that Region for Performing Countless Feats and many Legends were told of him. Consequently, it was Recognized that, with Respect to his Lineage as well, this Quiet and Unassuming Young Boy, who Always Listened to his Elder Sister, held a Spiritually Important Position.

Hazrāt Yassawi رحمـة الله وَتَعَـالَىٰ عليه later Moved to Bukhara and Followed his Studies with Hazrāt Yusuf Hamadani رحمـة الله وَتَعَـالَىٰ عليه. Upon the Wisaal of Hazrāt Yusuf Hamdani رحمة الله وَتَعَالَىٰ عليه, first Hazrāt 'Abdullah Barki رحمة الله وَتَعَالَىٰ عليه and then Hazrāt Hassan e Andākī رحمة الله وَتَعَالَىٰ عليه became the head of Hazrāt Hamadani's رحمة الله وَتَعَالَىٰ عليه Khanqah. Hazrāt Yassawi رحمة الله وَتَعَالَىٰ عليه Became the Head Murshid of the Naqshbandi Order when Hazrāt Hassan e Andākī رحمـة الله وَتَعَـالَىٰ عليه died in 1160 CE. He then turned this Position to Hazrāt Abdul Khaliq Ghajadwani رحمة الله وَتَعَالَىٰ عليه under Hazrāt Hamadani's رحمـة الله وَتَعَـــالَىٰ عليه advice and moved to Turkistan City in order to spread Islam in Turkestan.

During his life, Hazrāt Yassawi رحمة الله وَتَعَالَىٰ عليه became famed as an insightful and spiritual figure. He also partook in trade and was successful in that. Between bouts of material success and Community Leadership he found time to visit the great Sheikhs and Imams of the day, in his ongoing search and desire for Communion with Allah سُبْحَانَهُ وَتَعَالَىٰ.

He took on this same Devotion, when at sixty three (the age Holy Prophet Hazrāt Syedna Mohammad Imam Al Ambia صلى الله وَتَعَالَىٰ عليه و آله وسلم Attained Wisaal),

he decided he could not live longer than him in the World. He therefore Committed himself to 'Dying before Death'. This saw him Remove himself from all Earthly Ties and go into an Underground Cell where he stayed till his own Passing.

It was during this Time Spent in Prayer, Communion and Contemplation that he wrote his some Ninety Nine Thousand Verses Hikmet. ***Diwani Hikmet*** (Divine Wisdom) is all that Remains, to Date, of his Sacred Inheritance.

" I wrote 'The Second Book' that you Remember,
My Soul Begs you Read to your Heart's Content,
I Pray it brings you Close to the Lord,
Merciful Master, Pleading I come to you, Yes I. "

Hazrāt Hoja Ahmed Yassawi رحمة الله وَتَعَالَىٰ عليه.

The Long-Lived Hazrāt Arystan Bab رحمة الله وَتَعَالَىٰ عليه met an 11- Year-old Boy and who, without any Introduction Demanded: “Aksakal (White Beard – Term of Respect for Elder), Please, give me my Amanat (What You Hold in Trust)”. This Boy was Hazrāt Yassawi رحمة الله وَتَعَالَىٰ عليه. Hazrāt Khoja Ahmet Yassawi رحمة الله وَتَعَالَىٰ عليه at the Beginning of the 12th Century CE sent his First Students to Different Parts of the Turkic World.

Hazrāt Ahmad Yassawi رحمة الله وَتَعَالَىٰ عليه made Considerable Efforts to Spread Islam throughout Central Asia and had Numerous Students in the Region. Hazrāt Yassawi's رحمة الله وَتَعَالَىٰ عليه Poems created a New Genre of Religious Folk Poetry in Central Asian Turkic Literature and Influenced Many Religious Poets in the following Countries. Hazrāt Yassawi رحمة الله وَتَعَالَىٰ عليه turned the City of Yasi into the Major Center of Learning for the Kazakh Steppe, then Retired to a Life of Contemplation at the age of 63. He Dug himself an Underground Cell where he Spent the Rest of his Life.

Turkish Scholar Hasan Basri Çantay Noted: "It was a Seljuk King who brought Rumi, the Great Sufi Poet, to Konya; and it was in Seljuq Times that Hazrāt Ahmed Yassawi رحمة الله وَتَعَالَىٰ عليه, another Great Sufi, Lived and Taught. The influence of those two remarkable teachers has Continued to the Present." Hazrāt Yassawi رحمة الله وَتَعَالَىٰ عليه is also mentioned by Edward Campbell (writing as Ernest Scott) as a member of the Khwajagan. Hazrāt Yassawi رحمة الله وَتَعَالَىٰ عليه also influenced Turkish Poet Yahya Kemal Beyatlı, he said: "Who is this Hazrāt Ahmad Yassawi رحمة الله وَتَعَالَىٰ عليه? If you study him, you will find our Nationality in Him.

The Process of Spreading Hazrāt Yassawi’s رحمة الله وَتَعَالَىٰ عليه Teachings went Hand in Hand with the Islamization of the Steppe Regions of Central Asia. During the Lifetime of Hazrāt Khoja Ahmet Yassawi رحمة الله وَتَعَالَىٰ عليه, his Disciples Included 12,000 of the Elect and 99,000 Ordinary People. He had 40 Khanaqah-Chillahan (“Abode”, a Special Institution for 40 days of Training for Sufi Rituals) in the City of Iasi, in which Many Followers who had Come from all Parts of the Turkic World Studied. In Central Asia, Sufism became

	Widespread in the 9th -10th Centuries CE, which was Reflected in the Creation of Schools of Certain Sufi Interpretations, Formed in the Orders, Headed by Mentors, who were called Sheikhs in the Arab-speaking Countries, in Iranian-speaking Sheikhs, and in Turkic-speaking Sheiks, Ishans, Baba, Ata. The Most Widespread Orders in Central Asia are Naqshbandiya, Yassaviya, and Kubraviya. At the Same time, the Religious Trends of the Mubayidites, Isma'iliites, and Karamats Existed Simultaneously with the Teachings of the Shafi'ite, Hanafi'i Mazhab and Others. Hazrāt Khoja Ahmed Yassawi رحمة الله وَتَعَالَىٰ عليه Devoted his Whole Life, and all his Efforts to the Creation of Spiritual Unity Against the Backdrop of Numerous Religious Movements. He was not only a Religious Figure, but also a Remarkable Poet, Philosopher, Subtly Observing all Aspects of his Surroundings. He Cared about Everything: both Worldly Life, and the Fate of Rulers, and the Destiny of the People Themselves. Being the Wisest Man, he Understood Life in all its Manifestations: both External – as a Thinker, and Internal – as a Spiritual Person who has a Connection with the Highest Spirit of Nature. The Works of Hazrāt Yassawi رحمة الله وَتَعَالَىٰ عليه – Poems, Sufas, Risal – were Widely Popular among the Locals. He Spoke not only as a Spiritual Mentor, but also as a Wise Statesman. In his Spiritual Sermons, Verses and Treatises, he Responded to the Actuality when he Felt that he Could Tell his People his Frank Word. Hazrāt Yassawi رحمة الله وَتَعَالَىٰ عليه Urged the People to be Tolerant of People of a Different Faith: If you Meet an Unfaithful Person, do not Offend Him. The Lord Turns Away from the Cruel Heart, from the Soul of the Offender. Oh, Allah سُبْحَانَهُ وَتَعَالَىٰ, True! This Slave is Destined for Hell! According to the Legend, Hazrāt Yassawi رحمة الله وَتَعَالَىٰ عليه was Forced to Leave the Worldly Bustle to Serve the Almighty. He Settled in the Underground Cell of the City of Yasi, Near the Mosque, where he Spent the Rest of his Life. According to Legend, Hazrāt Ahmed Yassawi رحمة الله وَتَعَالَىٰ عليه had a Dream of Timur, who Lived two Centuries after him, and Reported the Glad Tidings of the Forthcoming Conquest of Bukhara. Taking this as a Sign from Above, Emir Timur, in his Time, Went on a Campaign. After Winning the Victory, he Decided to Visit the Grave of the Righteous in Yasi, Harboring a Special Feeling of Respect and Gratitude to this Wali. After Visiting a Modest Burial, Timur Ordered his Closest People to Erect a Majestic Mausoleum and Directly Submitted Proposals to the Project. So the Construction of a Whole Complex of Buildings Began Under the Guidance of the Most Famous Architect of Turkestan of that Time – Khodzhi Hussein Shirazi. At the Head of the Architect of the Century, the Construction of the Mausoleum was over in two Years, and again Built, by the Order of Emir Timur, Near the Mausoleum, a Mosque, a Dervish Monastery, a Kitchen and a Number of Auxiliary Buildings, all of Which Form an Ensemble. Hazrāt Ahmet Yassawi رحمة الله وَتَعَالَىٰ عليه was a Brilliant Connoisseur of Arabic

and Persian Literature, but Preferred the Turkic Dialect, Understandable by his Compatriots who had Recently become Acquainted with Islam. The Main Reason was that the Native Language for his Surroundings would have Made a Significant Contribution to the Upbringing of Muslim Converts. Collection of Hazrāt Yassawi's رحمة الله وَتَعَالَىٰ عليه Poems "Hikmet" for Centuries Passed from Mouth to Mouth. In the 15th Century CE, the Book Acquired a Written Form called "Divan e Hikmet". The Edition Passed from Hand to Hand as Especially Revered. These Verses Written in the Style of Intimate Conversation in Simple Turkic Language in a Short Time Spread from the Great Wall of China to the Shores of the Mediterranean and Marble Seas.

"Divan e Hikmet" is a Religious and Moral Book Containing Lessons of Islam and Muslim Morality. Most of its Poems were Transferred to Hazrāt Yassawi رحمة الله وَتَعَالَىٰ عليه During a Conversation with the Dervishes in the Hallway of his Underground Cell.

Among the Turks, the Mysticism Movement, which first Started with Hazrāt Ahmet Yassawi رحمة الله وَتَعَالَىٰ عليه in Central Asia, Came to the Peak with Hazrāt Yunus Emre رحمة الله وَتَعَالَىٰ عليه, who Came to Anatolia During the Mongol invasion. Kazakh Poets and Minstrels, who were Inspired by Hazrāt Yassawi's رحـ مـة الله وَتَعَالَىٰ عليه World of Poetry, have Continued the "the Divine wisdom" Tradition. The Best and Powerful Representatives of this Tradition were Hazrāt Suleyman Ata رحمة الله وَتَعَالَىٰ عليه (Bakirgani) in Central Asia, Hazrāt Yunus Emre رحمة الله وَتَعَالَىٰ عليه, Hazrāt Haci Bektash Veli رحمة الله وَتَعَالَىٰ عليه, and Hazrāt Haci Bayram Veli رحمة الله وَتَعَالَىٰ عليه in Anatolia, who Laid the Foundation of Mysticism Movement in Turkish Literature as "Sufi Folk Literature" or "Tekke Literature" in Anatolia. They were the Greatest Poets of this Style, and have Accomplished Great Works Enlightening People by Writing Works in Pure Turkish Without Departing from Syllabic Form of National Verse. Despite Living in Different Times, Poets who followed Yasawi's path, by producing new written works never broke the tradition of "the Divine wisdom", and were faithful to this tradition for Centuries. "Hazrāt Ahmet Yassawi's رحمة الله وَتَعَالَىٰ عليه works are the main source of mysticism in Turkish World's literature".

The Book titled "Divan e Hikmet" (Book of Reason or Book of Wisdom) made the name of Hazrāt Yassawi رحمة الله وَتَعَالَىٰ عليه famous all over the Islamic world. The Poet wrote his Book in Chagatai language so the Turks in Central Asia and Kipchak steppes could understand it. In this way he helped the native Turkic people in understanding the Qur'an and various Ahadith and interpretations written in the Arabic language. Divan e Hikmet is one of the literary heritages of Turkic nations that reached the present days from 12th Century CE.

Introduction of the Islamic religion and Holy Prophet Hazrāt Syedna Mohammad Imam Al Ambia صلى الله وَتَعَالَىٰ عليه و آله وسلم to the Kazakh people was mainly carried out through oral literature. Owing to the presence of many Jiraus (Minstrelsy) and Poets, who were sent into exile and thrown into prison for such

activities in those times, but never gave up on telling the truth, and due to them, the religious beliefs of the Central Asian Muslims were preserved. From the 15th – 16th Centuries CE to the present, Kazakh Jiraus (Minstrels) and Poets started their works with the Name of Allah سُبْحَانَهُ وَتَعَالَىٰ, and showed great love and respect for the Islamic values taught by the Holy Prophet Hazrāt Syedna Mohammad Imam Al Ambia صلى الله وَتَعَالَىٰ عليه و آله وسلم to his Companions.

The works of Abay Kunanbay, Shakarim Kudayberdi, Shal Akın, Meshur Jusup, Maylıkozha and Turmagambet are of a great importance. Following the Path of Hazrāt Khoja Ahmet Yassawi رحمة الله وَتَعَالَىٰ عليه, Kazakh Poets introduced Divine love and the Holy Prophet Hazrāt Syedna Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم into Kazakh literature to enlighten the people. Kazakh Poets who studied in Madrasah were deeply involved in Arabic and Persian literature, and as a subject of their works were interested in the religion of Islam and its principles, the love of Allah سُبْحَانَهُ وَتَعَالَىٰ, life and personality of the Holy Prophet Hazrāt Syedna Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم.

Although Hazrāt Yassawi رحمة الله وَتَعَالَىٰ عليه wisdom, emotion and enthusiasm as well as didactic elements of writing were limited, his sufic and ascetic thoughts were very influential on the people, and were read in all Turkish villages for Centuries. In the work of Divan e Hikmet, religious aspects such as life and Miracles of the Holy Prophet Hazrāt Syedna Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم, Islamic values, complaints of the World, closeness of the Doomsday were included. Hazrāt Khoja Ahmet Yassawi رحمة الله وَتَعَالَىٰ عليه in his "Divine Wisdom" has a special and important place devoted to the Holy Prophet Hazrāt Syedna Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم. He expresses his feelings about the Holy Prophet Hazrāt Syedna Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم as follows: "Muhammad the Lord of the Eighteen Thousand Universes; Muhammad, who is the guide to thirty-three thousand Ashaba e Kiram رضوان الله تَعَالَىٰ عليهم اجمعين (Respected Companions); Muhammad, remained satisfied with poverty and hunger; Muhammad whose Spirit is intercessor to his Umma…".[51]

Kazakh Poets, who followed the Path of Hazrāt Yassawi رحمة الله وَتَعَالَىٰ عليه, wrote about the Holy Prophet Hazrāt Syedna Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم in the framework of "Wisdom" tradition. In the works of Poets, exemplary life of our Holy Prophet Hazrāt Syedna Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم, miracles and the good morals were written in the form of quatrains including national feelings of nomadic Kazakh people. Poetic forms, the epic sagas, story and fable forms are widely used in our literature. Among them "Tolgau" type was used more frequently. "Tolgau is a poem read in a place accompanied with Dombra, which is dedicated to a particular event or person", explained as a literary genre that many people love listening to.

In order to reach "Wahdet e Wujud" (Unity of Existence), all the chapters of Hazrāt Yassawi's رحمة الله وَتَعَالَىٰ عليه Book, mention important terms as Faith and

51 40. Hikmet.

pure ego. For example: “Misleading me out of the right way, my ego deserved contempt; Beating in convulsions made me cry in public; Did not allow recollection of prayers and made friendship with Satan; I said, “I am ready, and I am the head of the Nafs (Ego).”[52] or “Creature Khoja Ahmad came out of the Nafs (ego) mountain; Heart was flooded and poured the boiled water; Praise be to Allah سُبْحَانَهُ وَتَعَالَىٰ, found his way and got close; He was fried with the inner blood”,[53] in above verses, Hazrāt Khoja Ahmet Yassawi رحمة الله وَتَعَالَىٰ عليه emphasized the way to reach Allah سُبْحَانَهُ وَتَعَالَىٰstarting by morality and educating the Ego (Nafs).

We can also see literary influence of Hazrāt Yassawi رحمة الله وَتَعَالَىٰ عليه from the works of Poet Shal (Tileuke Kulekeuli) (1748-1819 CE): “Ego is a Grey wolf; Faith is a Lamb; If you do not prohibit; It will take your Faith” or “Faith is a Sheep, intellect is a shepherd, an ego is wolf; the brave will not give a sheep to a wolf; If the shepherd holds his stick strong; No disaster, devil or genie will approach”

“Yasawiya” is the first Turkish religious order that appeared in Turkestan in the 12th Century CE; Hazrāt Yassawi رحمة الله وَتَعَالَىٰ عليه and his Khalifas taught the principles of Islamic knowledge, morality and mysticism to the masses. Dervishes and Poets who were faithful to the idea of Yasawism came to Anatolia from the 11th Century CE.

In the works of Anatolian Minstrels, “Divine Love”, “Love to the Holy Prophet Hazrāt Syedna Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم” and “Doomsday” were the most discussed topics as well as “Heart” concept. The concept of “heart” constitutes center of mystic life. Entering hearts means reaching Allah سُبْحَانَهُ وَتَعَالَىٰ. “Worship without gleaming the eye of heart; I knew it is not acceptable in Dervish’s lodge.[54] If Hazrāt Khoja Ahmed Yassawi رحمة الله وَتَعَالَىٰ عليه calls one of his wisdoms “O heart”, in others he says “Heart’s eye”, “Heart’s land”, “Heart’s bird”, “Heart’s property”, “Heart’s dawn”, “Heart’s treasure”, “Heart’s secret”, so he separated the concept of “heart” as center of love, wisdom, Faith and Almighty Allah سُبْحَانَهُ وَتَعَالَىٰ. The most beautiful representative of this tradition Hazrāt Yunus Emre رحمة الله وَتَعَالَىٰ عليه, continues concept of “Heart” in the same air: “Once you broke a heart, it is not your prayer, including seventy-two nationalities do not squeeze your face and hands”, saying so he approached the human heart very sensitively by stating that prayers will not be accepted if one break someone’s heart. The loving heart is not bored with love. To make up a heart is like going to pilgrimage; Understanding the heart means understanding the Secret of Creation, reaching Allah سُبْحَانَهُ وَتَعَالَىٰ.[55]

The first Kazakh-Turkish University, (Hazrāt) Ahmet Yesevi (رحمة الله وَتَعَالَىٰ عليه)

52 1.Hikmet. Bice, 2015.
53 61 Hikmat
54 17 Hikmat
55 https://www.globalmediajournal.com/open-access/the-path-of-the-khoja-ahmet-yasawi-in-kazakh-and-turkish-minstrel-customs.php?aid=87201

	University, was Named in his Honor.
487 – 557 AH 1094–1162 CE	Abū Marwān ʻAbd al-Malik ibn Zuhr traditionally known by his Latinized Name Avenzoar, was an Arab Physician, Surgeon, and Poet. He was born at Seville in Medieval Andalusia (present-day Spain), was a contemporary of Averroes and Ibn Tufail, and was the most well-regarded physician of his era. He was particularly known for his emphasis on a more rational, empiric basis of medicine. His major work, *Al-Taysīr fil-Mudāwāt wal-Tadbīr* ("Book of Simplification Concerning Therapeutics and Diet"), was translated into Latin and Hebrew and was influential to the progress of surgery. He also improved surgical and medical knowledge by keying out several diseases and their treatments. Ibn Zuhr performed the first experimental tracheotomy on a goat. He is thought to have made the earliest description of bezoar stones as medicinal items.
487 AH 1094 CE	**Wisaal Sharif Hazrāt Abu Bakr Nassaj رحمة الله وَتَعَالَىٰ عليه.** **He Occupied the Throne of Guidance on The Command of Sheikh Abol Qasim Gurgani and was Engaged in the Guidance of Worshipers for Thirty Seven Years. This Couplet was said as the Chronogram (Article of Date) on the Date of his Passing Away:** ***When Bubakr Nassaj Left This Transitory World*** ***And Acquired Proximity With the Beloved,*** ***If you Want to know his death Date,*** ***Say the Qutb of the World is Beloved Bubakr.***[56]
	17. Hazrāt Majdaddīn Abū al Fateḥ Ahmad Ghazālī رحمـة الله وَتَعَـالَىٰ عليه. Firdausiya Sillsila (Awwal Nisbat). **He was a Writer, Preacher and the Head of Al-Nizamiyya of Baghdad (c. 1061–1123 CE or 1126 CE).**[57] **He is Best Known in the History of Islam for his Ideas on Love and the Meaning of Love,**[58] **Expressed Primarily in the Book *Sawāneḥ*. Hazrāt Ahmad Ghazālī رحمـة الله وَتَعَـالَىٰ عليه was Among the Sunni Muslim Mystics who Regarded Iblis as the Paragon of Lovers in Self Sacrifice for Refusing to Bow down to Hazrāt Adam عليه سلم out of Pure Devotion to Allah سُبْحَانَهُ وَتَعَالَىٰ.** **The Younger Brother of the Better Known Theologian, Jurist, and Sufi, Hazrāt Abū Ḥāmid Muḥammad al-Ghazālī رحمة الله وَتَعَالَىٰ عليه, Hazrāt Ahmad Ghazālī رحمة الله وَتَعَالَىٰ عليه was Born in a Village near Tūs, in Khorasan. Here he was Educated Primarily in Jurisprudence. He Turned to Sufism while still Young, Becoming the Pupil first of Hazrāt Abu Bakr Nassaj Tusi رحمة الله وَتَعَالَىٰ عليه and then of Hazrāt Abu Ali Farmadi رحمة الله وَتَعَالَىٰ عليه (Wisaal 1084 CE). He was Advanced in Sufism by 1095 CE, and his Brother Hazrāt Abū**

56 https://aalequtub.com/hazrat-abu-bakar-nassaj-r-a/

58 VE.B.Lumbard, Joseph (2016). *Ahmad al Ghazali Remembrance and the Metaphysics of Love*. SunnyPress. p. 3. ISBN 978-1-43845-965-3.

57 Nasrollah Pourjavady, "Ḡazālī, Majd-al-Dīn Abu'l-Fotūḥ Aḥmad b. Moḥammad b. Moḥammad b. Aḥmad" in Encyclopedia Iranica.

Ḥāmid رحمة الله وَتَعَالَىٰ عليه Asked him to Teach in his Place in the Nizamiya of Baghdad and Assume Responsibility during his Planned Absence.

Hazrāt Ahmad Ghazālī's رحمة الله وَتَعَالَىٰ عليه Thought, Centered as it was on the Idea of Love, left a Profound Mark on the Development of Persian Islamic Mystical Literature, Especially Poetry Celebrating Love. Many of the Topoi (*Maẕāmīn*) Used by Later Poets such as Hazrāt ʿAṭṭār رحمة الله وَتَعَالَىٰ عليه, Hazrāt Saʿdī رحمة الله وَتَعَالَىٰ عليه, Hazrāt ʿIrāqī رحمة الله وَتَعَالَىٰ عليه, and Hazrāt Ḥāfeẓ رحمة الله وَتَعَالَىٰ عليه, to Name but a Few, can be Traced to his Works, Particularly the *Sawāneḥ*.

Among his Predecessors, he was Influenced most Strongly by Hazrāt Ḥallāj رحمة الله وَتَعَالَىٰ عليه, and he Made of his Idea of Essential Love the Basis of his own Thought. His Belief that all Created Beauty is an Emanation of Divine Beauty was Likewise Hallajian in Origin. Since Allah سُبْحَانَهُ وَتَعَالَىٰ is Both Absolute Beauty and the Lover of All Phenomenal Beauty, Hazrāt Ahmad Ghazālī maintained, to Adore any Object of Beauty is to Participate in a Divine act of Love. Hence the Practice of *Naẓar Bāzī* or *Šāhed Bāzī*, Gazing on Young and Beautiful Faces, a Practice for which he Became Notorious

Disciples:

Hazrāt Ahmad Ghazālī رحمة الله وَتَعَالَىٰ عليه Traveled Extensively in the Capacities of Both Sufi Master and a Popular Preacher. He Visited Nishapur, Maragheh, Hamadan and Isfahan. In Addition to his Literary Influence, Hazrāt Aḥmad al Ghazālī رحمة الله وَتَعَالَىٰ عليه is said to have Received many Disciples, among those Mentioned are Influential Political Figures such as the Seljūq Sultan Malik Shah I (r. 1072-1092 CE) the Seljūq Leader Mughīs ad Dīn al Maḥmūd (r. 511-525 AH 1118-1131 CE), who Ruled Iraq and Western Persia, and his Brother Sultan Ahmad Sanjar (r. 513-552 AH 1119-1157CE), who Ruled Khurāsān and Northern Persia.[59] He Initiated and Trained Eminent Masters of Sufism Including Hazrāt Ayn al Quzat Hamadani رحمة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Adi ibn Musafir رحمة الله وَتَعَالَىٰ عليه,[60] Hazrāt Abu al Najib al Suhrawardi, The Latter Was the Founder of the Suhrawardiyya Order and its Derivatives such as the Kubrawiyya, Mevlevi, Firdausiya and Ni'matullāhī Orders.

For al-Ghazālī, as for Most Sufis Before and After him, *Zikr* is the Central Axis of Sufi Life and Practice.

Hazrāt Aḥmad al Ghazālī رحمة الله وَتَعَالَىٰ عليه Envisions Three Way Stations for the Spiritual Traveler the First is the World of Annihilation *Fanāʾ* Wherein One's Blameworthy Attributes Predominate and One should Invoke "No god, but Allah سُبْحَانَهُ وَتَعَالَىٰ." The Second Way Station is the World of Attraction *Jadhabiyyah* Wherein One's Praiseworthy Attributes

59 Aḥmad al-Ghazālī, Remembrance, and the Metaphysics of Love, Joseph E. B. Lumbard, p. 5.

60 Leonard Lewisohn, introduction to *Hafiz and the Religion of Love in Classical Persian Poetry,* ed Leonard Lewisohn (London: I.B. Taurus, 2010), xxii.

Predominate and One Should Invoke the Name *Allāh* سُبْحَانَهُ وَتَعَالَىٰ. In the Third Way Station, the World of Possession *Qabḍ*, Praiseworthy Attributes have Vanquished Blameworthy Attributes and One Invokes *Huwa, Huwa* He, He, Subsisting in سُبْحَانَهُ وَتَعَالَىٰ Alone.[61]

Literary Works.

- ***Sawāniḥ* (Inspirations), a Little Book Written Around 507 AH 1114 CE and Comprising 77 Short Chapters. It was Innovative in Form, at a Time when Persian Sufi Authors used Only Prose, Hazrāt Ghazālī رحمة الله وَتَعَالَىٰ عليه took Recourse to Verse in Order to Illustrate, in Metaphorical Fashion, the Themes he Expounded More Technically in the Prose Sections of his Work.**

This is is One of the Earliest Extant Persian Treatises to be Written on Sufism, Preceded only by the *Sharḥ e Taʿarruf li Madhhab e Taṣawwuf* (Explanation of the Introduction to the Sufi Way) of Hazrāt Ismā'īl b. Muḥammad al Mustamlī رحمة الله وَتَعَالَىٰ عليه (Wisaal 434 AH 1042-3 CE, the *Kashf al Maḥjūb* (Unveiling of the Veiled) of Hazrāt Alī b. Uthmān al Hujwerī رحمة الله وَتَعَالَىٰ عليه (Wisaal 465 AH 1073 CE or 469 AH 1077 CE), and Several Works of Hazrāt Khwājā 'Abdullāh Ansari رحمة الله وَتَعَالَىٰ عليه (Wisaal 481 AH 1089 CE).

As William Chittick Observes, "Persian Pulls Allah's سُبْحَانَهُ وَتَعَالَىٰ Beauty into the World on the Wings of Angels. Persian Poetry, which began its Great Towering in the 11th Century CE, Shines Forth with this Angelic Presence."[62]

Along with Hazrāt Abdallāh Ansārī رحمة الله وَتَعَالَىٰ عليه a Generation Earlier, and his Younger Contemporaries Hazrāt Sanā'ī رحمة الله وَتَعَالَىٰ عليه of Ghazna (Wisaal 525 AH 1131 CE), Hazrāt Aḥmad b. Mansūr as Sam'ānī رحمة الله وَتَعَالَىٰ عليه (Wisaal 534 AH 1140 CE), Author of *Rawḥ al Arwāḥ fī Sharḥ Asmāʾ al Malik al Fattāḥ* (The Repose of Spirits Regarding the Exposition of the Names of the Conquering King), and Hazrāt Rashīd ad Dīn al Maybudī رحمة الله وَتَعَالَىٰ عليه (6th AH 12th CE Century), Author of the Ten-Volume Qurʾān Commentary, *Kashf al Asrār wa ʿUddat al-Abrār* (The Unveiling of Secrets and the Provision of the Pious), Hazrāt Aḥmad al Ghazālī رحمة الله وَتَعَالَىٰ عليه Stands at the Forefront of the Persian Sufi Tradition.[63]

- **Risālat at Tayr (or at Tuyūr) (Epistle of the Birds): In this Work Hazrāt Ghazālī رحمة الله وَتَعَالَىٰ عليه Employs the Metaphor of a Bird and its Journey to Seek for the Spiritual Path to Illumination in Allah سُبْحَانَهُ وَتَعَالَىٰ. This Work set a Precedent for the Manṭiq uṭ Tayr Also Known as Maqāmāt uṭ Tuyūr, Conference of the Birds by Hazrāt Attar رحمة الله وَتَعَالَىٰ عليه of Nishapur.**
- **At Tajrīd fī Kalimat at Tawḥīd (Abstract Regarding the Expression of**

61 Aḥmad al-Ghazālī, Remembrance, and the Metaphysics of Love, Joseph E. B. Lumbard, p. 14.

62 William C. Chittick, *Divine Love: Islamic Literature and the Path to God* (New Haven/London: Yale University Press, 2013), xii.

63 Aḥmad al-Ghazālī, Remembrance, and the Metaphysics of Love, Joseph E. B. Lumbard, p. 5

	Testifying to Unity), a Theological and Mystical Interpretation of the Basic Testimony of Islam, Lā ilāha illā Allāh, which Reflects his Adherence to the Ashʿarite School of Theology. • **Baḥr al Maḥabba fī Asrār al Mawadda, a Sufi Commentary on Sūrah Yūsuf (Koran 12); and an Abridgment of his Brother's Iḥyāʾ ʿUlūm ad Dīn, a Work he Himself Taught.**
487 – 498 AH 1094 – 1105 CE	Sultān Ruknuddin Berkyaruq (Barkiyaruq), 5th Sejluq Sultān. The son and successor of Malik Shah I, he Reigned during the opening stages of the Decline and Fragmentation of the Empire, which marked the rise of Turkoman Atabegates and Principalities, which would eventually stretch from Kirman to Anatolia and Syria. His Reign was marked by internal strife, mainly against other Sejluq Princes. By his death in 1105 CE, his authority had largely vanished. His infant son Malik Shah II briefly succeeded him, until he was killed by Berkyaruq's half-brother and rival Muhammad I Tapar.

489 – 493 AH 1095 – 1099 CE	The First Crusade was the first of a series of Religious Wars, or Crusades, initiated, supported and at times directed by the Latin Church in the Medieval period. The objective was the Recovery of the Holy Land from Muslim Rule. While Jerusalem had been under Muslim rule for hundreds of years, by the 11th Century CE the Seljuk takeover of the Region threatened local Christian Populations, Pilgrimages from the West, and the Byzantine Empire itself. The earliest initiative for the First Crusade began in 1095 CE when Byzantine Emperor Alexios I Komnenos requested Military support from the Council of Piacenza in the Empire's conflict with the Seljuk-led Turks. This was followed later in the year by the Council of Clermont, during which Pope Urban II supported the Byzantine request for Military assistance and also urged faithful Christians to undertake an armed pilgrimage to Jerusalem. This call was met with an enthusiastic popular response across all social classes in Western Europe. Mobs of predominantly poor Christians numbering in the thousands, led by Peter the Hermit, a French Priest, were the first to respond. What has become known as the People's Crusade passed through Germany and indulged in wide-ranging anti-Jewish activities, including the Rhineland massacres. On leaving Byzantine-controlled territory in Anatolia, they were annihilated in a Turkish ambush led by the Seljuk Kilij Arslan at the Battle of Civetot in October 1096 CE. In what has become known as the Princes' Crusade, Members of the high Nobility and their followers embarked in late-summer 1096 CE and arrived at Constantinople between November and April the following year. This was a large feudal host led by notable Western European princes: southern French forces under Raymond IV of Toulouse and Adhemar of Le Puy; men from Upper and Lower Lorraine led by Godfrey of Bouillon and his brother Baldwin of Boulogne; Italo-Norman Forces led by Bohemond of Taranto and his nephew Tancred; as well as various contingents consisting of Northern French and Flemish Forces under Robert Curthose (Robert II of Normandy), Stephen of Blois, Hugh of Vermandois, and Robert II of Flanders. In total and including non-combatants, the forces are estimated to have numbered as many as 100,000. The Crusaders marched into Anatolia. With Kilij Arslan absent, a Frankish attack and Byzantine Naval Assault during the Siege of Nicea in June 1097 CE resulted in an initial Victory for the Crusaders. In July, the Crusaders won the Battle of Dorylaeum, fighting Turkish lightly-armored mounted archers. Next the Crusaders marched through Anatolia suffering casualties from starvation, thirst, and disease. The decisive and bloody Siege of Antioch was fought beginning in 1097 CE and the city was captured by the Crusaders in June 1098 CE. Jerusalem was reached in June 1099 CE and the Siege of Jerusalem resulted in the city being taken by assault from 7 June to 15 July 1099 CE, during which its defenders were ruthlessly massacred. The Kingdom of Jerusalem was established

	as a secular state under the rule of Godfrey of Bouillon, who shunned the title of "king." A counterattack was repulsed that year at the Battle of Ascalon, ending the First Crusade. Afterwards the majority of the Crusaders returned home. Four Crusader states were established in the Holy Land. In addition to the Kingdom of Jerusalem, these were the County of Edessa, the Principality of Antioch, and the County of Tripoli. The Crusader presence remained in the region in some form until the Siege of Acre in 1291 CE. This resulted in the loss of the last major Crusader stronghold, leading to the rapid loss of all remaining territory in the Levant. European Crusaders take Jerusalem from the Muslims. Eventually Muslims defeat the Crusaders and regain control of the Holy Land.There were no further substantive attempts to recover the Holy Land after this.
490 AH **1097 CE**	**Birth Hazrāt Abu'l Najib ʿAbd al Qāhir bin ʿAbd Allāh al Bakrī, Ziyāuddīn Shurwardī رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Abu'l Najib Shurwardī رحمة الله وَتَعَالَىٰ عليه was Born in Suhraward.** **The sheer number of Students and Disciples who are recorded as having Associated with him, numbering well over Fifty in the Prosopography of the following two Centuries, evince his Prominence as an *Ahadis* Transmitter and *Sheikh at Tarbiya* in the Baghdad of his day. Hazrāt Abu'l Najib رحمة الله وَتَعَالَىٰ عليه heard *Ahadis* in Isfahan before coming to Baghdad as a young man sometime around 507 AH 1113 CE.[1] According to his Biographers, for two years he lived a humble life, selling water in the streets, from a jug which he carried upon his back, but eventually he took up studying at the Nizamiyya, where he pursued, under the direction of As'ad al Mihani and al Fasihi,[2] the study of Shafi'i Jurisprudence; *Ahadis;* Arabic Grammar; and Belles-Lettres, somewhere along the line taking the *Khirqa* from his Paternal Uncle Hazrāt Wajih ad Din رحمة الله وَتَعَالَىٰ عليه.** **At the Age of twenty-five, perhaps in Imitation of Hazrāt Wajih ad Din رحمة الله وَتَعَالَىٰ عليه, Hazrāt Abu'l Najib رحمة الله وَتَعَالَىٰ عليه Broke with his Studies, Cut himself off from Public Life, and left Baghdad.[3]**
Late 5th Early 6th Century AH 12th Century CE	Period of The Ayyubid; the Ghaznavids and the Ghurid Sultanates. Blood measurement device: Created by Al-Jazari. Double-acting principle: The principle was used by al-Jazari in his water pumps. **Tadelakt**: The history of the material dates back to the 12th Century, in the Almoravid and Almohad Dynasties.
12th Century CE	**Judaic Mysticism.**

1 Ibn al-Mustawfi Reports that he heard Ahadis from Abu Ali b. Nabhan in *508 AH 1114-1115 CE (al Dahabi Tarikh al Islam wa wafayat al Mashahir wa'l A'lam,* 1:110); also, *al Dahabi Tarikh al Islam wa Wafayat al Mashahir wa'l A'lam,* 45:165; and, Milson, *Rule,* 11.

2 Abu'l Hasan 'Ali b. Muhammad al Fasihi U:n (d. 516 AH 1122 CE) taught Arabic at the Baghdad Nizamiyya, eventually being dismissed on charges of Shiite Sympathies (Milson, op. cit., 12).

3 Sufism in an Age of Transition Umar al-Suhrawardi and the Rise of the Islamic Mystical Brotherhoods *By* Erik S. Ohlander, p.46 - 47.

	Samuel of Speyer (Shmuel HaHasid) was a Tosafist, Liturgical Poet, and Philosopher of the 12th Century CE, Surnamed also "the Prophet" (Solomon Luria, Responsa, No. 29). He seems to have Lived in Spain and in France. He is Quoted in the *Tosafot* to Yebamot (61b) and Soṭah (12a), as well as by Samuel b. Meïr (RaSHBaM) in his Commentary on *Arbe Pesaḥim* (Pes. 109a). He was the first of the Chassidei Ashkenaz, and the Father of Judah ben Samuel of Regensburg. Samuel was the Author of a Commentary on the Treatise Tamid, Mentioned by Abraham b. David in his Commentary Thereon, and of a Liturgical Poem, entitled *Shir ha-Yiḥud,* divided into seven parts corresponding to the seven days of the week. This Poem is a Philosophical Hymn on the Unity of God, for which Ibn Gabirol's *Keter Malkut* served as the basis. Like the latter, Samuel he-Ḥasid treats of the Divine Nature from the negative side, that is to say, from the point of view that God is not like Man. The Hebrew, if not very Poetical, is Pure; but Foreign Words are used for the Philosophical Terms. The Recitation of the Poem was Forbidden by Solomon Luria; but other Rabbis, among whom was Samuel Judah Katzenellenbogen, who Wrote a Commentary on it, Decided to the Contrary. On the Different Opinions Concerning the Authorship of the *Shir ha Yiḥud*.[4] According to Legend, he was said to have Created a *golem* which Accompanied him on his Travels and Served him, but could not Speak.
493 – 560 AH 1100–1165 CE	Muhammad al-Idrisi, Idris as Saqalli ash Sharif al Idrissi of Andalusia and Sicily. Known for having drawn some of the most Advanced Ancient World Maps. One of them was the Famous 12th Century Map produced in Sicily and Regarded as the Most Elaborate and Complete Description of the World made in Medieval Times. It was used Extensively by Travelers for several Centuries and Contained Detailed Descriptions of the Christian North as well as the Islamic World, Africa and the Far East.
	Christian Mystics.
c.1096–1160 CE	Peter Lombard.
1110–1167 CE	Aelred or Ailred of Rievaulx.
1117–c.1131 CE	Peter of Bruys.
c. 1128–1202 CE	Alain de Lille.
1129–1164 CE	Elizabeth of Schonau.
c.1131–1202 CE	Joachim of Fiore.
c.1140–1218 CE	Peter Waldo.
d.1146 CE	Adam of St. Victor.
d. c.1150 CE	Thierry of Chartres.
c.1150–1200 CE	Hadewijch of Antwerp.
1158–1228 CE	Yvette of Huy.

4 See L. Dukes in *Orient, Lit.* vii., cols. 483, 484.

c.1160–1217 CE	David of Dinant.
d. 1173 CE	Richard of St. Victor.
c.1177–1532 CE	Waldensians.
c.1180–1240 CE	Edmund Rich.
1181–1226 CE	Francis of Assisi.
1182–1246 CE	Lutgardis.
d. 1188 or 1193 CE	Guigo II.
1194–1253 CE	Clare of Assisi.
1195–1231 CE	Anthony of Padua.
d.1213 CE	Marie of Oignies.
d.1250 CE	Alice of Schaerbeek.
11th to 14th Century CE	**Theravada Buddhism Established in Southeast Asia.** Theravāda (lit. "School of the Elders") is the Most Commonly Accepted Name of Buddhism's Oldest Existing School. The School's Adherents, Termed Theravādins, have Preserved their Version of Gautama Buddha's Teaching or *Buddha Dhamma* in the Pāli Canon for over a Millennium. The Pāli Canon is the Most Complete Buddhist Canon Surviving in a Classical Indian language, Pāli, which Serves as the School's sacred language and lingua franca. In Contrast to Mahāyāna and Vajrayāna, Theravāda Tends to be Conservative in Matters of Doctrine (Pariyatti) and Monastic Discipline (*vinaya*). One Element of this Conservatism is the Fact that Theravāda Rejects the Authenticity of the Mahayana Sutras (which Appeared c. 1st Century BCE Onwards). Modern Theravāda Derives from the Mahāvihāra Order, a Sri Lankan Branch of the Vibhajjavāda Tradition, Who are in Turn a Sect of the Indian Sthavira Nikaya. This Tradition Began to Establish itself in Sri Lanka from the 3rd Century BCE Onwards. It was in Sri Lanka that the Pāli Canon was Written Down and the School's Commentary literature Developed. From Sri Lanka, the Theravāda Mahāvihāra Tradition Subsequently spread to the rest of Southeast Asia. It is the Dominant Religion in Cambodia, Laos, Myanmar, Sri Lanka, and Thailand and is Practiced by Minorities in India, Bangladesh, China, Nepal, and Vietnam. The Diaspora of all of these Groups, as well as Converts around the World, also **Embrace and Practice Theravāda Buddhism.** During the Modern Era, new Developments have Included Buddhist Modernism, the Vipassana Movement which Reinvigorated Theravāda Meditation Practice, the Growth of the Thai Forest Tradition which Reemphasized Forest Monasticism and the Spread of Theravāda to other Asian and Western Countries such as India, Nepal, Several European Countries and the United States by Immigrants and Converts. **Pre-Modern.** The Theravāda School Descends from the Vibhajjavāda, a Division within the Sthāvira nikāya, one of the two Major Orders that Arose after the First

	schism in the Indian Buddhist Community. Theravāda Sources Trace their Tradition to the Third Buddhist Council, when Elder Moggaliputta-Tissa is said to have Compiled the *Kathavatthu*, an Important Work which Lays out the Vibhajjavāda Doctrinal Position. Aided by Patronage of Mauryan Kings like Ashoka, this School Spread throughout India and Reached Sri Lanka through the Efforts of Missionary Monks like Mahinda. In Sri Lanka, it Became Known as the Tambapaṇṇiya (and later as Mahāvihāravāsins) which was Based at the Great Vihara (Mahavihara) in Anuradhapura (the Ancient Sri Lankan Capital). According to Theravāda Sources, Another one of the Ashokan Missions was also Sent to *Suvaṇṇabhūmi* ("The Golden Land"), which may Refer to Southeast Asia. By the First Century BCE, Theravāda Buddhism was well Established in the Main settlements of the Kingdom of Anuradhapura. The Pali Canon, which Contains the Main Scriptures of the Theravāda, was Committed to Writing in the 1st Century BCE. Throughout the History of Ancient and Medieval Sri Lanka, Theravāda was the main religion of the Sinhalese people and its Temples and Monasteries were Patronized by the Sri Lankan Kings, who saw themselves as the Protectors of the Religion. Over time, two other Sects Split off from the Mahāvihāra Tradition, the Abhayagiri and Jetavana. While the Abhayagiri sect became known for the Syncretic Study of Mahayana and Vajrayana Texts as well as the Theravāda Canon, the Mahāvihāra Tradition did not Accept these new Created Scriptures. Instead, Mahāvihāra Scholars like Buddhaghosa Focused on the Exegesis of the Pali Scriptures and on the Abhidhamma. These Theravāda Sub-Sects Often came into Conflict with each other over Royal Patronage. The Reign of Parākramabāhu I (1153–1186 CE) saw an Extensive Reform of the Sri Lankan sangha after Years of Warfare on the Island. Parākramabāhu Created a Single Unified Sangha which came to be Dominated by the Mahāvihāra sect. Epigraphical Evidence has Established that Theravāda Buddhism became a Dominant Religion in the Southeast Asian Kingdoms of Sri Ksetra and Dvaravati from about the 5th Century CE Onwards. The Oldest Surviving Buddhist Texts in the Pāli Language are Gold Plates Found at Sri Ksetra Dated Circa 5th to 6th Century CE. Before the Theravāda Tradition Became the Dominant Religion in Southeast Asia, Mahāyāna, Vajrayana and Hinduism were also Prominent. Starting at around the 11th Century CE, Sinhalese Theravāda Monks and Southeast Asian Elites led a Widespread Conversion of Most of Mainland Southeast Asia to the Theravādin Mahavihara School. The Patronage of Monarchs such as the Burmese King Anawrahta (Pali: Aniruddha, 1044–1077 CE) and the Thai King Ram Khamhaeng (flourit. late 13th Century CE) was Instrumental in the Rise of Theravāda Buddhism as the Predominant Religion of Burma and Thailand.

	Burmese and Thai Kings saw themselves as Dhamma Kings and as Protectors of the Theravāda faith. They Promoted the Building of new Temples, Patronized Scholarship, Monastic Ordinations and Missionary Works as well as attempted to eliminate certain non-Buddhist Practices like Animal Sacrifices. During the 15th and 16th Centuries CE, Theravāda also became Established as the State Religion in Cambodia and Laos. In Cambodia, Numerous Hindu and Mahayana Temples, most Famously Angkor Wat and Angkor Thom, were Transformed into Theravādin Monasteries.
494 AH 1101 CE	Danishmand Gazi's Son, Emir Gazi Gümüshtigin. Captured Bohemond I of Antioch, who Remained in Captivity until 1103 CE. A Seljuk-Danishmend Alliance was also Responsible for Defeating the Crusade of 1101 CE.
496 AH 1103 CE	**Birth Hazrāt Abdul Khaliq Ghujduvani رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Abdul Khaliq Ghujduvani رحمة الله وَتَعَالَىٰ عليه was a descendant of Hazrāt Imam Malik رحمة الله وَتَعَالَىٰ عليه, he was born in the small town of Ghujduvan, near Bukhara, He was Raised and Buried there. "Ghujduvan was a large village 18 miles from Bokhara.... part of the Kingdom of Khwarazm (Now Part of Uzbekistan), soon to be Destroyed by the Mongolian Cenghis Khan".[5] His Father was Sheikh 'Abdul Jamil, one of the most famous scholars in Byzantine times in both external and internal knowledge. His mother was a Princess, the Daughter of the King of Seljuk Anatolia. His Father had Migrated to Central Asia from Malatya, in Eastern Anatolia where he had been a Prominent Faqih.** **In his childhood he studied the Qur'an and its Tafsir (Exegesis), *'ilm al-Hadith* (the study of Prophetic Traditions), the sciences of the Arabic language, and Jurisprudence with Sheikh Sadruddin.** **While Hazrāt Abdul Khaliq Ghujduvani رحمة الله وَتَعَالَىٰ عليه was studying in Bukhara he first had an Awakening of Interest in the Path.**
498 AH 1105 CE	Sultān Mu'izzuddin Malik Shah II, 6th Sejluq Sultān. He was the Grandson of Malik Shah I, and was theoretically the head of the Dynasty, although his relative Ahmed Sanjar in Khorasan probably held more effective power. He was deposed and killed by his Uncle, Muhammed Tapar.
498 – 511 AH 1105 – 1118 CE	Ghiyathuddin Muhammad Tapar, Muhammad I, Seventh Sejluq Sultān. His brother Ahmed Sanjar in Khorasan held more practical power. Muhammad I probably allied himself with Radwan of Aleppo in the battle of Khabur river against Kilij Arslan I, the sultan of Rüm, in 1107 CE, in which the latter was defeated and killed. Following the internecine conflict with his half brother, Barkiyaruq, he was given the title of Malik and the provinces of Armenia and Azerbaijan. Dissatisfied by this he revolted again, but had to flee back to Armenia. By 1104 CE, Barkiyaruq, ill and tired of war, agreed to divide the

5 The Masters of Wisdom of Central Asia by J. G. Bennett .

	sultanate with Muhammad. Muhammad became sole sultan following the death of Barkiyaruq in 1105. In 1106 CE, Muhammad conquered the Ismaili fortress of Shahdiz, and ordered the Bavandid ruler Shahriyar IV to participate in his campaign against Ismailis. Shahriyar, greatly angered and feeling offended by the message Muhammad sent him, refused to aid him against the Ismailis. Shortly after Muhammad sent an army headed by Amir Chavli who tried to capture Sari but was unexpectedly defeated by an army under Shahriyar and his son Qarin III. Muhammad then sent a letter, which requested Shahriyar to send one of his sons child to the Seljuq court in Isfahan. He sent his son Ali I, who impressed Muhammad so much that he offered him his daughter in marriage, but Ali refused and told him to grant the honor to his brother and heir of the Bavand dynasty, Qarin III. Qarin III then went to the Isfahan Court and married her. In 1106/ 1107 CE, Ahmad ibn Nizam al Mulk, the son of the famous Wazir Nizam al Mulk, went to the Court of Muhammad I to file a complaint against the Rais (head) of Hamadan. When Ahmad arrived to the Court, Muhammad I appointed him as his Wazir, replacing Sa'd al Mulk Abu'l Mahasen Abi who had been recently executed on suspicion of heresy. The appointment was due mainly to the reputation of his Ahmad's Father. He was then given various titles which his Father held (Qiwamuddin, Sadr al Islam and Nizam al Mulk). Muhammad I, along with his Wazir Ahmad, later made a campaign in Iraq, where they defeated and killed the Mazyadid ruler Sayf ad Dawla Sadaqa ibn Mansur, who bore the title "King of the Arabs". In 1109 CE, Muhammad I sent Ahmad and Chavli Saqavu to capture the Ismaili fortresses of Alamut and Ostavand, but they failed to achieve any decisive result and withdrew. Ahmad was shortly replaced by Khatir al Mulk Abu Mansur Maybudi as Wazir of the Sejluq Empire. According to Ali ibn al Athir (a historian who lived about a hundred years later), Ahmad then retired to a private life in Baghdad, but according to the contemporary biographer, Anushirvan ibn Khalid, Muhammad I had Ahmad imprisoned for ten years. Muhammad I died in 1118 CE and was succeeded by Mahmud II, although after Muhammad I's death Sanjar was clearly the chief power in the Sejluq realms.
500 AH 1107 CE	**Birth Hazrāt Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه.** **He was born in Anatolia. The word Rumi indicates that he was from Rum or Turkestan, while the title Khapradari is Connected with a Cup that he called Khapra, and always Carried with him. and Possessed the ability to perform many Exciting Miracles It is said that the Cup Possessed the Miraculous Property of being able to Supply the Disabled and Poor with what ever they Wanted. He kept this Khapra with him for many Years till he Finally broke it himself and Buried it in the Earth.**
510 – 590 AH	Sejluq Dynasty (Iraq).

1117 – 1194 CE	
511 – 552 AH 1118 – 1157 CE	Sultān Muizz ad Dunya wa ad Din Adud ad Dawlah Abul Harith Ahmad Sanjar ibn Malik Shah, 8th Sejluq Sultān was the Seljuq ruler of Khorasan from 1097 CE until in 1118 CE, when he became the Sultān of the Seljuq Empire, which he ruled until his death in 1157 CE. He was a son of Malik Shah I and participated in wars of succession against his three brothers and a nephew, namely Mahmud I, Barkiyaruq, Malik Shah II and Muhammad I. In 1096 CE, he was given the Province of Khorasan to Govern under his brother Muhammad I. Over the next several years Ahmed Sanjar became the ruler of most of Iran with his capital at Nishapur. A number of Rulers revolted against Sanjar and continued the split of the Great Sejluq Empire that had started upon Dynastic wars. In 1102 CE, he repulsed an invasion from Kashgaria, killing Jibrail Arslan Khan near Termez. In 1107 CE, he invaded the domains of the Ghurid ruler Izz ad Din Husayn and captured him, but later released him in return for tribute. Sanjar undertook a campaign to eliminate the Assassins within Persia and successfully drove them from a number of their strongholds including Quhistan and Tabas. However, an anecdote indicates that en route to their stronghold at Alamut, Sanjar woke up one day to find a dagger beside him, pinning a note from Hassan e Sabbah stating that he (Hassan) would like peace. Sanjar, shocked by this event, sent envoys to Hassan and they both agreed to stay out of each other's way. In 1117 CE, he marched against the Ghaznavid Sultān Arslan Shah of Ghazna defeating him at Battle of Ghazni and installing Arslan's brother Bahram Shah in the Throne as a Sejluk Vassal. On February 26, 1105 Sultān Barkiyaruq died. He chose his younger son, Muizzeddin Malik Shah, as heir to the Throne. Malik Shah took the name Malik Shah II after being proclaimed the Sultān of the Sejluk Empire. However, the true power was in the hands of his uncle, Muhammad Tapar. In the same year, Muhammad Tapar dethroned his Cousin and started to Rule the State himself as Sultān. When Muhammad died on April 4, 1118, his son Mahmud II was declared as the new Sultān. When Muhammad's son Mahmud II ascended the Throne, The Emir of Yazd, Garshasp II, fell into disgrace; slander about him spread to the Court that made him lose confidence, and made Mahmud send a military force to Yazd where Garshasp was arrested and jailed in Jibal, while Yazd was granted to the royal cupbearer. Garshasp, however, escaped and returned to Yazd, where he requested protection from Ahmad Sanjar (Garshasp's wife was the sister of Ahmad). Garshasp urged Ahmad to invade the domains of Mahmud in Central Iran, and gave him information on how to march to Central Iran, and the ways to combat Mahmud. Ahmad accepted and advanced with an Army to the West in 1119 CE, where he together with "five Kings" defeated Mahmud at Saveh. The Kings who

	aided Ahmad during the battle were Garshasp himself, the Emir of Sistan and the Khwarazm-Shah, including two other unnamed Kings. Nizari forces were also present in Sanjar's Army. After being victorious, Ahmad then restored the domains of Garshasp II. Ahmad then marched as far as Baghdad, where he agreed with Mahmud that he should marry one of his daughters, and that he should give up strategic territories in Northern Persia. In 1141 CE, Ahmad, along with Garshasp II, marched to confront the Kara Khitan threat and engaged them near Samarkand at the Battle of Qatwan. He suffered an astounding defeat, and Garshasp was killed. Ahmad escaped with only fifteen of his elite horsemen, losing all Sejluq territory east of the Syr Darya (Jaxartes). Sanjar's as well as Sejluks' rule collapsed as a consequence of yet another unexpected defeat, this time at the hands of the Sejluks' own tribe, in 1153 CE. Sanjar was captured during the battle and held in captivity until 1156 CE. It brought chaos to the Empire – situation later exploited by the Victorious Turkmens, whose hordes would overrun Khorasan unopposed, wreaking colossal damage on the Province and prestige of Sanjar. Sanjar eventually escaped from captivity in the fall of 1156 CE, but soon died in Merv (present-day Turkmenistan), in 1157 CE. After his death, Turkic rulers, Turkmen tribal forces, and other secondary powers competed for Khorasan, and after a long period of confrontations, the Province was finally conquered by Khwarazmians in the early 1200s CE. Sanjar died in 1157 CE and was buried in Merv. His tomb was destroyed by the Mongols in 1221 CE, during their invasion of the Khwarezmian Empire. The death of Sanjar meant the end of the Sejluq Dynasty as an Empire, since they only controlled Iraq and Azerbaijan afterwards. Sanjar is considered as one of the most prominent Sejluq Sultans and was the longest reigning Muslim ruler until the Mongols arrived. Although of Turkic origin, Sanjar was highly Iranized, and due to his feats, even became a legendary figure like some of the mythological characters in the Shahnameh. Indeed, medieval sources described Sanjar as having "the Majesty of the Khosrows and the glory of the Kayanids". Persian poetry flourished under Sanjar, and his Court included some of the greatest Persian poets, such as Mu'izzi, Nizami Aruzi, and Anvari.
513 AH 1119 CE	**Wisaal Sharif Hazrāt Syedna Abu Sa'id Mubarak bin Ali al Makhzoomi رحمة الله وَتَعَالَىٰ عليه.** **He was an Islamic Theologian and a Hanbali Jurist based in Baghdad, Iraq. Hazrāt Abu Saeed Mubarak Makhzoomi رحمـة الله وَتَعَـالَىٰ عليه was born in Hankar (the land of his Murshid) on 12th Rajab 403 AH but spent most of his life in Makhzum, a small town in Baghdad. He established Bab ul Azj, the famous Madrasa of Baghdad whom he later handed over to his Disciple and Khalîfa, Hazrāt Mehboob e Subhani, Qutb e Rabbani Sheikh Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه . Hazrāt Abu Saeed Mubarak Makhzoomi رحمة**

	was also appointed as the Chief Justice but he preferred to renounce the worldly life. Thereafter he led his life as a Mystic and devoted his time to the Zikr of Allah سُبْحَانَهُ وَتَعَالَىٰ. He attained Wisaal on 11th Rabī' as Sānī and was buried in Bab al Azj, Baghdad. Hazrāt Abu Saeed Mubarak Makhzoomi رحمة الله وَتَعَالَىٰ عليه is known as one of the greatest Imams of Fiqh in his era. He followed the Hanbali school of thought. He was the Murshid and most Proficient Spiritual Guide of Hazrāt Mehboob e Subhani, Qutb e Rabbani Sheikh Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه. He often said: "I invested Sheikh Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه with a Robe 'Khirqa' and he Invested me too with a Robe. We attained Blessings from each other."
	18. Pir e Piraan, Hazrāt Meera, Mehboob e Subhani, Qutb e Rabbani, Ghaus Al Azam Hazrāt Syedna Sheikh Abu Muhammad Muhiyuddin Abdul Qadir رحمة الله وَتَعَالَىٰ عليه bin Musa al Jilani al Hassani رحمة الله وَتَعَالَىٰ عليه. Common to Qadriya Shurwardiya, Qadriya Razzaqiya and Firdausia (Daum Nisbat) Sillasil. The most Universally AcclaBimed Saint of all times and the most Celebrated in all the 'Alameen' (Worlds), among Jinn and Men as well as among the 'Arwaah' (Souls), the 'Malaaika عليهم السّلام (Angels عليهم السّلام), and the 'Rijaal ul Ghaib' (Men of the Unseen), the Beloved of Allah سُبْحَانَهُ وَتَعَالَىٰ Who, throughout History, has been Showered the Titles of Muhiyuddin (Reviver of the faith), Qutb e Rabbani (The Spiritual Axis Established by the Lord), and Ghaus al A'zam (The Greatest Helper, The Greatest Saint), Hazrāt Syedi wa Imami Abu Muhammad Abd'al Qadir al Jilani دحمت الله علے was Born in Ramadan 470 AH/ 1077 CE in Jilan, Persia. His Father, Hazrāt Abu Swaleh دحمت الله علے, was a Man of 'Taqwa' (Piety) and a Direct Descendant of Hazrāt Syeduna Imam Hassan ibn Ali رضي الله عنه. His Sainted Mother, Hazrāt Umm ul Khayr Fatima دحمت الله علے was a Saintly Daughter of a Saintly Father, Hazrāt Sheikh Abdullah Sawma'i دحمت الله علے who was a Direct Descendant of Hazrāt Syed ash Shuhada Hazrāt Imam Husayn رضي الله عنه ibn Hazrāt Imam al A'ima, Ali al Murtaza كرم الله تعالىٰ وجهو. Thus, Hazrāt Muhiyuddin Sheikh Abd'al Qadir al Jilani دحمت الله علے was both Hassani رضي الله عنه and Hussaini رضي الله عنه, a Descendant of The Beloved Prophet Muhammad صلى الله تعالىٰ عليه و آله وسلم from his Beloved Daughter Hazrāt Bibi Syeda Fatima az Zahra رضي الله تعالىٰعنها For this reason, the Sindhi's for example, lovingly call him 'Putar Mithe Mehboob Jo" (The Blessed Son of the Sweet Beloved Prophet صلى الله عليه و آله وسلم). After the departure of his Blessed Father from this world, Hazrāt Sheikh 'Abd Al Qadir Al Jilani رحمة الله وَتَعَالَىٰ عليه Stayed with his Blessed Mother until the Age of Eighteen when, after having a Vision, he Asked for her Permission to Move to Baghdad, the Capital of Sufism and Knowledge. In Baghdad, he accompanied Hazrāt Sheikh Ḥammād Ad Dabbās رحمة الله عليه, وَتَعَالَىٰ a well-Known Sufi Saint of the Time, who Predicted that Hazrāt

Sheikh ‘Abd Al Qadir رحمة الله وَتَعَالٰی علیه would Attain such a High Spiritual Station to Declare: “My Foot is on the Neck of every Saint.”

Huzur Ghaus e Azam رحمة الله وَتَعَالٰی علیه Faced Many Extreme Hardships during his studies and he said, “When the Hardships and Difficulties would Become Unbearable, then I would Lie on the Road and Continuously recite the Verse from the Holy Qur’ān, “Therefore, Surely there is Ease with Hardship. Undoubtedly there is Ease with Hardship.”

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ٥

English – Sahih International

For Indeed, with Hardship [will be] Ease.(5)

إِنَّ مَعَ الْعُسْرِ يُسْرًا ٦

English – Sahih International

Indeed, with Hardship [will be] Ease.

“With the Continuous Recitation of this Verse I used to Find Great Tranquility and Peace.”

After Adjourning from Classes, he used to Wander into the Jungles and Forests around Baghdad where he Used to Spend the Entire Night in the Zikr of Almighty Allah سُبْحَانَهُ وَتَعَالٰی. He did this Regardless of the Weather Conditions or Season. If he Became Tired and Weak, he would Rest for a while Making the Ground his Bed and a Boulder his Pillow. During these Nights of Zikr, he would Wear a Small Turban and a Thin Cloak. If he Became Hungry, he used to go Towards the River Euphrates and Eat Whatever Vegetables he could Find beside the River. He always said that he Gained Much Pleasure in this Way of Life and it Caused him to Gain Closeness to Almighty Allah سُبْحَانَهُ وَتَعَالٰی. For almost Twenty Five Years, Hazrāt Sheikh ‘Abd Al Qadir رحمة الله وَتَعَالٰی علیه Traveled the Deserts and Ruins of Iraq, and for Several Years he did not Eat more than what was Essential to keep him Alive. For about Forty Years he never Slept at Night in Order to Worship Allah سُبْحَانَهُ وَتَعَالٰی, and as a Result he Performed the Prayer of Dawn with the Ablution of the Evening Prayer.

One of the major Miraculous Wonders that Sheds Light on the Exceptional Spiritual Status of Hazrāt Sheikh ‘Abd Al Qadir رحمة الله وَتَعَالٰی علیه and the Role that Allah سُبْحَانَهُ وَتَعَالٰی had assigned to him in promoting Islam, Took Place on a Friday in 1117 CE. While on his Way to Baghdad, Hazrāt Sheikh ‘Abd Al Qadir Came Across a Frail and Sick Man who Saluted him Saying: “Peace be on you.” As Sheikh ‘Abd Al Qadir رحمة الله وَتَعَالٰی علیه Returned the Greeting, the Man asked him for Help to Sit up. When Hazrāt Sheikh ‘Abd Al Qadir رحمة الله وَتَعَالٰی علیه Gave the Requested Help, the Sick Man Started to Grow Big in Stature. The Person then asked Hazrāt Sheikh ‘Abd Al Qadir رحمة الله وَتَعَالٰی علیه if he Knew Him, but Hazrāt Sheikh ‘Abd Al Qadir رحمة الله وَتَعَالٰی علیه Answered in the Negative. So the Man Explained to: “I am the

	Religion of your Grandfather. I have Become Sick and Miserable but Allah سُبْحَانَهُ وَتَعَالَىٰ has Revived me with your Help." After this Strange Encounter Hazrāt Sheikh 'Abd Al Qadir رحمة الله وَتَعَالَىٰ عليه Continued on his Way to the Mosque to Perform the Friday Prayer. At the Mosque, a Man Approached him and Gave him a Pair of Shoes and Addressed him With the Title of Muḥyī ad Dīn which Means "the Reviver of Religion," which became his Title. Hazrāt Sheikh 'Abd Al Qadir رحمة الله وَتَعَالَىٰ عليه did Indeed Spread Islam Everywhere in the World and his Influence and Guiding Efforts were so Great that Many of Today's Sufi schools Trace their Origin to him.
513 AH 1120 CE	Islam continues to spread throughout Asia. Malaysian traders interact with Muslims who teach them about Islam.
520 AH 1126 CE	**Wisaal Sharif Hazrāt Majdaddīn Abū Al Fateḥ Ahmad bin Mohammad At Tusi Al Ghazālī رحمة الله وَتَعَالَىٰ عليه.** **He Passed Away in Qazvin, in Rabi ul Akhir 517 AH 1123 as Recorded in the Earliest Source Available, but most Biographers List 520 AH 1126 CE, and is Buried there.** **"His Tomb was at First Located just Outside Qazvin. During the Safivid Period, Shah 'Abbas (995-1038 AH 1589-1629 CE) Expressed dissatisfaction with this Location. A New Tomb was then Constructed within the City and Several Murids (Seekers) of a Sufi Order whose Sillsila was Connected to Hazrāt Ahmad Ghazālī رحمة الله وَتَعَالَىٰ عليه Transferred the Remains." The Tomb Remains to this day in a small Mosque by the name of the Ahmadi Mosque. It is a humble, Well-Kept Structure, Rarely Recognized as a Site of Pilgrimage. A Small Courtyard Bedecked with Grape Vines Leads to the Tomb in a Basement Underneath the Mosque. A Part of The Qur'ānic Verse From Surah Al Qassas 28:88 Adorns The Wall of the Tomb:** **كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ** **Everything will be Destroyed Except His Face.** **Followed By An Arabic Inscription from the Year 1362 AH 1943 CE.** **"This is the Tomb of the Sheikhs of Sheikhs and The Qutb of Aqtab Hazrāt Majdaddīn Abū Al Fateḥ Ahmad bin Mohammad At Tusi Al Ghazālī رحمة الله وَتَعَالَىٰ عليه May his Inmost Being be Hallowed — Who Attained Wisaal in the Year 520 AH. He Wore The Mantle of Poverty From The Hands of Hazrāt Sheikh Abu Bakr an Nassaj رحمة الله وَتَعَالَىٰ عليه and he via Hazrāt Abul Qasim Gurgani رحمة الله وَتَعَالَىٰ عليه and he via Hazrāt Sheikh Abu 'Ali al Katib رحمة الله وَتَعَالَىٰ عليه, From Hazrāt Sheikh 'Ali ar Rudbari رحمة الله وَتَعَالَىٰ عليه; from the Head of the Orders Hazrāt al Junaid al Baghdadi رحمة الله وَتَعَالَىٰ عليه; From Hazrāt Sari as Saqti رحمة الله وَتَعَالَىٰ عليه; From Hazrāt Maroof al Karkhi رحمة الله وَتَعَالَىٰ عليه; from the Sultan of the Friends Of Allah Hazrāt 'Ali b. Musa ar Reza' رحمة الله وَتَعَالَىٰ عليه — and Nine of the Twenty-Four Known Sillsilas Wear the Mantle at the Hand of the one Whose Tomb this is."**

22. Hazrāt Abu'l Najib ʿAbd al Qāhir bin ʿAbd Allāh al Bakrī, Ziyāuddīn Shurwardī رحمة الله وَتَعَالَىٰ عليه. Firdausiya Sillsila (Awwal Nisbat). After having Cut himself off from Public Life at the Age of Twenty Five and having Left Baghdad, after some time he Returned to Isfahan where he Joined the Circle of the Celebrated Hazrāt Ahmad e Ghazali رحمة الله وَتَعَالَىٰ عليه, after which he came back to Baghdad and Attached himself to the Controversial Sufi Preacher Hazrāt Hammad al Dabbas رحمة الله وَتَعَالَىٰ عليه (Wisaal 525 AH 1130-1131 CE). After the Passing Away of Hazrāt al Dabbas رحمة الله وَتَعَالَىٰ عليه, Hazrāt Abu'l Najib Shurwardī رحمة الله وَتَعَالَىٰ عليه began to Preach Publicly and shortly thereafter is Reported to have Founded a Sufi *Ribat* and Shafi'i *Madrasa* on the Western Bank of the Tigris. According to his Younger Contemporary Ibn an Najjar, before this time Hazrāt Abu'l Najib رحمة الله وَتَعَالَىٰ عليه and his Meager Group of Companions were in Possession of a Ruined Building *(Khariba)* on the Tigris, but his Growing Fame Attracted the Attention of the Sultan (Mas'ud) who Visited him, he being Followed by his Amirs who did the same.

Thereafter, the Ruined Building was turned into a *Ribat* and a *Madrasa* was Built next to it, the Complex "becoming a Place of Sanctuary for those who took Refuge in it out of Fear of Persecution by the Khalîfa and the Sultan."[6]

It was here where Hazrāt Abu'l Najib رحمة الله وَتَعَالَىٰ عليه made a name for himself as a *Shqykh at Tarbiya* and Shafi'i Scholar, Initiating, Investing, and Training Disciples, Including Men of Note such as the Famous Shafi'i Historian and *Muhaddis* Ibn Asakir (d. 571 AH 1175 CE), the Influential Sufi Author and later Teacher of Hazrāt Najm ad Din Kubra رحمة الله وَتَعَالَىٰ عليه, Hazrāt 'Ammar al Bidlisī رحمة الله وَتَعَالَىٰ عليه (Wisaal between 590 and 604 AH 1194 and 1207 CE), the Well-Known *Muhaddis* and Biographer al Samcani, and the *Shaykh al Shuyukh* of Baghdad Ibn Sukayna, as well as teaching Shafi'i Jurisprudence, Preaching to the Public, Transmitting *Ahadis,* and Issuing Fatwas. Given both the Number of Individuals who are Reported to have Associated with him during this Period as well as his Inclusion in the Initiatic Lineages of Numerous early Sufi Lines (see Chart), it is Apparent that he was by all Accounts a Popular and Important Teacher, Mentioned in Connection with a Mixed lot of Sufis, *Ahadis* Transmitters, Jurists, and Others, Most of whom were Clearly Affiliated with the Shafi'i *Mazhab.* According to Ibn al Mustawfi his *Ribat cum Madrasa* was Home to both Students of Jurisprudence *(Mutafaqqiha)* and Sufis *(Sufiya)*, Individuals from each Group Staying as Residents there in Order to Study with him or Place themselves under his Direction.[7] [8]

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6 *al Dahabi Tarikh al Islam wa wafayat al Mashahir wa'l A'lam,* 45:164; and, *as Subki,* Tabaqat ash Shafiiy'ya al Kubra*, 7:175.*

7 *Ibn* am Mustafi, *Tarikh Irbil, 1*: 107; cf an Nu'aymi, *ad Daris fi Ta'rikh am Madaris,* ed. Ja'far al Husayni (Damascus: 'Udw al Majma' al 'Ilmi al 'Arabi, 1948-1951), 1:226 (s.v. am Mujrr al Wasti).

8 Sufism in an Age of Transition Umar al-Suhrawardi and the Rise of the Islamic Mystical Brotherhoods *By* Erik S.

520 – 594 AH 1126 – 1198 CE	Abu al-Walid Muhammad ibn Ahmad ibn Rushd, better known in the Latin West as Averroes, lived during a unique period in Western intellectual history, in which interest in philosophy and theology was waning in the Muslim world and just beginning to flourish in Latin Christendom. Just fifteen years before his birth, the great critic of Islamic philosophy, al-Ghazzali (1058-1111 CE), had died after striking a blow against Muslim Neoplatonic philosophy, particularly against the work of the philosopher Ibn Sina (Avicenna). From such bleak circumstances emerged the Spanish-Muslim philosophers, of which the jurist and physician Ibn Rushd came to be regarded as the final and most influential Muslim philosopher, especially to those who inherited the tradition of Muslim philosophy in the West. His influential commentaries and unique interpretations on Aristotle revived Western scholarly interest in ancient Greek philosophy, whose works for the most part had been neglected since the sixth Century. He critically examined the alleged tension between philosophy and religion in the *Decisive Treatise,* and he challenged the anti-philosophical sentiments within the Sunni tradition sparked by al-Ghazzali. This critique ignited a similar re-examination within the Christian tradition, influencing a line of Scholars who would come to be identified as the "Averroists." Ibn Rushd contended that the claim of many Muslim theologians that philosophers were outside the fold of Islam had no base in scripture. His novel exegesis of seminal Quranic verses made the case for three valid "paths" of arriving at religious truths, and that philosophy was one if not the best of them, therefore its study should not be prohibited. He also challenged Asharite, Mutazilite, Sufi, and "literalist" conceptions of God's attributes and actions, noting the philosophical issues that arise out of their notions of occasionalism, Divine speech, and explanations of the origin of the world. Ibn Rushd strived to demonstrate that without engaging religion critically and philosophically, deeper meanings of the tradition can be lost, ultimately leading to deviant and incorrect understandings of the Divine.
520 – 585 AH 1126 – 1189 CE	Anvari, full name Awhad ad Din 'Ali ibn Mohammad Khavarani or Awhad ad Din 'Ali ibn Mahmud was a Persian poet. Anvarī was born in Abivard (now in Turkmenistan) and died in Balkh, Khorāsān (now in Afghanistan). He studied Science and literature at the Collegiate Institute in Toon (now Ferdows, Iran), becoming a famous Astronomer as well as a Poet. Anvari's poems were collected in a Deewan, and contains panegyrics, eulogies, satire, and others. His elegy "Tears of Khorasan", translated into English in 1789 CE, is considered to be one of the most beautiful poems in Persian literature. *The Cambridge History of Iran* calls Anvari "one of the greatest figures in Persian literature". Despite their beauty, his poems often required much help with interpretation, as they were often complex and difficult to understand. Anvari's Panegyric in honor of the Seljuk Sultān Sultān Sanjar (1117–1157 CE),

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	ruler of Khorasan, won him royal favour, and allowed him to go on to enjoy the patronage of two of Sanjar's successors. However, when his prophecy of disasters in October 1185 CE failed, he fell out of favour with the kingship, and was forced into a life of scholarly service, eventually taking his own life in 1189 CE.
521 – 619 AH **1127 – 1222 CE**	Zangid Dynasty (Mosul).
524 – 575 AH 1130–1180 CE	Al-Samawal. An important member of al-Karaji's school of algebra. Gave this definition of algebra: "[it is concerned] with operating on unknowns using all the arithmetical tools, in the same way as the arithmetician operates on the known."
528 AH **1134 CE**	**Birth Hazrāt Shah Tajuddin Mir Syed Abdur Razzaq رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt ʿAbd al Razzāq رحمة الله وَتَعَالَىٰ عليه bin Hazrāt ʿAbd al Qādir al Jīlānī رحمة الله وَتَعَالَىٰ عليه, also known as Hazrāt Abū Bakr al Jīlī رحمة الله وَتَعَالَىٰ عليه or Hazrāt ʿAbd al Razzāq al Jīlānī رحمة الله الَىٰ عليه وَتَعَ ss (often simplified as Hazrāt Abdul Razzāq Jilani رحم) ss ة الله وَتَعَ ss الَىٰ عليه for short, or reverentially as Hazrāt Sheikh ʿAbd al Razzāq al Jīlānī رحمة الله وَتَعَالَىٰ عليه by Sunni Muslims, was a Persian Sunni Muslim Hanbali Theologian, Jurist, Traditionalist, and Sufi Mystic based in Baghdad. As the Son and Spiritual Heir of the renowned Jurist and Mystic, Hazrāt Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه (W. 1166 CE), the Founder of the Qādiriyya Order of Sunni Mysticism, Hazrāt Abdul Razzāq Jilani رحمة الله وَتَعَالَىٰ عليه received his initial Training in all the Traditional Islamic Sciences under his Forebear, Prior to setting out "on his own to attend the Lectures of other Prominent Hanbali Scholars" in his Region. Hazrāt Abdul Razzāq رحم s ة الله وَتَعَ s الَىٰ عليه is sometimes given the Arabic Honorary Epithet, Hazrāt Tāj al Dīn رحمة الله وَتَعَالَىٰ عليه (Crown of the Religion), in Sunni Tradition, due to his Reputation as an Outstanding Jurist and Mystic of the Hanbali School.** **Hazrāt Abdul Razzāq Jilani رحمة الله وَتَعَالَىٰ عليه was born on September 9, 1134 CE (18 Dhul Qa'dah 528 AH) in Baghdad. His Father Hazrāt Abdul Qadir Jilani was recorded as a Hassani and Husayni Syed, i.e. his Maternal and Paternal Ancestry included Hazrāt Hassan رضي الله وَتَعَالَىٰ عنه and Hazrāt Hussain رضي الله وَتَعَالَىٰ عنه ibn Hazrāt Ali كرم الله وَتَعَ الَىٰ وجهو , the Sons of Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو, Cousin of The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم and Hazrāt Bibi Fatima tuz Zahra رضي الله تَعَالَى عنها , The Holy Prophet Muhammad's صلى الله وَتَعَالَىٰ عليه و آله وسلم Daughter.** **His full Name is, Sultan ul Faqr, Hazrāt Abu Bakr Tajuddin Sheikh Syed Abdul Razzāq Jilani رحمة الله وَتَعَالَىٰ عليه , the word Syed denotes his Descent from Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم . The Name Tajuddin رحمة الله وَتَعَالَىٰ عليه describes him as a "Crown of Religion" as he was the Mufti of Iraq during his time. The phrase, al Jilani refers to Jilan, the place of his Father's birth and he carried the Family Name. However, Abdul Razzāq رحمة الله وَتَعَالَىٰ عليه also carried the epithet, Sultan ul Faqr, referring to his**

	Spiritual Status. His Patronymic is Hazrāt Abu Bakr رحمـة الله وَتَعَـالَىٰ عليه although rarely taken as part of his Name.
533 AH 1139 CE	Wisaal Sharif Hazrāt Syedna Qutbuddin Maudood Chishtī رحمة الله وَتَعَـالَىٰ عليه. Hazrāt Maudood Chishtī رحمـة الله وَتَعَـالَىٰ عليه (also known as Qutbuddin, Hazrāt Shams Sufyan رحمـة الله وَتَعَـالَىٰ عليه and Chiragh Chishtiyan) was an Early Day Sufi Saint, a Successor to his Father and Master Hazrāt Abu Yusuf Bin Saamaan رحمة الله وَتَعَالَىٰ عليه , Twelfth Link in the Sufi Silsilah of Chishtī Order, and the Master of Shareef Zandani. He was Born around 430 Hijri in the City of Chisht. He initially Received Education from his Father. He Memorized the Qurʾān by age 7 and Completed his Education when he was 16. His Work includes two Books, Minhaj ul Arifin and Khulaasat ul Shariah. He Attained Wisaal in the Month of Rajab (March) at the Age of 97. He was buried at Chisht like many of the Early Chishtīya. Hazrāt Khwājā Al Maudood Chishtī رحمة الله وَتَعَالَىٰ عليه became the Murīd of Hazrāt Khwājā Nasir Abu Yusuf Bin Saman Chishtī رحمة الله وَتَعَالَىٰ عليه. After he became a Murīd, his Murshid (Master) Addressed him by Saying, "O Qutbuddin Maudood, adopt the Path of the Faqr." The word "Faqr" is Literally Translated as "Poverty", but in the Language of Tassawuf, it Means to be Rich with Allah سُبْحَانَهُ وَتَعَالَىٰ . It is for One to have Total Trust in Allah سُبْحَانَهُ وَتَعَالَىٰ and not to be Dependent on any other than Allah سُبْحَانَهُ وَتَعَالَىٰ . Faqar is the Way of True Dervishes. Hazrāt Khwājā Mawdud Al Chishtī رحمة الله وَتَعَالَىٰ عليه Accepted his Murshid's (Spiritual Guidance) Advice. Shortly thereafter he went into Seclusion and Remained Absorbed in Worship for Twenty Years. During this Period, he Rarely Ate and was Reported to Complete Two Recitations of the Qurʾān during the Day and two during the Night. He also used to Constantly make the Zikr of La Ilaha Illallah. Due to his Consistent Worship, Everything in the Universe became Apparent to him, and Nothing was Kept Hidden. Sayings 1. The Lover of Sama' (Sufi Music) is a Stranger to the Outside World, but is a Friend to Allah سُبْحَانَهُ وَتَعَالَىٰ. 2. The Mysteries of Sama' are Inexplicable. If you Reveal them you are Liable to Punishment. Miracles. • Maulana Zakariyya Says: "Hazrāt Khwājā Maudood Chishtī رحمة الله وَتَعَالَىٰ عليه Acquired the Capabilities known as Kashf e Quloob (Revelations of the Conditions of the Hearts) and Kashf e Quboor (Revelation of the Conditions of the Graves)." • Whenever Hazrāt Khwājā Maudood Chishtī رحمة الله وَتَعَالَىٰ عليه Wanted to see the Ka'aba, he could See it even Though he was in Chisht.

	It is Impossible to Enumerate Khwājā Maudood's Khulfa. For the Sake of Barka, a few are Mentioned Hereunder. Hazrāt Khwājā Abu Ahmad رحمة الله وَتَعَالَىٰ عليه, Hazrāt Khwājā Shareef Zandani رحمة الله وَتَعَالَىٰ عليه, the Link in the (Chishtī) Silsilah Hazrāt Shah Sanjan رحمة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Abu Naseer Shakeeban رحمة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Hasan Tibti رحمة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Ahmad Baderoon رحمة الله وَتَعَالَىٰ عليه, Hazrāt Khwājā Sabz Posh رحمة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Uthman Awwal رحمة الله وَتَعَالَىٰ عليه, Hazrāt Khwājā Abul Hasan رحمة الله وَتَعَالَىٰ عليه. Hazrāt Maudood Chishtī رحمة الله وَتَعَالَىٰ عليه Passed Away in the Beginning of Rajab 427 Hijri at the age of 97 years. His Grave is in Chisht.
	15. Hazrāt Sharīf Zindanī رحمــة الله وَتَعَــالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. His title was Neerud Deen. He was born in the year 492 Hijri in the town of Zandanah. He Received the Mantle of Khilafat from Hazrāt Sheikh Khwājā Maudood Chishtī رحمة الله وَتَعَالَىٰ عليه. Hazrāt Khwājā Haji Sharif Zindani رحمــة الله وَتَعَــالَىٰ عليه, Renounced Everything. Hazrāt Haji Sharif رحمــة الله وَتَعَــالَىٰ عليه Spent 40 Solitary Years in the Wilderness Performing Strict 'Mujahida', Sustaining himself only on Salt-less Food, Fruit, the Leaves of Trees, Water and whatever he could Find in the Forest. He would Break His Fast only after three days. He Disliked the Comforts of this World so Intensely that he would Refuse even to Talk about Material Things, and Those Visiting him used to be Forewarned not to Mention them. He Became so Engrossed in Performance of his 'Salah' that he Would Remain Unaware of People who Attempted to Disturb or even Harm him. He used to say, "A Lover should be such that when he Takes the Name of his Beloved Nothing Else Should Remain. I Swear by Allah سُبْحَانَهُ وَتَعَالَىٰ , that when Taking the Name of the Beloved, I Become so Intoxicated in my Love for Him that even is the Entire World was Changed into Wine and I were to Drink it, it would not Intoxicate me Like That." Although Several of the Chishtīya Stressed the Value of Asceticism, in General they said that Seclusion and Ascetic Practice was for Short Periods Only. Rather Live in the Midst of Society and Adhere your Spiritual Ideals. Once a Faqir came and Informed Hazrāt with Great Humility that he had Seven Daughters, but no Means of Support Whatsoever. He Sought Hazrāt's Advice Regarding the Marriage of his Daughters. Hazrāt said that he would Arrange some Plan the Following Day. On the way Back, the Faqir met a

Kafir (Non Believer) who Initiated a Conversation. The Faqir Mentioned his Meeting with Hazrāt Sheikh and what had Transpired. The Kafir Commented that Since the Sheikh himself was a Faqir, he would not be Able to Arrange Anything. The Kafir added: "Tell him that if he Works for me for Seven Years, I will give him Seven Thousand Dinars."

The Faqir Reported this Offer to Hazrāt Sheikh Sharif رحمة الله وَتَعَالَىٰ عليه, who Accepted. He went with the Faqir to the Kafir. He Prevailed on the Kafir to Give the Seven Thousand Dinars to the Faqir in Lieu of the Service which the Sheikh had Agreed on.

When the King Heard of this Incident, he Immediately Sent a Gift of Seven Thousand Dinars to Hazrāt Sheikh. But, the Sheikh Distributed the King's Gift among the Fuqara and said that his Contract with the Kafir Stipulated Employment, not Monetary Compensation. When the Kafir saw this Steadfast, Independent and Honorable Attitude of Hazrāt, he was Astonished and he Immediately Released him from the Contract. Hazrāt made the Following Dua (Prayer) for the Kafir:

"You have Set me Free from your Prison. May Allah سُبْحَانَهُ وَتَعَالَىٰ set you Free from Jahannum (Hell)."

This Statement Exercised a Profound Influence on the Heart of the Kafir who, there and then, Accepted Islam. He Stayed in the Service of Hazrāt Sheikh Pursuing the Knowledge of Sulook.

Once a Man came to him Bearing a Gift. As Soon as he Entered his Presence; Hazrāt Haji Sharif رحمة الله وَتَعَالَىٰ عليه Told him that he had no need for any such Present; such were the Gifts that Allah سُبْحَانَهُ وَتَعَالَىٰ had Given him. He than told the man to look Outside, and when he did so, he saw to his Wonderment that the Entire Surrounds had turned to Precious Stones and gold. Such was the Spiritual Wealth of the Great Saint.

He was a Man of Great Humility and Fear of Allah سُبْحَانَهُ وَتَعَالَىٰ. Whenever he used to Think of the Verse, "We Have Not Created Man and Jinn Except that they Might Worship Me," he would Become so Filled with Fear and Regret that he would Lapse into Unconsciousness. He used to Say, "we have been Created for Allah's سُبْحَانَهُ وَتَعَ الَىٰ s Worship, yet we Occupy Ourselves with Other Things."

Hazrāt Khwājā Sharif Zindani رحمة الله وَتَعَالَىٰ عليه Showed such Respect for the Poor and the Needy that People were Overcome by Amazement. He used to take the Dust from their Feet and Place it on his Eyes, saying, "O Allah سُبْحَانَهُ وَتَعَالَىٰ ! Haji Sharif is at the Service of the Poor. Keep me Steadfast in my Love for them." He Never Associated with the Rich and Wealthy.

The Treatises of Hazrāt Haji Sharif رحمة الله وَتَعَالَىٰ عليه on the Unity of Allah سُبْحَانَهُ وَتَعَالَىٰ Admit No Equal; Unfortunately, as with Many of the Works of the Early Muslims, they are now Lost to us. He used to Teach on Tauheed band Love for Allah سُبْحَانَهُ وَتَعَالَىٰ to all those who came to him. One of his

	Pupils was Hazrāt Khwājā Usman Harwani رحمة الله وَتَعَالَىٰ عليه to whom he Eventually gave his Khilafat.
462 AH 1070 CE	**Wisaal Sharif Hazrāt Qazi Wajiuddin رحمة الله وَتَعَالَىٰ عليه. He was the Director of the Ribat Sa'idat al Khadim, near the Tigris near the Bab al Ghurba, In the time of Ibn al Fuwaty (d. 723 AH 1323 CE), Members of the Family still lived there, most likely the Direct Descendants of Hazrāt Qazi Wajiuddin's رحمة الله وَتَعَالَىٰ عليه Son Hazrāt A'azz b. 'Umar as Suhrawardi رحمة الله وَتَعَالَىٰ عليه. In addition to Transmitting *Ahadis* to him, it was Hazrāt Qazi Wajiuddin رحمة الله وَتَعَالَىٰ عليه who first Invested his Nephew Abu a'n Najib with the Sufi Khirqa upon the Latter's arrival in Baghdad, the same thing which Abu'l Najib would do for his own Nephew upon his arrival in the City some forty years later. Hazrāt Qazi Wajiuddin رحمة الله وَتَعَالَىٰ عليه Passed Away in Rabi' al Awwal, 532 AH September or October, 1137 CE and was buried in Baghdad's Shuniziyya Cemetery, the Resting place of Hazrāt al Junaid رحمة الله وَتَعَالَىٰ عليه.[9]**
	16. Hazrāt Sheikh Ziauddin Abu Najib Abdul Qahir Suhrawardī رحمت الله وَتَعَالَىٰ علے. Shurwardīya; Kubraviya, Firdausiya Sillsila. He was Born around 490 AH 1097 CE and Achieved Prominence as a *Ahadis* Transmitter and *Sheikh at Tarbiya* in the Baghdad of his day. in Suhraward, Hazrāt Abu Najib Suhrawardi رحمت الله وَتَعَالَىٰ علے heard *Ahadis* in Isfahan before coming to Baghdad as a Young Man sometime around 507 AH 1113 CE. According to his Biographers, for two years he lived a humble life, Selling Water in the Streets from a Jug which he Carried upon his Back, but Eventually he took up Studying at the Nizamiyya where he Pursued, under the Direction of As'ad al Mihani and Al Fasihi, the Study of Shafi'i Jurisprudence, *Ahadis,* Arabic Grammar, and Belles-Lettres, somewhere along the Line taking the *Khirqa* from his Paternal Uncle Hazrāt Qazi Wajiuddin رحمة الله وَتَعَالَىٰ عليه. At the age of twenty-five, perhaps in imitation of Hazrāt Qazi Wajiuddin رحمة الله وَتَعَالَىٰ عليه, Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه Broke with his Studies, Cut himself off from Public Life, and left Baghdad. Hazrāt Abu 'Ali al Katib رحمة الله وَتَعَالَىٰ عليه. (Wisaal c. 340 AH 951 CE). ⬇ Hazrāt Abu 'Usman al Maghribi رحمة الله وَتَعَالَىٰ عليه. (Wisaal 373 AH 983--84 CE). ⬇ Hazrāt Abul' Qasim Jurjani رحمة الله وَتَعَالَىٰ عليه.

9 Located on the West Bank of the City (Gaston Wiet, *Baghdad: Metropolis of the Abbasid Caliphate,* trans. Seymour Feiler [Norman, Oklahoma: University of Oklahoma Press, 1971], 116, 170).

(Wisaal 469 AH 1076-77 CE).

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Hazrāt Abu Bakr al Nassaj رحمة الله وَتَعَالَىٰ عليه.

(Wisaal 487 AH 1094 CE).

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Hazrāt Ahmad e Ghazali رحمة الله وَتَعَالَىٰ عليه.

(Wisaal 520 AH 1126 CE).

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Hazrāt Abu'l Najib as Suhrawardi رحمة الله وَتَعَالَىٰ عليه.

(Wisaal 563+ AH 1168 CE).

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Hazrāt 'Umar as Suhrawardi رحمة الله وَتَعَالَىٰ عليه.

(Wisaal 632 AH 1234 CE).[10]

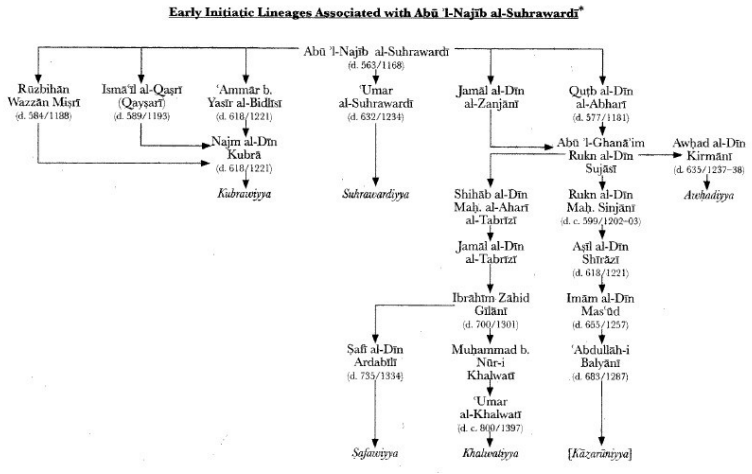
After this he came back to Baghdad and attached himself to the Controversial Sufi Preacher Hazrāt Hammad ad Dabbas رحمة الله وَتَعَالَىٰ عليه (Wisaal 525 AH 1130-1131 CE). After the Passing Away of Hazrāt Hammad ad Dabbas رحمة الله وَتَعَالَىٰ عليه, Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه began to Preach Publicly and shortly thereafter is Reported to have Founded a Sufi *Ribat* and Shafi'i *Madrasa* on the Western Bank of the Tigris. According to his Younger Contemporary Hazrāt Ibn an Najjar رحمة الله وَتَعَالَىٰ عليه, before this Time Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه and his Meager Group of Companions were in Possession of a Ruined Building *(Khariba)* on the Tigris, but his Growing Fame Attracted the Attention of the Sultan (Mas'ud) who Visited him, he being Followed by his Amirs who did the Same.

Thereafter, the Ruined Building was turned into a *Ribat* and a *Madrasa* was Built next to it, the Complex "becoming a Place of Sanctuary for those who took Refuge in it out of Fear of Persecution by the Khalîfa and the Sultan." Although not Mentioned Specifically in the Sources, one can Deduce that from the Perspective of the Seljuk Sultan Mas'ud, his Shina Mas'ud al Bilal, and the Seljuk Amirs, patronizing such a Shafi' Sufi as Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه was Good Policy and there is little Reason to Doubt that a Substantial Donation was made for the Construction of this new *Ribat* and *Madrasa.* Just as with Hazrāt Wajih ad Din رحمة الله وَتَعَالَىٰ عليه and Hazrāt Abu Hafs 'Umar رحمة الله وَتَعَالَىٰ عليه later, for Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه the Sufi *Ribat* was a Space where Politics, Sufism, and Religious Learning Intertwined.

It was here where Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه Made a Name for himself as a *Sheikh at Tarbiya* and Shafi' Scholar, Initiating, Investing, and Training Disciples including Men of Note such as the Famous Shafi' Historian and *Muhaddis* Ibn Asakir (d. 571 AH 1175 CE), the Influential Sufi

10 Sufism in an Age of Transition Umar al-Suhrawardi and the Rise of the Islamic Mystical Brotherhoods. *By* Erik S. Ohlander pages 44 – 45.

Author and later Teacher of Hazrāt Najm ad Din Kubra رحمة الله وَتَعَالَىٰ عليه, Hazrāt 'Ammar al Bidlisi رحمة الله وَتَعَالَىٰ عليه (Wisaal between 590 and 604 AH 1194 and 1207 CE), the Well-Known *Muhaddis* and Biographer al Samani, and the *Sheikh ash Shuyukh* of Baghdad Ibn Sukayna as well as Teaching Shafi' Jurisprudence, Preaching to the Public, Transmitting *Ahadis,* and Issuing Fatwas. Given both the Number of Individuals who are Reported to have Associated with him during this Period as well as his Inclusion in the Initiatic Lineages of Numerous Early Sufi Lines, it is Apparent that he was by all Accounts a Popular and Important Teacher, Mentioned in Connectionwith a Mixed lot of Sufis, *Ahadis* Transmitters, Jurists, and others, most of whom were clearly Affiliated with the Shafi' *Mazhab.* According to Ibn al Mustawfi his *Ribat cum Madrasa* was Home to Both Students of Jurisprudence *(Mutafaqqiha)* and Sufis *(Sufiyya)*, Individuals from each Group staying as Residents there in Order to Study with him or Place themselves under his Direction. Although the Reliability of the Report is Questionable, according to Ibn Athir, Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه was Present at the Inauguration of the Khalîfa al Muqtafi (r. 530-555 AH 1136-1160 CE) in 530 AH 1136 CE, in Addition to taking the Oath of Loyalty *(Bay'a)* to him, Exhorting the new Khalîfa with a Particularly Eloquent Sermon.



Some years later, on Tuesday, the 17th of Muharram 545 AH (16 May, 1150 CE), after a Series of Disturbances at the Institution, Hazrāt Abu Najib رحمة الله وَتَعَـالَىٰ عليه was Appointed to the Office of Teacher *(Tadris)* of the Nizamiyya, the Khalîfa al Muqtafi being Forced against his Will to Grant his Formal Permission to the Appointment at the Hands of Seljuk Interests in the City, and for Two Years he Stayed there Teaching Shafi'i *Fiqh* and Transmitting Ahadis. In 547 AH 1152 CE, However, the Seljuk Sultan Mas'ud Died and in the Power Vacuum which Resulted, the Khalîfa al Muqtafi and his Vizier Ibn Hubayra began to Assert Control over Baghdad, among other Things Ordering the Dismissal of Hazrāt Abu Najib رحمة الله

	وَتَعَالَىٰ عليه from the Nizamiyya. Although Benefiting from the Public Protest of the *Shafi' Fuqaha* Attached to the Institution and, for a few Days at least, the Protection of the Seljuk Shina of Baghdad Mas'ud al Bilali-who fled to Tikrit shortly thereafter--- Hazrāt Abu Najib رحمـــة الله وَتَعَـــالَىٰ عليه was Dismissed from the Office on the Khalîfa's Order. In his Account of the Events of his Dismissal Ibn al Jawzi,--certainly no Fan of Baghdad's Powerful *Shafi' Fuqaha* and their Close Associations with the Seljuk *Shina* of the City-Censures Hazrāt Abu Najib رحمـة الله وَتَعَـالَىٰ عليه for Defying the Khalîfa's Orders to Stop Preaching there by Holding his Lectures and Lessons in Persian.
532–600 AH 1138–1204 CE	Moses Maimonides Moses ben Maimon, commonly known as Maimonides. Regarded by many as the greatest Jewish philosopher of the Middle Ages. He lived during the 'Golden Age' of Spain in the twelfth Century where Jews and Christians lived in peace under Muslim rule. Maimonides was born in Cordoba, the center of Jewish learning and Islamic culture. He adopted Aristotelianism from the Islamic Scholars and based his *Guide for the Perplexed* on it and that became the basis of Jewish scholastic philosophy.
1140–1217 CE	**Judaic Mysticism.** Judah ben Samuel of Regensburg (Yehudah HaHasid) 'Judah the Pious' in Hebrew, was a leader of the Chassidei Ashkenaz, a movement of Jewish mysticism in Germany considered different from the 18th-Century CE Hasidic movement founded by the Baal Shem Tov. Judah was born in the small town of Speyer in the modern day Rhineland-Palatinate state in Germany in 1150 CE but later settled in Regensburg in the modern day state of Bavaria in 1195 CE. He wrote much of *Sefer Hasidim* (Book of the Pious), as well as a work about Gematria and *Sefer Hakavod* (Book of Glory), the latter has been lost and is only known by quotations that other authors have made from it. His most prominent Students were Elazar Rokeach, Isaac ben Moses of Vienna author of *Or Zarua* and perhaps also Moses ben Jacob of Coucy (according to the Hida).
535 AH 1140 CE	**Birth Hazrāt Syedna Mu'īnuddīn Hasan al Hussaini, Sijzi, Sanjari, Chishtī, Ajmeri, Sakhi Ghareeb Nawaz رحمة الله وَتَعَالَىٰ عليه.** **He was Born in a Place called Sanjar, in Sijistan (Persia, or Present Day Iran). He was in Direct Lineage of the Beloved Prophet Muhammad صلى الله تعالىٰ عليه و آله وسلم being Paternally Descended from the Beloved Prophet's Grandson, Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه and Maternally from the Beloved Prophet's Grandson, Imam Hassan رضي الله وَتَعَالَىٰ عنه. Thus he is a Hassani and a Hussaini Syed. He was Brought up in Khorasan, Iran and Received his Early Education at Home from his Father, Hazrāt Syed Ghiyasuddin رحمة الله وَتَعَالَىٰ عليه At the Age of Nine, he Committed the Holy Qur'an al Kareem to Memory. He was Sixteen Years Old when his Father**

	Passed into the Realm of Divine Beauty; he Inherited a Grinding Stone and an Orchard, which Formed a Source of his Livelihood. He would Occupy himself with the Care and Development of the Orchard. One Day while Occupied in the Orchard, a 'Majzub' by the Name Hazrāt Ibrahim Qunduzi رحمة الله وَتَعَالَىٰ عليه Approached him. Hazrāt Moinuddin Honored the 'Majzub' and Presented some Fruit to him. Ibrahim 'Majzub', after Chewing some of the Fruit, gave it to Hazrāt Khwājā. As Hazrāt Khwājā Ate the Fruit, a Profound Transformation Took Place in Him. His Heart Turned Completely Away from the World and a Special Strong Yearning for Allah سُبْحَانَهُ وَتَعَالَىٰ Consumed him. He Sold the Orchard and Distributed the Proceeds to the 'Fuqara'. He Set Off on a Journey, Reaching First Samarkand, Where He Engrossed Himself in 'Hifz' of the Holy Qur'an and the Acquisition of Academic Shar'i Knowledge. After this Accomplishment he Traveled to Iraq. He Reached the Town of Harvan and Became 'Ba'ait' to Hazrāt Usman Harwani رحمـة الله وَتَعَـالَىٰ عليه. By Virtue of Hazrāt Sheikh's 'Tawujuh' he Attained Perfection in 'Sulook' in a Single Day. He Stayed 20 Years in the Service of his Sheikh.
535 AH 1140 CE)	Wisaal Sharif Hazrāt Abu Yaqub Yūsuf Hamdānī رحمة الله وَتَعَالَىٰ عليه. His Excellency Hazrāt Khwāja Yūsuf Hamdānī رحمـة الله وَتَعَـالَىٰ عليه was an Exalted Sufī Sheikh of Central Asia. He was the Most Qualified Scholar and Jurist and the Ultimate Spiritual Guide in that Region and the Mentor of Renowned Sufī Masters. His Deputies Founded the Naqšhbandiya, Yasaviya and Bektāšhiya Tarīqas, and Founders of the Qadri and Chishti Orders also Benefited from his Company.[11] He was a Scholar of the Ḥanafī School and Followed the Supreme Imam, Hazrāt Abū Ḥanīfa رحمة الله وَتَعَالَىٰ عليه , while His Sheikh was a Shāfi'ī Scholar. He Lived sometimes in Merv (Turkmenistan) and Sometimes in Herāt (Afghanistan). He Spent Sixty Years of his Life in Preaching and Providing Spiritual Guidance. His Extraordinary Knowledge of Esoteric and Exoteric Knowledge made him Popular Throughout Central Asia. His Khānqāh in Merv was so Renowned, it was Called the "Ka'bah of Khurāsān." It was always Full with Numerous Seekers and Murīds; no Other Khānqāh had so many Attendees. Hazrāt Simnānī رحمة الله وَتَعَالَىٰ عليه says no other Khānqāh Received so Many Seekers as the Khānqāh of Hazrāt Khwāja Yūsuf رحمة الله وَتَعَالَىٰ عليه. He was the Keeper of the Staff and Turban of Hazrāt Syednā Salmān Fārsī . رضي الله وَتَعَالَىٰ عنه. He was the Ghaus of his Time. Some Scholars even Consider him the Mujaddid of the 6th Century Instead of Hazrāt Imam Ghazālī رحمة الله وَتَعَالَىٰ عليه . Hazrāt Ghazālī رحمة الله وَتَعَالَىٰ عليه was a Prolific Writer and Left a Huge Collection of Writings. Hazrāt Khwājā Yūsuf رحمـة الله وَتَعَـالَىٰ عليه was the

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	Ultimate Sheikh and Spiritual Mentor, whose Students Founded some of the Largest Sufī Orders (including Naqšhbandi, Yasavī, Qādrī and Chishtī). **Several Notable Scholars and Sufī Masters Benefited from his Noble Company and Guidance.** **Hazrāt Sheikh ‘Abd al Qādir Jīlānī al Qādir رحمة الله وَتَعَالَىٰ عليه used to Stay in his Company.** **Khwāja Mu'īnuddīn Ajmerī رحمة الله وَتَعَالَىٰ عليه also Stayed with him for Six Months. Hazrāt Ḥakīm Sanāī رحمة الله وَتَعَالَىٰ عليه , a Famous Persian Sufī Poet, Visited Hazrāt Khwāja Yūsuf رحمة الله وَتَعَالَىٰ عليه and Affiliated himself to the Khwāja رحمة الله وَتَعَالَىٰ عليه , and Stayed with him for some Time.** **Hazrāt Simnānī رحمة الله وَتَعَالَىٰ عليه Introduced him with the Following Words:** **He was a Pious Imam, Putting his Knowledge into Practice. He was an Authority for Muslims, Possessor of Lofty States and Stations. He was the Ultimate Mentor for Sincere Disciples in Merv.** **The Author of Rashahāt Praises him as Follows:** **He was Endowed with Profound Rapture and Charismatic Talent. Over a Vast Area, Stretching from Baghdād to Samarqand, People would Flock to Visit him, in Order to Derive Benefit from his Holy Breath.** **He Visited Baghdād in 506 AH, where he Delivered Public Sermons and Provided Spiritual Guidance. Hazrāt Sheikh ‘Abd al Qādir Jīlānī رحمة الله وَتَعَالَىٰ عليه also Accompanied him and Described his First Meeting in the Following Words:** **A Man came to Baghdād from Hamadān, called Hazrāt Yūsuf Hamdānī.رحمة الله وَتَعَالَىٰ عليه I heard he was a Qutb. He Stayed at a Ribāṭ (Sufī Center). When I heard about him, I went to the Ribāṭ but did not Find him. When I Asked Around, I was told he was in the Cellar. I went down to him. He Stood up when he Saw me, then Sat down Close to Me. He Described my State of Affairs (Aḥwāl) and Resolved all my Obstacles. Then he Said to me: “O ‘Abd al Qādir رحمة الله وَتَعَالَىٰ عليه! Address the People.” I said: “O my Master! I am a Non-Arab person, how can I speak to the eloquent People of Baghdād?” He Said: “You have now Mastered (the Sciences of) Jurisprudence, the Principles of Jurisprudence, Argumentation (Khilāf), Grammar and Language, and Qurʾānic Exegesis. It is now Time to Speak. Sit on the Chair and Speak to the People, for I see in you a Root that will Soon Grow into a Large Tree.”** **He Passed Away during a Journey from Herāt to Merv, in a small town called Bāmiyan.** **During his Last Moments, Hazrāt Khwāja Yūsuf رحمة الله وَتَعَالَىٰ عليه Asked his Deputy Hazrāt Ahmad Yasavī رحمة الله وَتَعَالَىٰ عليه to Recite the Chapters Yāsīn and an Nāzi‘āt from the Qurʾān.** **After Living for more than Ninety Years, he Passed Away on Monday 22 Rabī‘ al Awwal.**

	He was Initially Buried in that Town, later his Blessed Body was Transported to Merv (Turkmenistan) by One of his Disciples Hazrāt Ibn Najjār رحمة الله وَتَعَالَىٰ عليه and he was Reburied there. His Tomb in Merv has been a Place of Pilgrimage for the Spiritual Seekers. **He was Well Versed in Persian and Arabic but Apparently did not Speak Turkish. He wrote a Number of Treatises, One of them Rutbat al Ḥayāt (Persian) has been published. Other Known Treatises include 'Manāzil as Sālikīn', Majmū'ah e Rasā'il and 'Manāzil al Sā'irīn'.** **Deputies and Students.** **Hazrāt Khwājā رحمة الله وَتَعَالَىٰ عليه appointed four Deputies, each of them was worthy of Spiritual Directorship:** **1. Hazrāt Khwāja 'Abd-Allāh Baraqī Khwārizmī رحمة الله وَتَعَالَىٰ عليه (W. 555 AH, Uzbekistan),** **2. Hazrāt Khwāja Ḥassan Andaqī رحمة الله وَتَعَالَىٰ عليه (W. 552 AH, Bukhārā, Uzbekistan),** **3. Hazrāt Khwāja Ahmad Yasavī رحمة الله وَتَعَالَىٰ عليه (W. 562 AH, Kazakhstan),** **4. Hazrāt Khwāja 'Abd al Khāliq Ghujdawani رحمة الله وَتَعَالَىٰ عليه (W. 575 AH, Uzbekistan).**
	10. Hazrāt Abdul Khaliq Ghujduvani رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Sillsila. **After Mastering *Sharīʿa* (the Legal Sciences) he moved on to *Jihad an Nafs* (spiritual struggle), until he reached a high station of purity. He then moved to Damascus, where he established a school from which many students graduated. Each became a Master of Fiqh and Ahadis as well as spirituality, both in the regions of Central Asia as well as in the Middle East.** **The author of the book *al-Hada'iq al-Wardiyya* tells us how he reached his high station within the Golden Chain: "He met Hazrāt Khidr عليه سلم and accompanied him. He took from him heavenly knowledge and added it to the spiritual knowledge he had obtained from his Sheikh, Hazrāt Yusuf al-Hamadani رحمة الله وَتَعَالَىٰ عليه.** **"One day when he was reading the Qur'an in the presence of Hazrāt Sheikh Sadruddin رحمة الله وَتَعَالَىٰ عليه, he came upon the following Ayat: *"Call unto your Sustainer humbly, and in the secrecy of your hearts. Verily, He loves not those who transgress the bounds of what is right"* [7:55]. This ayat prompted him to inquire of Hazrāt Sheikh Sadruddin رحمة الله وَتَعَالَىٰ عليه about the reality of silent Zikr and its method. Hazrāt Abdul Khaliq رحمة الله وَتَعَالَىٰ عليه put his question thus: "In loud Zikr you have to use your tongue and people might listen to you and see you, whereas in the silent Zikr of the heart Shaytan might listen to you and hear you, since the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم said in his Holy Hadith: 'Satan moves freely in the veins and arteries of the Sons of Adam.' What, then, O my Hazrāt Sheikh Sadruddin (رحمة الله وَتَعَالَىٰ عليه), is the reality of 'Call in the secrecy of your hearts?' His**

Sheikh replied, 'O my son, this is a hidden, heavenly knowledge, and I wish that Allah سُبْحَانَهُ وَتَعَالَىٰ Exalted and Almighty send you one of his Saints to inspire on your tongue and in your heart the reality of secret Zikr.'

"From that time Hazrāt Sheikh Abdul Khaliq al-Ghujdawani رحمة الله وَتَعَالَىٰ عليه waited for that prayer to be fulfilled. One day he met Hazrāt Khizr عليه سلم who told him, 'Now, my son, I have permission from the Prophet to inspire on your tongue and in your heart the hidden Zikr with its numbers.' He ordered him to submerge himself under water and to begin making Zikr in his heart (La Ilaha Illallah Muhammadun Rasul Allah). He did this form of Zikr every day, until the Light of the Divine, the Wisdom of the Divine, the Love of the Divine and the Attraction of the Divine were opened to his heart. Because of those gifts people began to be drawn to Hazrāt Abdul Khaliq رحمة الله وَتَعَالَىٰ عليه and sought to follow in his footsteps, and he took them to follow in the footsteps of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم.

"He was the first one in this honorable Sufi Order to use the Silent Zikr and he was considered the Master of that form of Zikr. When his Spiritual Sheikh, Hazrāt al-Ghawth ar-Rabbani, Hazrāt Yusuf al-Hamadani رحمة الله وَتَعَالَىٰ عليه, came to Bukhara, he spent his time in serving him. He said about him, 'When I became 22 years of age, Hazrāt Sheikh Yusuf al-Hamadani رحمة الله وَتَعَالَىٰ عليه ordered Hazrāt Khizr عليه سلم to keep raising me and to keep an eye on me until my death.'"

Hazrāt Sheikh Muhammad Parsa رحمة الله وَتَعَالَىٰ عليه, a friend and biographer of Hazrāt Shah Naqshband رحمة الله وَتَعَالَىٰ عليه, said in his book *Faslul-Kitab*, that the method of Hazrāt Khwājā Abdul Khaliq al-Ghujdawani رحمة الله وَتَعَالَىٰ عليه in Zikr and the teachings of his Eight Principles were embraced and hailed by all 40 Tariqahs as the way of truth and loyalty, the way of consciousness in following the Sunnah the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم, by leaving innovation and by scrupulously opposing low desires. Because of that he became the Master of his time and the First in this line of spirituality. His reputation as an accomplished Spiritual Master became widespread. Visitors used to flock to see him from every land. He gathered around him the loyal and sincere Murids that he was training and teaching. In this regard, he wrote a letter to his son, Hazrāt al-Qalb al-Mubarak Shaykh Awliya al-Kabir رحمة الله وَتَعَالَىٰ عليه, to specify the conduct of followers of this Order. It says:

"O my Son, I urge you to acquire Knowledge and Righteous Conduct and the Fear of Allah سُبْحَانَهُ وَتَعَالَىٰ. Follow the Steps of the Pious Salaf (early Generation). Hold fast to the Sunnah of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم, and keep Company with Sincere Believers. Read Jurisprudence and the Life-History of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and Quranic exegesis. Avoid Ignorant Charlatans, and keep the Prayer in Congregation. Beware of Fame and its danger. Be among the ordinary people and do not

	seek positions. Don't enter into friendship with Kings and their children nor with the innovators. Keep silent, don't eat excessively and don't sleep excessively. Run away from people as you would run from lions. Keep seclusion. Eat lawful food and leave doubtful actions except in dire necessity. Keep away from love of the lower world because it might fascinate you. Don't laugh too much, because too much laughter will be the death of the heart. Don't humiliate anyone. Don't praise yourself. Don't argue with people. Don't ask anyone except Allah سُبْحَانَهُ وَتَعَالَىٰ. Don't ask anyone to serve you. Serve your Sheikhs with your money and power and don't criticize their actions. Anyone who criticizes them will not be safe, because he doesn't understand them. Make your deeds sincere by intending them only for Allah سُبْحَانَهُ وَتَعَالَىٰ. Pray to Him with humbleness. Make your business Jurisprudence, your Mosque your House, and your Friend your Lord." **"The lights of some people precede their Zikr, while the Zikr of some people precede their lights. There is the one who does (loud) Zikr so that his heart be illumined; and there is the one whose heart has been illumined and he does (silent) Zikr."** **He was known as the Sheikh of Miracles, One Who Shone Like the Sun, and he was the Master of the high stations of spirituality of his time. He was a Perfect Knower *(ʿArif Kamil)* in sufism and accomplished in asceticism. He is considered the Fountainhead of this Honorable Sufi Order and the Wellspring of the *Khwajagan* (Masters of Central Asia).**
539 AH 1145 CE	**Birth Sheikh ush Shayukh Hazrāt Syedna Shahabuddin Abu Hafs Umar رحمة الله وَتَعَالَىٰ عليه bin Mohammad al Bakri al Shurwardī رحمة الله وَتَعَالَىٰ عليه.** **The Founder of the famous Sufi Order, "Suhrawardi" is Sheikh as Shayukh Shahabuddin Abu Hafs 'Umar Bin Muhammad al Bakri Al Suhrawardi, ash Shafi'i, Mohadith Baghdadi رحمة الله وَتَعَالَىٰ عليه. He was born in "Suhraward" A town at that time situated near Zanjan in Iran, Unfortunately today it is impossible to even identify the site of this ancient town for certain. His date of birth is most probably at the end of 29 Rajab (7th Islamic month) or the beginning of 1 Sha'ban (8th month) in 539 AH, 27 January, 1145 CE/ Saturday (As Sabt); 25 January, 1145 CE, Thursday (Al Khamees).** **His lineage starts from Hazrāt Abu Bakr Siddiq رضي الله وَتَعَالَىٰ عنه (the first Khalifa of Islam). According to "Munaqib e Ghawthia" his Parents did not have a Child. Disappointed enough one day his Mother took an opportunity and reached the Holy "Khanqah" (Sufi Center) of Hazrāt Sheikh Abd al Qadir al Jilani al Hassani رحمة الله وَتَعَالَىٰ عليه popularly known as Ghaus al Azam (the founder of "Qadri" Sufi order D.561 AH/ 1167 CE), and requested him to pray to Allah سُبْحَانَهُ وَتَعَالَىٰ for her to bear a child. At this Hazrāt Mehboob e Subhani, Qutb e Rabbani, Syedna Sheikh Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه made a prediction about a very special Son for her.**

540 AH, 1154 CE	**Birth Hazrāt Sheikh Abu al Janab Ahmad ibn 'Umar ibn Muhammad ibn 'Abd Allah al Khiwaqi al Khwarizmi Najmuddin Kubra Walī Tarāsh رحمة الله وَتَعَالَىٰ عليه.** **His full name is Hazrāt Abu'l Janab Ahmed b. Omar b. Muhammad b. 'Abdallah al Khivaqi al Khwarizmi رحمة الله وَتَعَالَىٰ عليه , who is better known as Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه. He was born in the Ancient City of Khiva, Central Asia. He received excellent formal education in the Religious Sciences in his Youth.** **At that period most important for him was the study of Ahadīs (Prophetic Tradition). In the course of his life he studied Ahadīs with many different Authorities and finally Excelled in this Science.**
541 – 577 AH 1146 – 1181 CE	Zangid Dynasty (Aleppo).
542 – 545 AH 1147–1150 CE	The Second Crusade was the second Major Crusade launched from Europe. The Second Crusade was started in response to the fall of the County of Edessa in 1144 to the forces of Sultan Imad ad Din Zengi. The County had been founded during the First Crusade (1096–1099 CE) by King Baldwin I of Jerusalem in 1098 CE. While it was the first Crusader State to be founded, it was also the first to fall. The Second Crusade was announced by Pope Eugene III, and was the first of the crusades to be led by European kings, namely Louis VII of France and Conrad III of Germany, with help from a number of other European nobles. The armies of the two kings marched separately across Europe. After crossing Byzantine territory into Anatolia, both armies were separately defeated by the Seljuk Turks. The main Western Christian source, Odo of Deuil, and Syriac Christian sources claim that the Byzantine Emperor Manuel I Komnenos secretly hindered the Crusaders' progress, particularly in Anatolia, where he is alleged to have deliberately ordered Turks to attack them. Louis and Conrad and the remnants of their armies reached Jerusalem and participated in 1148 in an ill-advised attack on Damascus. The Crusade in the East was a failure for the Crusaders and a great Victory for the Muslims. It would ultimately have a key influence on the Fall of Jerusalem and give rise to the Third Crusade at the end of the 12th Century CE. The only significant Christian success of the Second Crusade came to a combined force of 13,000 Flemish, Frisian, Norman, English, Scottish, and German Crusaders in 1147 CE. Traveling from England, by ship, to the Holy Land, the army stopped and helped the smaller (7,000) Portuguese Army in the Capture of Lisbon, expelling its Moorish occupants.
544 – 627 AH 1150 – 1230 CE	Samuel ben Judah ibn Tibbon, more commonly known as Samuel ibn Tibbon, was a Jewish Philosopher and Doctor who lived and worked in Provence, later part of France. He was born about in Lunel (Languedoc), and died in Marseilles.
1150-1250 CE	**Judaic Mysticism.**

	Hasidei Ashkenaz (German Pietists). Mystical conceptions influenced Medieval Kabbalah: The Hasidim's most central tenets concerned the "Will of the Creator". They are obligated to follow the Din Shamayim, "Law of Heaven". Their devotion were expressed in both esoteric and perfectionist ways. Their esoteric expression was in their dedication to prayer. They believed that you may rise spiritually toward communion with God through the knowledge of prayer. The theology of the Ashkenazi Hasidim is certainly independent and unique; however, it does contain meaningful similarities to the theologies of both the early kabbalists and of Saadia Gaon. Saadia, in his *Book of Beliefs and Opinions* grapples with the following conundrum: throughout the Tanakh, Prophets frequently describe their visions of the Divine Realm. These descriptions include majestic images of God sitting on His heavenly throne, surrounded by the heavenly host. Since believing that God has perceivable, physical features is blasphemous for Saadia, he concludes that the visions do not portray God, but rather portray God's created glory. This glory is God's created messenger, his exalted angel, created to give the Prophets something concrete to visualize. The *torat hakavod* of the Ashkenazi Hasidim echoes Saadia's theory, but with a fundamental difference. For the latter, the glory was not created by God, but emanated from God in a similar manner to the way that light emanates from the sun. What emerged is a tripartite system composed of God, the higher Kavod, and the lower Kavod. God is beyond human comprehension and impossible for man to relate to. The higher Kavod emanates from God, and is still very distant from man, but slightly more accessible. And finally, the lower Kavod is the element that man can access. It is at the lower Kavod that man can attempt to understand. This description of God and His Divine Realm directly parallels the kabbalistic ten-headed sefirotic system, with Ein Sof (Hebrew אין סוף) beyond knowledge on the top, and the ten sefirot emanating downward; the lower the sefira, the more relatable it becomes. Just as the unity of the sefirot is an indispensable concept in Kabbala, the inter-connectedness of the lower Kavod and higher Kavod is crucial for the Chassidei Ashkenaz. The lower Kavod is not separate from the higher Kavod but instead emanates from it. As in Kabbala, there are many symbols and descriptions used to explain and refer to the Kavod. For example, in various Ashkenazi Hasidic works, the Kavod is referred to by the names of *Demut Yakov Chakuk al Kisai HaKavod*, *Tiferet Yisrael*, *Kruv*, *Kisai Hakavod*, *Atara*, *Shin*, *Bas*, and *Sod*. Many of these references are present in "Shir Hakavod" by Rabbi Samuel the Pious, a poem written in praise of the Kavod.
c. 1176 –1238 CE	**Judaic Mysticism.** Eleazar of Worms (Eleazar Rokeach).

also sometimes known today as Eleazar Rokeach ("Eleazar the Perfumer" אלעזר רקח) from the title of his *Book of the Perfumer* (*Sefer ha rokeah* ספר הרקח)—where the numerical value of "Perfumer" (in Hebrew) is equal to Eleazar, was a leading Talmudist and Kabbalist, and the last major member of the Hasidei Ashkenaz, a group of German Jewish pietists.

Eleazar was also a disciple of Judah ben Samuel of Regensburg (Judah he-Hasid), who initiated him into the study of the Kabbalah, at that time little known in Germany. According to Zunz, Eleazar was hazzan at Erfurt before he became rabbi at Worms. In 1233 CE he took part in the Synod of Mainz which enacted the body of regulations known as "Takkanot Shum" (ShUM = "Speyer, Worms, Mainz"), of which he was a signatory.

According to the *Jewish Encyclopedia*, Eleazar underwent great sufferings during the Crusades. The *Jewish Encyclopedia* states that on the night of 22 Kislev, 1196 CE, he was engaged in his commentary on *Genesis* (Eleazar relates that he had reached the parashah Vayeshev), when two Crusaders entered his house and killed his wife Dulca (Dolce), his two daughters Belet (Belette) and Hannah, and wounded him and his son Jacob who did not escape. His wife had conducted a business in parchment scrolls in order to support the family and enable him to devote all his time to study. Many of the *piyyutim* he authored protest at Israel's suffering and hope for redemption and revenge against her tormentors. He also recorded the deaths of his family in a moving and poetic eulogy.

Eleazar developed a vigorous activity in many directions. On the one hand, he was a Talmudist of vast erudition, a liturgist gifted with a clear and easy style, and an Astronomer, and was well versed in the sciences open to the Jews of Germany at that time. At the same time, he was an adventurous mystic who experienced visions, seeing legions of angels and demons. He exerted himself to spread mystical systems which went far beyond the conceptions of the classical authors of Jewish esoterica. In his mystical works he developed and gave a new impulse to the mysticism associated with the letters of the alphabet. By the gematria and notarikon systems of interpretation found in the Talmud, Eleazar invented new combinations by which miracles could be performed. The haggadic anthropomorphism which he had combated in his earlier works (*Ha-Roḳeaḥ, Sha'are ha-Sod weha-Yiḥud*) occupied later the foremost place in his mystical writings. Eleazar's great merit therefore lies not only in his new mystical system, but also in his ethical works. In these he shows greatness of soul and a piety bordering upon asceticism. Though so severely tried by fate, he inculcates cheerfulness, patience, and love for humanity. He died at Worms in 1238.

Ethical works.

- *Ha-Roḳeaḥ,* ("The Perfumer"), a halachic guide to ethics and Jewish Law for the common reader. The title derives from the numerical value of the word רקח, which corresponds to that of אלעזר. The book is divided into 497 paragraphs containing halachot and ethics; first published at Fano, 1505 CE.

- *Adderet ha-Shem,* still extant in manuscript in the Vatican Library.
- *Moreh Ḥaṭṭa'im,* or *Seder ha-Kapparot,* on penitence and confession of sin, first published at Venice, 1543 CE. This work, which is included in the *Hilkot Teshubah* of the *Ha-Roḳeaḥ,* has been reproduced many times under various titles. It appeared under the title *Darke Teshubah* at the end of the responsa of Meir of Rothenburg in the Prague edition; as *Inyane Teshubah,* or *Seder Teshubah,* in the Sephardic ritual of 1584 CE; as *Yesod Teshubah,* with additions by Isaac ben Moses Elles, first published in 1583 CE; as *Yore Ḥaṭṭa'im ba-Derek*; and as *Sefer ha-Kapparot.* The title adopted here is the same as that given in the *Kol Bo,* in which the work was reproduced.
- *Sefer ha-Ḥayyim,* treating of the unity of God, of the soul and its attributes, and of the three stages (recognized by the ancients as "plant, animal, and intellectual") in man's life.
- *Sha'are ha-Sod ha-Yiḥud weha-Emunah,* a treatise on the unity and incorporeality of God, combating the anthropomorphism of the Haggadah (published by Adolf Jellinek in the *Kokabe Yiẓḥaḳ* collection [xxvii.].
- *Kether Shem Tov. The Crown Of The Good Name*, by Avraham ben Alexander of Cologne, disciple of Eleazar Ben Yehudah of Worms: Ethical-Kabbalist book.

Pietistic Works:

Yir'at El, still extant in manuscript in the Vatican Library, containing mystical commentaries on Psalm 67, on the Menorah, and on Sefirat ha-Omer. In 2001 CE this work was published as part of the book.

Sefer ha-Kabod, mystical explanations of various Biblical passages (Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1566, 1).

- *Yayin ha-Reḳaḥ,* mystical commentaries on the five Megillot. Those on Book of Ruth and the Song of Songs were published at Lublin, 1608.
- A commentary on Psalm 145. (MS. De Rossi No. 1138).
- A commentary on the prayers mentioned by Joseph Solomon Delmedigo in his *Maẓref la-Ḥokmah* (p. 14b). Printed by Hirshler.
- *Ta'ame we-Sodot ha-Tefillah* (Neubauer, ib. No.1575.)
- *Perush 'al Sefer Yeẓirah,* a commentary on the Sefer Yetzirah, being extracts from Shabbethai Donnolo's commentary. Fragments of this work were first published at Mantua in 1562, later in several other places; a complete edition was printed at Przemysl, 1883.
- *Midrash we-Perush 'al ha-Torah,* mystical commentary on the Pentateuch, mentioned by Azulai, recently printed by klugman.
- *Sha'are Binah,* in which, interpreting Biblical verses by the system of gematriyyot, he shows the origin of many haggadot of the Talmud. This work is frequently quoted by Solomon al-Ḳabiẓ, in his *Manot ha-Lewi.*
- *Shi'ur Komah,* a commentary on the *Shi'ur Komah,* the *Pirḳe de-Rabbi*

	Yishma'el, and the *Merkabah* (MS. Michael). • *Sefer ha-Ḥokmah,* mystical treatise on the various names of God and of angels, and on the seventy-three "Gates of the Torah", שערי תורה. • *Sefer ha-Shem,* mystical dissertations on the names of twenty-two letters, with a table of permutations (Neubauer, ib. No. 1569, 4). • *Eser Shemot,* commentary on the ten names of God (MS. Michael, No. 175). • A commentary on the piyyuṭ "Ha-Oḥez." • Six small cabalistic treatises entitled *Sod ha-Ziwwug, Sefer ha-Ne'elam, Sefer Mal'akim, Sefer Tagim, Sefer Pesaḳ,* and *Sefer ha-Ḳolot,* all of which are still extant in manuscript (Neubauer, ib. No. 1566). • *Liḳḳuṭim,* mystical fragments, mentioned by Menahem Recanati. • *Sode Raza,* a treatise on the mysteries of the "Merkabah." Part of this work was published at Amsterdam in 1701 CE, under the title *Sefer Razi'el ha-Gadol.* In the introduction the editor says that he decided to publish this book after having seen that the greater part of it had been produced in French under the title *Images des Lettres de l'Alphabet.* In addition to these works, Eleazar wrote tosafot to many Talmudical treatises, referred to by Bezalel Ashkenazi in his *Shiṭṭah Meḳubbeẓet*; a commentary on "Sheḳalim" in the Jerusalem Talmud, cited by Asheri in his commentary to that treatise in the Babylonian Talmud; thirty-six chapters on the examination of slaughtered animals.[12] Zunz enumerates fifty-five liturgical poems and dirges composed by Eleazar and occurring in the Ashkenazic *maḥzorim*, *ḳinot*, and *seliḥot*.
544 AH – 610 AH 1150 CE –1210 CE	**Fakhr ad Dīn ar Rāzī.** Known by the sobriquet Sultān of the theologians, was a Persian polymath, Islamic Scholar and a pioneer of inductive logic. He wrote various works in the fields of medicine, chemistry, physics, Astronomy, cosmology, literature, theology, ontology, philosophy, history and jurisprudence. He was one of the earliest proponents and skeptics that came up with the concept of Multiverse, and compared it with the Astronomical teachings of Quran. A rejector of the and the Aristotelian notions of a single Universe revolving around a single world, Ar Razi argued about the existence of the Geocentric model beyond the known World. **Works:** Ar Razi had written over a hundred works on a wide variety of subjects. His Major Works include: • Tafsir al Kabir (The Great Commentary) (also known as Mafatih al-Ghayb). • Asas al Taqdis (The Foundation of Declaring Allah's سُبْحَانَهُ وَتَعَالَىٰ Transcendence) Refutation of Ibn Khuzayma, the Karramites, and the Anthropomorphists.

12 MS. Michael No. 307

	• ‘Aja’ib al Qur’an (The Mysteries of the Qur'an). • Al Bayan wa al Burhan fi ar Radd ‘ala Ahl al Zaygh wa at Tughyan. • Al Mahsul fi ‘Ilm al Usul. • Al Muwakif fi ‘Ilm al Kalam. • ‘Ilm al Akhlaq (Science of Ethics). • Kitab al Firasa (Book on Firasa). • Kitab al Mantiq al Kabir (Major Book on Logic). • Kitab al-nafs wa’r ruh wa sharh quwa huma (Book on the Soul and the Spirit and their Faculties). • Mabahith al mashriqiyya fi ‘ilm al ilahiyyat wa-’t tabi‘iyyat (Eastern Studies in Metaphysics and Physics). • Al-Matālib al-‘Āliyyah min al- 'ilm al-ilahī (The Higher Issues) – his last work Ar Razi wrote al Matālib during his writing of at Tafsir and he died before completing both works. • Muḥaṣṣal Afkār al-Mutaqaddimīn wal Muta'akhkhirīn (The Harvest/ Compendium of the Thought of the Ancients and Moderns). • Nihayat al ‘Uqul fi Dirayat al Usul. • Risala al Huduth. • Sharh al Isharat (Commentary on al-Isharat wa-al-Tanbihat of Ibn Sina). • Sharh Asma' Allah (سُبْحَانَهُ وَتَعَالَىٰ) al Husna (Commentary on Asma' Allah (سُبْحَانَهُ وَتَعَالَىٰ) al Husna). • Sharh Kulliyyat al Qanun fi at Tibb (Commentary on Canon of Medicine). • Sharh Nisf al Wajiz li'l Ghazali (Commentary on Nisf al Wajiz of Al Ghazali). • Sharh Uyun al Hikmah (Commentary on Uyun al Hikmah). • Kitāb al Arba'īn Fī Uṣūl al Dīn'.
554 – 569 AH 1159 – 1173 CE	Mahdid Dynasty, Arabian Peninsula.
555 AH 1160 CE	**Birth Hazrāt Syedna Mir Nuruddin Mubarak Ghaznavi bin Abd'Allah رحمة الله وَتَعَالَىٰ عليه bin Sharf al Hussaini al Ghaznavi رحمة الله وَتَعَالَىٰ عليه.** **He was born in Ghazni, Present day Afghanistan. He was a Zaidi Syed and was descended from Hazrāt Ali كـرم الله وَتَعَـالَىٰ وجهو in the 15th Generation. Hazrāt Syedna Mir Nuruddin Mubarik Ghaznavi رحمـة الله وَتَعَـالَىٰ عليه was descended in the 10th Generation from Hazrāt Zaid Shaheed رحمة الله وَتَعَالَىٰ عليه Ibn e Hazrāt Imam Zain ul Abideen رحمة الله وَتَعَالَىٰ عليه. Hazrāt Nuruddin Mubariq رحمـة الله وَتَعَـالَىٰ عليه was a Maternal Nephew of Hazrāt Sheikh as Shayukh, Shahabuddin Abu Hafs 'Umar Bin Muhammad al Bakri Al Suhrawardi رحمة الله وَتَعَالَىٰ عليه. It is said that he attained 'Faiz' (Grace) from Hazrāt Sheikh Ajjal Shirazi Ghaznavi رحمـة الله وَتَعَـالَىٰ عليه The day Hazrāt Syedna Mir Nuruddin Mubarik Ghaznavi رحمـة الله وَتَعَـالَىٰ عليه was born, his father, Hazrāt Syed Abdullah Abul Fazl Chachi رحمـة الله وَتَعَـالَىٰ عليه Ibn e**

	Hazrāt Sharfuddin Mohadith رحمة الله وَتَعَالَىٰ عليه, presented himself to Hazrāt Sheikh Ajjal Shirazi رحمة الله وَتَعَالَىٰ عليه who was a 'Mustajaab ud Dawaat' (One whose Prayers to Allah سُبْحَانَهُ وَتَعَالَىٰ are answered) Wali Allah سُبْحَانَهُ وَتَعَالَىٰ. When he arrived he overheard a Murid, who was a Cloth Trader, saying to the Saint that a son had been born to him and please Pray for him. The Sheikh replied "Alright, bring him to me after the Morning Prayers ('Fajr') and place him on my right." Hazrāt Nuruddin Mubarak's رحمة الله وَتَعَالَىٰ عليه father determined in his heart that he would also bring his son to the Sheikh. Early next morning he reached the Mosque before the Morning Prayers and waited until the Sheikh had completed his Prayers. As the Sheikh turned his head towards the right in Salaam, Hazrāt Nuruddin Mubarak's father presented his Son to Sheikh Ajjal رحمة الله وَتَعَالَىٰ عليه The Sheikh prayed for the boy and concentrated on him. Hazrāt Nuruddin Mubarak رحمة الله وَتَعَالَىٰ عليه had been transformed to a 'Wali' (Friend) of Allah سُبْحَانَهُ وَتَعَالَىٰ by the intersession of Hazrāt Sheikh Ajjal Shirazi Ghaznavi رحمة الله وَتَعَالَىٰ عليه.[13]
561 AH 1166 CE	Wisaal Sharif Pir e Piraan, Hazrāt Meera, Mehboob e Subhani, Qutb e Rabbani, Ghaus Al Azam Hazrāt Syedna Sheikh Abu Muhammad Muhiyuddin Abdul Qadir رحمة الله وَتَعَالَىٰ عليه bin Musa al Jilani al Hassani رحمة الله وَتَعَالَىٰ عليه.
	19. Sheikh ush Shayukh Hazrāt Syedna Shahabuddin Abu Hafs Umar رحمة الله وَتَعَالَىٰ عليه bin Mohammad al Bakri al Suhrawardī رحمة الله وَتَعَالَىٰ عليه. Qadriya Shurwardīya and Firdausia (Awwal Nisbat) Sillasil. Hazrāt Ghaus ul Azam رحمة الله وَتَعَالَىٰ عليه said to him "Ya Omar ant bAakhir al Mushureen Iraq" (Oh Omar you will be the last of the renowned Sheikhs of Iraq). It was Hazrāt Ghaus ul Azam رحمة الله وَتَعَالَىٰ عليه who had kept the name of Hazrāt Shahabuddin Omar رحمة الله وَتَعَالَىٰ عليه. He received his early training from Hazrāt Abu Najib Zia'uddin Abdul Qahir Suhrawardi . رحمة الله وَتَعَالَىٰ عليه
	19. Hazrāt Shah Tajuddin Mir Syed Abdur Razzaq رحمة الله وَتَعَالَىٰ عليهb. Qadriya Razzaqiya Sillsila. Hazrāt ʿAbd al Razzāq رحمة الله وَتَعَالَىٰ عليه bin Hazrāt ʿAbd al Qādir al Jīlānī رحمة الله وَتَعَالَىٰ عليه (c. Dhul Qa'dah 528 AH – 6 Shawwal 603 AH/ 9 September 1134 – 7 May 1207), also known as Hazrāt Abū Bakr al Jīlī رحمة الله وَتَعَالَىٰ عليه or Hazrāt ʿAbd al Razzāq al Jīlānī رحمة الله وَتَعَالَىٰ عليه (often simplified as Hazrāt Abdul Razzāq Jilani رحمة الله وَتَعَالَىٰ عليه) for short, or reverentially as Hazrāt Sheikh ʿAbd al Razzāq al Jīlānī رحمة الله وَتَعَالَىٰ عليه by Sunni Muslims, was a Persian Sunni Muslim Hanbali Theologian, Jurist, Traditionalist, and Sufi Mystic based in Baghdad. As the Son and Spiritual Heir of the

13 Akhbar ul Akhyar; Mirrat ul Asrar and Khazeena tul Asfiya as reported by Hazrāt Naseeruddin Mehmood Chiragh e Dehlvi رحمة الله وَتَعَالَىٰ علي.

renowned Jurist and Mystic, Hazrāt Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه (W. 1166 CE), the Founder of the Qādiriyya Order of Sunni Mysticism, Hazrāt Abdul Razzāq Jilani رحمة الله وَتَعَالَىٰ عليه received his initial Training in all the Traditional Islamic Sciences under his Forebear, Prior to setting out "on his own to attend the Lectures of other Prominent Hanbali Scholars" in his Region. Hazrāt Abdul Razzāq رحمة الله وَتَعَالَىٰ عليه is sometimes given the Arabic Honorary Epithet, Hazrāt Tāj al Dīn رحمة الله وَتَعَالَىٰ عليه (Crown of the Religion), in Sunni Tradition, due to his Reputation as an Outstanding Jurist and Mystic of the Hanbali School.

Hazrāt Abdul Razzāq Jilani رحمة الله وَتَعَالَىٰ عليه was born on September 9, 1134 CE (18 Dhul Qa'dah 528 AH) in Baghdad. His Father Hazrāt Abdul Qadir Jilani was recorded as a Hassani and Husayni Syed, i.e. his Maternal and Paternal Ancestry included Hazrāt Hassan رضي الله وَتَعَالَىٰ عنه and Hazrāt Hussain رضي الله وَتَعَالَىٰ عنه ibn Hazrāt Ali كرم الله وَتَعَ الَىٰ وجهو s, the Sons of Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو, Cousin of The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم and Hazrāt Bibi Fatima tuz Zahra رضي الله تَعَالَى عنها, The Holy Prophet Muhammad's صلى الله وَتَعَالَىٰ عليه و آله وسلم Daughter.

His full Name is, Sultan ul Faqr, Hazrāt Abu Bakr Tajuddin Sheikh Syed Abdul Razzāq Jilani رحمة الله وَتَعَالَىٰ عليه, the word Syed denotes his Descent from Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم. The Name Tajuddin رحمة الله وَتَعَالَىٰ عليه describes him as a "Crown of Religion" as he was the Mufti of Iraq during his time. The phrase, al Jilani refers to Jilan, the place of his Father's birth and he carried the Family Name. However, Abdul Razzāq رحمة الله وَتَعَالَىٰ عليه also carried the epithet, Sultan ul Faqr, referring to his Spiritual Status. His Patronymic is Hazrāt Abu Bakr رحمة الله وَتَعَالَىٰ عليه although rarely taken as part of his Name.

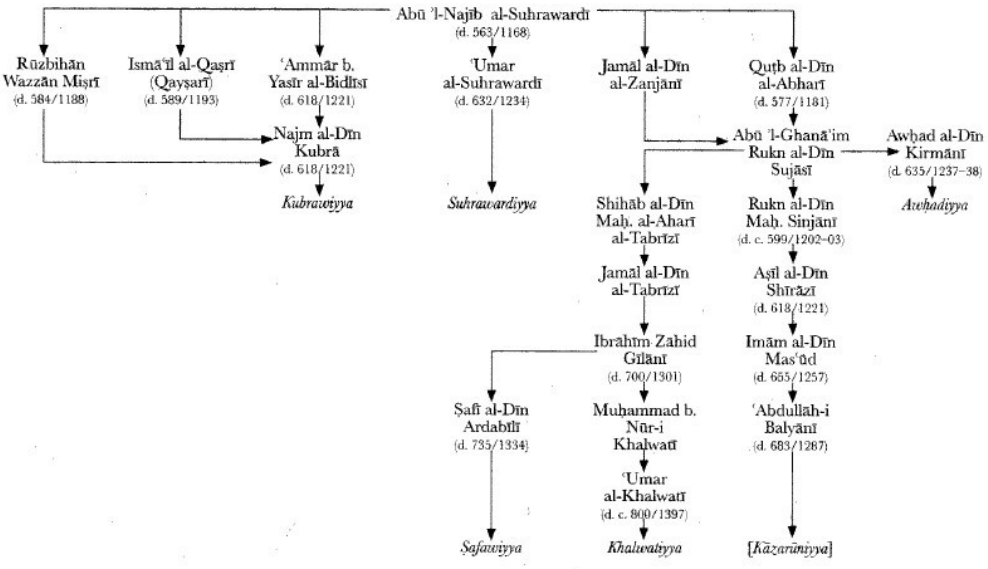
He got Religious and Spiritual education directly from his Father, benefiting other Scholars of his time. He got Knowledge of Hadith and Fiqh from his Father, Muhaddiths and learned group of scholars of that time. Being a Mufti of Iraq and due to his excellence as a Jurist and Scholar, he got the title of ‘Tajuddin’ which literally means ‘the Crown of Religion’. He was known for his Abstinence and Renunciation, sending most of his time in Prayers and Zikr. He only met People to Preach, turning many Devotees into Notable Scholars and Mystics.

Hafiz Imaduddin Ibn e Kathir writes, "Hazrāt Abdul Razzāq رحمة الله وَتَعَالَىٰ عليه was a perfectly accomplished Mystic, Ascetic and Pious person. No one among the children of Hazrāt Sheikh Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه was more Learned and accomplished than him. He rejected Worldly riches, status and high posts. He was least interested in Worldly Pleasures and always looked forward to the Hereafter. He listened and learned Hadith from many Scholars and many People learned Hadith from him".

The Incident of Celestial Beings.

One day Hazrāt Sheikh Abdul Razzāq رحمة الله وَتَعَالَىٰ عليه was Present in the Assembly of his Father. Some Mysterious and Invisible Beings were flying in Sky, he saw them with fear but Hazrāt Ghaus ul Azam رحمة الله وَتَعَالَىٰ عليه told him not to worry as he was one of them. Hazrāt Abu Zura'a Zahir Bin Al Muqaddas Ad Dari رحمة الله وَتَعَالَىٰ عليه is reported to have said, “Today, a few

	such People are also present here who live across the Mountain of Qa'f Qudas, their foot steps are in the Air, their Cloaks and the Crowns of Love of Allah سُبْحَانَهُ وَتَعَالَىٰ on their heads are Burning due to the extreme Fire of Divine Passion." Hazrāt Sheikh Abdul Razzāq رحمة الله وَتَعَالَىٰ عليه was sitting close to the chair of Hazrāt Sheikh Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه, listening to his words, he lifted his Head and Gazed at the Sky, in a moment his Cloak and Turban started burning and he fainted. Hazrāt Abdul Qadir Jilani rose up and put the fire out with his hands saying "Oh Abdul Razzāq رحمة الله وَتَعَالَىٰ عليه you are also one of them". Abu Zura'a says that "after the Sermon I asked Hazrāt Sheikh Abdul Razzāq الَىٰ عليه ss ة الله وَتَعَ ss رحم about the Incident. He explained that when he Gazed at the Sky he saw some Celestial Spiritual People in the air whose Cloaks and Turbans were Blazing with the Extreme Fire of Divine Passion and they were Circling and Dancing in the Air, they were Thundering like Clouds with the Ache of Divine Love. Seeing them he also felt the same".
563 AH 1168 CE	Wisaal Sharif Hazrāt Abu Najib ʿAbd al Qāhir bin ʿAbd Allāh al Bakrī, Ziyāuddīn Shurwardī رحمة الله وَتَعَالَىٰ عليه. After the Seljuk Sultan Mas'ud Died and in the Power Vacuum which Resulted, the Khalîfa al Muqtafi and his Vizier Ibn Hubayra began to Assert Control over Baghdad, among other Things Ordering the Dismissal of Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه from the Nizamiyya. After this Debacle, we hear little about Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه until 557 AH 1161-1162 CE when his Cousin, and Director of the Ribat Sa'adat al Khadim, Hazrāt Abi'l Haris A'azz as Suhrawardi رحمة الله وَتَعَالَىٰ عليه Passed Away. After this, Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه Left Baghdad with the Intention of Traveling to Jerusalem, most likely Taking his Young Ward Hazrāt 'Umar as Suhrawardi رحمة الله وَتَعَالَىٰ عليه with him. His Biographers give no Due as to Why he Decided to Leave at this Time, but it is Possible that the Passing Away of his Cousin raised Questions over the Directorship of Hazrāt Wajih ad Din's رحمة الله وَتَعَالَىٰ عليه *Ribat.* In that Same Year we find Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه in Mosul, Preaching to much Acclaim in the City's Congregational Mosque. From there, he Traveled on to Damascus where he is said to have been Honorably Received by Nur ad Din Zangi, once again gaining Fame for his Fiery Public Preaching. Due to the Continuing Hostilities between Nur ad Din Zangi and the Crusaders, however, he was Prohibited from Traveling Further than Damascus and was Forced to Return to Baghdad where he Passed Away a few Years later on the 17th of Jumadi as Sani, 563 AH 28 February, 1168 CE. He was buried in his *Madrasa.* Compared to his illustrious nephew, Hazrāt Abu Najib's رحمة الله وَتَعَالَىٰ عليه Literary Output was not Vast, and he Seems to have Spent most of his Time Engaged in other Pursuits. Beyond his Important Sufi Handbook, the ***Kitab Adab al Muriden,*** his Biographers Credit him with one other Work, the ***Gharib al Masabih,*** a Commentary on al Baghawi's (d. 516 AH 1122 CE)

	Masabih as Sunna, **a Popular Collection of *Ahadis L*ater made Famous in the Recension of Wali ad Din (d. *732 AH 1342 CE)* entitled *Mishkiit al Masabih*. Although not as Productive as his Nephew, his Influence, However, was Vast and Far-Reaching.** **Hazrāt 'Umar as Suhrawardi رحمة الله وَتَعَالَىٰ عليه, for Instance, Quotes him Extensively in his own Sufi Handbook, the *'Awarif al Ma'warif,* and the *Kitab Adab al Murideen* Heavily Influenced His as Well as Later Generations of Sufis, which in Addition to Numerous Commentaries was also Translated into Persian.** **Hazrāt Abul Qahir Abu Najib as Suhrawardi رحمة الله وَتَعَالَىٰ عليه was the founder of the aristocratic Suhrawardīya. He is characterized by strict observance of the manners to be observed in the Holy Court and is the author of "Adab al Muridin" "The good conduct and manners of the Seekers."**
	19. Hazrāt Sheikh Ziyāuddīn B/ Yāsir ʿAmmār Al Bidlīsī ibn Matār ibn Sahāb ash Shaybānī رحمة الله وَتَعَالَىٰ عليه. Shurwardiya, Kubraviya/ Firdausiya Sillsila (Awwal Nisbat). **Early Initiatic Lineages Associated with Abū ʾl-Najīb al-Suhrawardī***  **Hazrāt Yāsir ʿAmmār Al Bidlīsī رحمة الله وَتَعَالَىٰ عليه was an "Educational" Ṣūfī Master *(Sheikh Tarbiya)* who Presented Sufi thought in a New Way to Provide Contemplation and Influence for the Reader.** **A Native of Bidlīs (Bitlis, in Eastern Turkey), he was a Disciple of Hazrāt Abū Najīb as Suhrawardī رحمة الله وَتَعَالَىٰ عليه. Hazrāt ʿAmmār Bidlīsī's رحمة الله وَتَعَالَىٰ عليه own Most Distinguished Student was the Future Great Persian Ṣūfī Master Hazrāt Najmuddīn al Kubrā رحمة الله وَتَعَالَىٰ عليه (d. 618/1221).** **Hazrāt Bidlīsī رحمة الله وَتَعَالَىٰ عليه left two Arabic works, Bahjat at Tāʾefa Biʾllāh alʿĀrefa (ms. Berlin Ahlwart no. 2842) and Ṣawm al Qalb (ms. Berlin**

	no. 3133; Brockelmann, GALI, p. 567). In the Former he Treats Various Mystical Topics Individually, while in the Latter he Portrays the Entire Vita Purgativa under the Image of the Fast of the Heart given by the Title. **Hazrāt Yāsir ʿAmmār Al Bidlīsī رحمـة الله وَتَعَـالَىٰ عليه does not Distinguish himself by any New Concepts. Rather he Seeks to Present Traditional Sufi Thought Anew in an Almost Dithyrambic Form (The dithyramb was an ancient Greek hymn wild and Ecstatic character with the Paean. According to Aristotle, the Dithyramb was the Origin of Athenian Tragedy. An Impassioned Oration, Wildly Irregular in Form or wildly Enthusiastic Speech or Piece of Writing is still Occasionally Described as *Dithyrambic*) with Rhyme and Wordplay, to Move the Reader to Profound Contemplation with References Drawn from the Available Sufi Thought and Language. His Influence was Probably Confined to his Pupils and theirs as Dissemination of his Writings and Thought would Certainly have been Hindered by their Large Share of Rhetorical Argumentation, which was Bound to the Original Context and Could not be Converted into Straightforward Communication.** **Reinforcing the Most Important Fact That Sufi Teachings are meant for the Disciples and Apply Only Generally to the Public at Large.** **Secondly, Sufi Teaching is Direct and NOT to be Gleaned from Books. Here Logic and Rational Thought is Over-Ruled by Intuitive Thought and Logical Analysis has to be Unlearned!**
564 – 650 AH **1169 – 1252 CE**	Ayubid Dynasty in Egypt.
566 – 617 AH 1170 – 1220 CE	Zengid Dynasty (Sinjar).
568 – 658 AH **1172 – 1260 CE**	Ayyubid Dynasty (Ba'albaak).
569 AH 1173 CE	**Birth Hazrāt Syedna Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Qutbuddin Bakhtiyar Kaki رحمـة الله وَتَعَـالَىٰ عليه was born in 569 AH (1173 CE) in a small town called Aush (alternatively Awash or Ush) in the Fergana Valley (present Osh, part of historic Transoxiana).** **He was born in the middle of the night, a brightness lighting up the whole house and a strange light being cast all around. After his birth it is reputed that he prostrated himself in adoration and uttered the words "Allah, Allah" سُبْحَانَهُ وَتَعَالَىٰ. After sometime he raised his head and the light disappeared.** **Like many other great Sufi Saints, he also belonged to the direct lineage of the Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آلـه وسـلم, descending from Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنـه, the greatest Martyr of Islam in the well known tragedy of Karbala.** **Nobody knew that the son of Hazrāt Syed Kamaludddin رحمة الله وَتَعَالَىٰ عليه who was himself a very pious gentleman, would one day play a most distinguished role in the development and history of Sufism in India. When**

	Hazrāt Qutbuddin رحمة الله وَتَعَالَىٰ عليه was just eighteen months old, he lost his Father. His Mother, who was also a pious and very intelligent lady, however, made suitable arrangements for her dear child's education. At the tender age of 5, he was put under the loving care of a learned Tutor, Maulana Abu Hafs, who started him with the teaching of both Theological and Spiritual sides of Knowledge. Along with his early education, he was also devoted to Mujahida (Devotional Practices) for his Spiritual Training and when Hazrāt Khwājā Moinuddin Chishti رحمة الله وَتَعَالَىٰ عليه visited Aush, during one of his travels, Khwājā Qutbuddin رحمة الله وَتَعَالَىٰ عليه, who was then 17 years old, offered himself as a Murid (Disciple) to the great Saint and sought his Blessings for a Spiritual Career. The great Khwājā Sahib of Ajmer, who had already intuitively perceived the Divine spark in the young Aspirant, accepted him with the caveat that he first complete his Religious Study.
569 – 626 AH **1174 – 1229 CE**	Ayyubid Dynasty (Yemen).
572 AH 1177 CE	**Hazrāt Fariduddin Attar Naqšhbandi writes رحمة الله وَتَعَالَىٰ عليه, The Conference of the Birds or Speech of the Birds, Manṭiq uṭ Tayr, also known as Maqāmāt uṭ Tuyūr;) is a Persian poem by Sufi poet commonly known as Attar of Nishapur. The title is taken directly from the Qur'an, 27:16, where Hazrāt Suleimān علیہ السّلام (The Prophet Solomon Upon Whom Be Peace) and Hazrāt Dā'ūd علیہ السّلام (The Prophet David Upon Whom Be Peace) are said to have been taught the language, or speech, of the birds (Manṭiq ut Tayr).**
574 AH **1179 CE**	**Birth Hazrāt Syedna Baba Fariduddin Ganj e Shakkar رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Fariduddin Masud رحمة الله وَتَعَالَىٰ عليه was born some time in 571 AH (1175 CE) at a village called Kothewal, 10 km from Multan in the Punjab region of what is now Pakistan, to Hazrāt Jamāluddīn Suleimān رحمة الله وَتَعَالَىٰ عليه and Hazrāt Maryam Bībī رحمة الله وَتَعَالَىٰ عليه (Qarsum Bībī), daughter of Hazrāt Sheikh Wajīhuddīn Khojendī رحمة الله وَتَعَالَىٰ عليه, he is believed by most Islamic historians to be a descendant of Hazrāt Umar Farooq the second Khalifa of Islam. He was a Sunni Muslim and was one of the Founding Fathers of the Chishti Sufi Order-** **Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ عليه received his early education at Multan, which had become a Center for Muslim education; it was there that he met his Teacher Qutbuddin Hazrāt Bakhtiyār Kaki رحمة الله وَتَعَالَىٰ عليه, a noted Sufi Saint, who was passing through Multan on his way from Baghdad to Delhi. Upon completing his education, Hazrāt Farīd رحمة الله وَتَعَالَىٰ عليه left for Sistan and Kandahar and went to Makkah for the Hajj pilgrimage with his parents at the age of 16.**
574 AH **1179 CE**	**Wisaal Sharif Hazrāt Abdul Khaliq Ghujduvani رحمة الله وَتَعَالَىٰ عليه.** **For most of his life, Hazrāt Abdul Khaliq رحمة الله وَتَعَالَىٰ عليه lived in the town**

of Ghujduwan and it was there that he passed away. Various dates have been put forth for his death, ranging from 1179 to 1220.

His Successor, Hazrāt Arif Riwgari رحمة الله وَتَعَالَىٰ عليه narrates:

"I was once witness to an event in which my master Ghujdawani said in the last part of his life:

"O my friends! Work hard. Embrace this path. May Allah سُبْحَانَهُ وَتَعَالَىٰ not Leave you Deprived upon this path.

One hour later we heard a voice from the unseen:

'O self at rest and at peace, return to your Lord, well-pleasing and well-pleased! Enter among My slaves! Enter My Garden' (Fajr, 89:27-30)

Then our Master gave up his spirit. Even when we were preparing for his funeral prayer, his lips were still moving saying: "Allah, Allah". سُبْحَانَهُ وَتَعَالَىٰ Everyone was in a state of shock. We kept asking each other: "What is the wisdom in this?"

A Hadis of the Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم states:

"However you lived that is how you will die and however you die, that is how you will be raised up again" (Munawi, Fayz al-Qadir, V, 663).

Whilst still alive, Hazrāt Abdul Khaliq Ghujdawani رحمة الله وَتَعَالَىٰ عليه warned his students about making a tomb over his grave. This is why for a long time, there was no tomb over his grave. Today his tomb is a simple and modest structure, made up of a rectangular piece of marble.

His Wise Words

One time Hazrāt Abdul Khaliq رحمة الله وَتَعَالَىٰ عليه replied to a question about Khushu (reverence) in prayer as follows:

"A person who performs their Salat (perfectly) is enveloped in such awe and reverence that if someone casts an arrow at him he will not say anything".

"It is necessary to abide by the religious commands and prohibitions always, placing one's feet on the prayer mat of the Sharia and Istiqama, to act with Taqwa and by the Sunnah, and to flee from Ruksa (using one's licence) and innovations. One should take the Holy Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم words as one's guide, and learn his hadith and the words of the Companions".

The Ruksa that is indicated here are not the Sharia rulings that Allah سُبْحَانَهُ وَتَعَالَىٰ Has Placed in order to make things easy for His servants, such as wiping over the boots (Masah), or shortening the prayer whilst traveling. The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم said:

"Just as Allah سُبْحَانَهُ وَتَعَالَىٰ, Most High, is not Pleased when people do those things that He Has Forbidden, so too He is Pleased when His servants use the License that He Has Given".[14]

Some examples of the unwanted Ruksa that are indicated here are becoming

14 Ahmad, II, 108

overwhelmed with lawful pleasures, to go to extremes in laughing and comedy, to slip into heedlessness and for one's stomach to be always full.

"Flee from keeping company with heedless people as you would flee from a lion".

"Know that the beginning of the Path is Tawbah. The meaning of Tawbah is to shun all words and acts that are displeasing to Allah سُبْحَانَهُ وَتَعَالَىٰ".

"One of the most necessary acts of Courtesy on this Path is to be in a constant state of Ablution. Another one is to perform two Rakats of Shukur e Wuzu (Gratefulness for Ablution) provided it is not a time of Karahah".

His Last Testament to His Students

My dear child! I advise you this, that you take Taqwa as your mark. Hold on tightly to your acts of worship and your other duties. Watch over your states. Always be in a state of fear of making a mistake.

Carry out your responsibilities towards the Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم by obeying the rulings of Allah سُبْحَانَهُ وَتَعَالَىٰ. Abide by the rights of your Mother and Father and your teacher so that Allah سُبْحَانَهُ وَتَعَالَىٰ, Most High, can protect you.

Never abandon your Recitation of the Holy Qur'an. Bring order to your inner and outer in accordance with the Qur'an. Recite the Qur'an with Contemplation and take your lesson from it, with teary eyes, either in secret or in the open. Measure your every State against the Qur'an and make it accordingly.

Never remain distant from study. Learn the sciences of Fiqh and Ahadis. Stay away from ignorant Sufis who are thieves on the Path of Religion and who waylay the Paths of the Muslims.

Tightly embrace the Sunnah of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and take the way of the Imam's of the righteous predecessors.

Do not keep company with worldly youth, the people of innovation or arrogant wealthy men! They will steal your Religion from you.

Be content with two loaves of bread from the World and eat from what is lawful, for this is the key to all good. Stay away from the forbidden otherwise you will find yourself distant from Allah سُبْحَانَهُ وَتَعَالَىٰ.

Flee those people who follow their carnal desires, and keep company with the poor and needy. Protect yourself from the deceiving embellishments of the world, so that the fire will not burn you. Carry your own load.

Eat and dress from what is lawful so that you can taste the pleasure of your Worship.

Always fear the Wrath of Allah سُبْحَانَهُ وَتَعَالَىٰ and never forget that you will be made to stand in the place of Judgment.

Worship often Day and Night and never abandon the Congregational Prayer. However do not be the Imam or Muezin if there is a possibility of you becoming proud or conceited.

	Do not appear in the Courts unless it is absolutely necessary. Do not keep company with arrogant Sultans. Do not leave the advice of the Friends of Allah سُبْحَانَهُ وَتَعَالَىٰ. **Intensely flee from fame. Let not your religiousness be the talk on every one's lips.** **Try to please the Friends of Allah سُبْحَانَهُ وَتَعَالَىٰ, taking great care in this matter.** **Do not become proud if someone Praises you, nor saddened if someone Criticizes you. Let the people's Praise and Criticism be equal in your sight. (Take great care in ensuring that Allah سُبْحَانَهُ وَتَعَالَىٰ is Pleased with you).** **Always treat people with good character.** **Be courteous and well-mannered. Have mercy on all people, be they young or old. Do not laugh too much; for too much laughter is from heedlessness and it will deaden the heart.**
	11. Hazrāt Khwājā Muhammad Arif Ra'ywagrī رحمة الله وَتَعَالَىٰ عليه العزيز. Naqšhbandiya Khalîfa. **Hazrāt Khwāja Ārif Ra'ywagrī رحمة الله وَتَعَالَىٰ عليه, May Allāh سُبْحَانَهُ وَتَعَالَىٰ Sanctify his Secret, was the Deputy of Hazrāt Khwāja Abd al-Khāliq Ghujdawānī. He was born in a village called Ra'ywagr, about fifteen miles from Bukhārā, Uzbekistān.** **He stood at the door of his Sheikh, Khwājā Abdul Khaliq رحمة الله وَتَعَالَىٰ عليه and served him until the Sheikh gave him Permission for Irshad (giving Guidance). He took the Secret of the Order from his Sheikh who witnessed his attainment to the state of perfection. He filled the countries around Bukhara with the scent of his Blessings. He opened the minds and the hearts of the people of his time to the secrets of his Knowledge.** **He was a Knower whose Inner Truth appeared to him in all its brightness and light. He was a Sun of Knowledge who illuminated the dark sky of his Age. He was called the Light in the Garden of Reality and the Light in the Garden of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم .** **His students recorded many of his sayings. The following are some of them:** **"Trust in Allah سُبْحَانَهُ وَتَعَالَىٰ until He becomes your Teacher. Make the Remembrance of Death your partner."** **"Too much hope in the future veils you from the good found in Allah's سُبْحَانَهُ وَتَعَالَىٰ Way."** **"Whoever says ten times in a day, 'Oh Allah سُبْحَانَهُ وَتَعَالَىٰ Guide the Nation of Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم. Oh Allah سُبْحَانَهُ وَتَعَالَىٰ Bless the Nation of Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم. Oh Allah سُبْحَانَهُ وَتَعَالَىٰ remove all afflictions from the Nation of Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم,' will be written among the group of Saints known as the *Abdal*."** **"Whoever asks for Paradise without any good deeds it will be written for**

	him as the Sin of Sins. Whoever awaits intercession without a cause, has a form of pride." **"It is surprising to see so many Righteous *(Saliheen)*, and yet so few Truthful believers *(Sadiqeen)*."** **"To achieve healing from any affliction keep your affliction secret from people because they can be of no benefit to you. They can neither help you nor can they keep it from reaching you."** **"There are three kinds of hearts: the heart like a mountain, which nothing can move; the heart like a palm-tree, its roots firm but its branches in motion; and the heart like a feather, which the wind blows from right to left."** **"Who hopes to protect his Religion, must avoid the company of people."** **"O Allah سُبْحَانَهُ وَتَعَالَىٰ, whenever you want to punish me, do it, but don't keep me away from Your Presence."** **Hazrāt Khwāja Ārif رحمة الله وَتَعَالَىٰ عليه wrote a treatise on Tasawwuf, called "Ārif Nāma", and one of its Manuscripts is located in the library of Khānqāh Mūsā Zaī Sharīf, district Derā Ismāīl Khān, Pakistan.**
574 – 732 AH **1178 – 1372 CE**	Ayyubid Dynasty (Hama).
574 – 651 AH **1178 – 1272 CE**	Ayyubid Dynasty (Hims).
576 – 648 AH **1180 – 1250 CE**	Zangid Dynasty (Jazira).
579 – 658 AH **1183 – 1260 CE**	Ayyubid Dynasty in Allepo.
581 – 658 AH **1185 – 1260 CE**	Ayyubid Dynasty (Mayyafariqin, Sinjar).
582 – 658 AH **1186 – 1260 CE**	Ayyubid Dynasty in Damascus.
583 AH 1187 CE	Saladin is the Western Name of Salah al-Din Yusuf ibn Ayyub, the Muslim Sultan of Egypt and Syria who Famously Defeated a Massive Army of Crusaders in the Battle of Hattin and Captured the City of Jerusalem in 1187 CE. At the Height of his Power, he Ruled a Unified Muslim Region Stretching from Egypt to Arabia. Saladin was Celebrated by Muslims and Many Westerners of later Generations for his Political and Military Skills, as Well as his Generosity and Chivalry. Saladin was Born Yusuf Ibn Ayyub in the Central Iraqi City of Tikrit in 1137 CE or 1138 CE. His Family was of Kurdish Descent, and his Father Ayyub and Uncle Shirkuh were Elite Military Leaders under Imad al-Din Zangi, a Powerful Ruler who Governed Northern Syria at the Time. After Growing up in Damascus and

	Rising through the Military Ranks, the Young Saladin Joined an Army Commanded by his Uncle Shirkuh, who Served Zangi's Son and Heir, Nur al-Din, on a Military Expedition to Egypt. In 1169 CE, after Shirkuh's Death, Saladin was Chosen to Succeed him in Command of Nur al-Din's Forces in Egypt. He was also Appointed Vizier of the Crumbling Fatimid Khalifate, which ruled Egypt at the Time. With the Death of the last Fatimid Khalifa in 1171 CE, Saladin became Governor of Egypt, and set about Reducing the Power and Influence of Shia Islam and reestablishing a Sunni regime there. Governing in the Name of Nur al-Din, he Strengthened Egypt as a Base of Sunni Power in the Near East.[15]
585 – 588 AH 1189–1192 CE	Upon hearing of the Defeat at the Battle of Hattin, a new Call for Help was sent. By March 1188, Henry II of England, Richard (Henry's son), Philip II of France, and the Holy Roman Emperor Frederick I had Sworn Crusade Vows. The French and English Contingents were Delayed in their Departure by Mutual Suspicion. The Germany Army was not Delayed, but their Progress Disintegrated upon the Death of Frederick I while Crossing the Goksu River in June 1190. Henry II had Died before even Leaving on Crusade, but Richard and Philip Arrived in the Holy Land by the Summer of 1191. They Laid Siege to Acre, which Surrendered in July of that year. The two then worked out a Compromise for who should Control Jerusalem between the Feuding Parties from the Dispute after Baldwin V's Death. In the Third Crusade European Leaders Attempted to Reconquer the Holy Land after its Fall to the Muslim Leader Saladin in 1187 CE. The Crusade was Led by three European Monarchs, hence its other name of 'the Kings' Crusade'. The three Leaders were: Frederick I Barbarossa, King of Germany and Holy Roman Emperor (r. 1152-1190 CE), Philip II of France (r. 1180-1223 CE) and Richard I 'the Lionhearted' of England (r. 1189-1199 CE). Despite this Pedigree, the Campaign was a Failure, the Holy City never even being Attacked. Along the way, there were some Victories, Notably the Capture of Acre and the Battle of Arsuf. Fizzling out with a Whimper, the Crusade Collapsed Because, by the Time they Arrived at their Objective, the Western Leaders Found themselves without Sufficient Men or Resources to Resist the still intact Armies of Saladin. Although a Compromise was Negotiated with Access for Pilgrims to Jerusalem Permitted and a Christian Foothold Maintained in the Middle East, Another Attempt to take the Holy City would Shortly be made the Original Objective of the Fourth Crusade of 1202-1204 CE.[16]
586 – 587 AH 1190 – 1192 CE	Richard I took the Sea Route to the Middle East. The Experienced Campaigner, as Meticulous as ever, had Swung his Entire Kingdom's Resources towards the Campaign, Amassing a Fleet of 100 Ships and 60,000 Horses. On his way,

15 https://www.history.com/topics/africa/saladin
16 https://www.worldhistory.org/Third_Crusade/

	Richard Captured Messina on Sicily in 1190 CE, and when the King's Army Grouped for the first Time on the Island in April 1191 CE, there were 17,000 Soldiers ready for Action. The English King knew full well that the Make-or-Break Factor for any Campaign was Logistics and he set about Ensuring he had a Good Line of Supply by next Capturing Cyprus. Officially still Byzantine, the Island now had a Rebel leader, Isaac Komnenos, who had Proclaimed himself its Independent Ruler. Richard Proved Unstoppable and, with the Rather Lame Excuse that the Locals had not Treated some Shipwrecked Crusaders very Kindly, Cyprus was taken in May 1191 CE. The Island's Inhabitants were Forced to Pay a 50% Tax on all Possessions to Further Boost the Crusader King's Campaign coffers. The Crusaders would Govern the Island, Subsequently used as a Supply base for Armies on their Way to the Middle East, until the Venetians Took Over in 1571 CE.[17]
586 AH 1190 CE	**Birth Hazrāt Sheikh e Alam, Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه.** **Abū al-Maʿālī Sayf al-Dīn Saʿīd b. al-Muṭahhar b. Saʿīd Bākharzī (al-Bākharzī, Persian: (1261–1190) باخرزی shortened as Sayf al-Dīn al-Bākharzī, was a Poet, Sheikh, and Theologian who lived in the 13th Century. As suggested by his Nisba, he was born and raised in Bakharz, a District of the Province of Quhistan in Khorasan, and he got Religious Education in Herat and Nishapur. When he achieved unusual successes in Mystical Teaching, he moved to Khorezm.**
585-587 AH 1191 CE	**Birth Hazrāt Khwājā Ali Ramitani al Azizan رحمة الله وَتَعَالَىٰ عليه. (715-585 AH)** **He was born in Ramitan, a town located near four miles from Bukhara (now Uzbekistan), circa 585 AH. He was also called Nassāj, meaning weaver, as initially he used to weave clothes.**
592 AH 1196 CE	**Birth Hazrāt Khwājā Makhdoom Ali Ahmed Alauddin Sabir Kaliyari رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Khawaja Sultan Ul Arifeen Sayyid Sabir Pak Ali Ahmed رحمة الله وَتَعَالَىٰ عليه was the Great Grandson of Hazrāt Peer Ghous Ul Azam Sayyid Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه. His Father was Hazrāt Syed Abdus Salaam Abdur Rahim Jilani رحمة الله وَتَعَالَىٰ عليه, Son of Hazrāt Syed Abdul Wahaab Jilani رحمة الله وَتَعَالَىٰ عليه, eldest Son of Hazrāt Syed Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه. His Mother was Hazrāt Sayyidah Jamilah رحمة الله وَتَعَالَىٰ عليه, elder Sister of Hazrāt Baba Farid Ganjshakkar رحمة الله وَتَعَالَىٰ عليه and direct descendant of Hazrāt Umar Al Faruq رضي الله وَتَعَالَىٰ عنه. Hazrāt Alauddin Sabir Kaliyari رحمة الله وَتَعَالَىٰ عليه was born in Herat, Present Day Afghanistan in 13 Rabi' al Awwal, 592 Hijri (1196). After the Passing Away of his Father, Hazrāt Syed Abul Rahim رحمة الله وَتَعَالَىٰ عليه, his Mother, brought him to Pakpattan in 1204 to Hazrāt Baba Fareed رحمة الله وَتَعَالَىٰ عليه.**

17 https://www.worldhistory.org/Third_Crusade/

593 – 646 AH 1197–1248 CE	Ḍiyāʾ Al-Dīn Abū Muḥammad ʿAbdllāh Ibn Aḥmad al-Mālaqī, commonly known as Ibn al-Bayṭār was an Andalusian Arab Physician, Botanist, Pharmacist and Scientist. His main contribution was to systematically record the additions made by Islamic Physicians in the Middle Ages, which added between 300 and 400 types of medicine to the one thousand previously known since antiquity. He was a Student of Abu al-Abbas al-Nabati.
594 – 606 AH 1198 – 1204 CE	In 1198 CE, Pope Innocent II called for another Crusade, and in November 1199 CE a group of French knights took Crusade vows. A treaty was made with the doge of Venice, Enrico Dandolo (who had been blinded in a pogrom against Latins in Constantinople) for aid in reaching the mideast. In 1202 CE, when it became clear that they had fewer Crusaders (and less money) than expected, some of the European forces seized the port of Zara from the king of Hungary, who was also under Crusade vows, to earn their passage. In response Innocent III excommunicated the Venetians and forbade an attack on Byzantium This message did not arrive until too late, though whether or not it would not have made a difference is debatable. The Crusaders captured Constantinople in 1203 CE and put Alexius IV on the throne. In late January 1204 CE, Murzuphlus soon seized the throne and named himself Alexius V; he subsequently ordered the Crusaders to leave. The Crusaders responded by retaking Constantinople, this time plundering it as well. They then founded the Latin Empire out of territory conquered from Byzantium. Byzantines formed a government in exile and managed to retake Asia Minor by 1235. In 1261 CE CE they recaptured Constantinople, ending the Latin Empire. The fighting, however, further weakened the Byzantine empire, and in 1453 CE, the Ottoman Turks took over region, capturing Constantinople on May 29, 1453 CE.
595 AH – 1199 CE	**Nalanda University destroyed; demise of Buddhism in India.** In around 1193 CE, Muhammad bin Bakhtiyar Khalji, a Turkic Chieftain out to make a name for himself, was in the service of a commander in Awadh. The Persian historian, Minhaj-i-Siraj in his *Tabaqat-i Nasiri*, recorded his deeds a few decades later. Khalji was assigned two villages on the border of Bihar which had become a political no-man's land. Sensing an opportunity, he began a series of plundering raids into Bihar and was recognised and rewarded for his efforts by his superiors. Emboldened, Khalji decided to attack a fort in Bihar and was able to successfully capture it, looting it of a great booty. Minhaj-i-Siraj wrote of this attack: > Muhammad-i-Bakht-yar, by the force of his intrepidity, threw himself into the postern of the gateway of the place, and they captured the fortress, and acquired great booty. The greater number of the inhabitants of that place were Brahmans, and the whole of those Brahmans had their heads shaven; and they were all slain. There were

> a great number of books there; and, when all these books came under the observation of the Musalmans, they summoned a number of Hindus that they might give them information respecting the import of those books; but the whole of the Hindus had been killed. On becoming acquainted [with the contents of those books], it was found that the whole of that fortress and city was a College, and in the Hindui tongue, they call a College Bihar.

This passage refers to an attack on a Buddhist monastery (the "Bihar" or *Vihara*) and its Monks (the shaved Brahmans). The exact date of this event is not known with scholarly estimates ranging from 1197 to 1206 CE. While many historians believe that this monastery which was mistaken for a fort was Odantapura, some are of the opinion that it was Nalanda itself. However, considering that these two Mahaviharas were only a few kilometers apart, both very likely befell a similar fate. The other great Mahaviharas of the age such as Vikramshila and later, Jagaddala, also met their ends at the hands of the Turks at around the same time.

Another important account of the times is the biography of the Tibetan Monk-pilgrim, Dharmasvamin, who journeyed to India between 1234 CE and 1236 CE. When he visited Nalanda in 1235 CE, he found it still surviving, but a ghost of its past existence. Most of the buildings had been damaged and had since fallen into disrepair. But two viharas, which he named *Dhanaba* and *Ghunaba*, were still in serviceable condition with a 90-year-old teacher named *Rahula Shribhadra* instructing a class of about 70 Students on the premises. Dharmasvamin believed that the Mahavihara had not been completely destroyed for superstitious reasons as one of the soldiers who had participated in the desecration of a Jnananatha temple in the complex had immediately fallen ill.

While he stayed there for six months under the tutelage of Rahula Shribhadra, Dharmasvamin makes no mention of the legendary library of Nalanda which possibly did not survive the initial wave of Turkic attacks. He, however, provides an eyewitness account of an attack on the derelict Mahavihara by the Muslim soldiers stationed at nearby Odantapura (now Bihar Sharif) which had been turned into a military headquarters. Only the Tibetan and his nonagenarian instructor stayed behind and hid themselves while the rest of the Monks fled Nalanda. Contemporary sources end at this point. But traditional Tibetan works which were written much later suggest that Nalanda's story might have managed to endure for a while longer even if the institution was only a pale shadow of its former glory. The Lama, Taranatha, states that the whole of Magadha fell to the Turks who destroyed many monasteries including Nalanda which suffered heavy damage. He however also notes that a King of Bengal named Chagalaraja and his queen later patronised Nalanda in the fourteenth and fifteenth centuries, although no major work was done there.

An 18th-century work named *Pag sam jon zang* recounts another Tibetan legend which states that chaityas and viharas at Nalanda were repaired once again by a

	Buddhist sage named Mudita Bhadra and that Kukutasiddha, a minister of the reigning King, erected a temple there. A story goes that when the structure was being inaugurated, two indignant (Brahmanical) Tirthika mendicants who had appeared there were treated with disdain by some young novice Monks who threw washing water at them. In retaliation, the mendicants performed a 12-year penance propitiating the sun, at the end of which they performed a fire-sacrifice and threw "living embers" from the sacrificial pit into the Buddhist temples. The resulting conflagration is said to have hit Nalanda's library. Fortunately, a miraculous stream of water gushed forth from holy manuscripts in the ninth story of Ratnodadhi which enabled many manuscripts to be saved. The heretics perished in the very fire that they had kindled._ While it is unknown when this event was supposed to have occurred, archaeological evidence (including a small heap of burnt rice) does suggest that a large fire did consume a number of structures in the complex on more than one occasion. A stone inscription notes the destruction by fire and subsequent restoration at the Mahavihara during the Reign of Mahipala (r. 988–1038 CE). Johan Elverskog, a Scholar of Central Asia, Islam and Buddhism, professor and chair of religious studies at SMU, looking at the wider reasons for Nalanda's decline as a cultural centre, and how it is used in certain anti-Islamic rhetoric, talks of local Buddhists making deals with Muslim rulers early on, which assured that Buddhic activities in Nalanda went on for centuries: he says that one Indian master "was trained and ordained at Nalanda before he traveled to the court of Khubilai Khan", Chinese Monks were travelling there to get texts as late as the fourteenth century, and concludes that "the Dharma survived in India at least until the seventeenth century." He mainly blames British historiography, which used these "claims of Muslim barbarity and misrule in order to justify the introduction of their supposedly more humane and rational form of colonial rule". The subjects taught at Nalanda covered every field of learning, and it attracted pupils and Scholars from Korea, Japan, China, Tibet, Indonesia, Persia and Turkey. Xuanzang left detailed accounts of the school in the 7th Century. He described how the regularly laid-out towers, forest of pavilions, harmikas and temples seemed to "soar above the mists in the sky" so that from their cells the Monks "might witness the birth of the winds and clouds". The pilgrim states: "An azure pool winds around the monasteries, adorned with the full-blown cups of the blue lotus; the dazzling red flowers of the lovely kanaka hang here and there, and outside groves of mango trees offer the inhabitants their dense and protective shade." **The University.** At its peak the school attracted Scholars and Students from near and far, with some traveling from Tibet, China, Korea, and Central Asia. The highly formalized methods of Buddhist studies helped the establishment of large

	teaching institutions such as Taxila, Nalanda, and Vikramashila, which are often characterised as India's early universities. Archaeological evidence also notes Kcontact with the Shailendra dynasty of Indonesia, one of whose Kings built a monastery in the complex. Nalanda flourished under the patronage of the Gupta Empire in the 5th and 6th Centuries, and later under Harsha, the Emperor of Kannauj. The liberal cultural traditions inherited from the Gupta age resulted in a period of growth and prosperity until the 9th Century CE. The subsequent centuries were a time of gradual decline, a period during which the Tantric developments of Buddhism became most pronounced in eastern India under the Pala Empire. Much of our knowledge of Nalanda comes from the writings of pilgrim Monks from Asia, such as Xuanzang and Yijing, who travelled to the Mahavihara in the 7th century CE. Vincent Smith remarked that "a detailed history of Nalanda would be a history of Mahayanist Buddhism." Many of the names listed by Xuanzang in his travelogue as alumni of Nalanda are the names of those who developed the overall philosophy of Mahayana. All Students at Nalanda studied Mahayana, as well as the texts of the eighteen (Hinayana) sects of Buddhism. Their curriculum also included other subjects, such as the Vedas, logic, Sanskrit grammar, medicine, and Samkhya. Nalanda was destroyed three times but was rebuilt only twice. It was ransacked and destroyed by an army of the Mamluk Dynasty of the Delhi Sultanate under Bakhtiyar Khalji in c. 1202 CE. While some sources note that the Mahavihara continued to function in a makeshift fashion after this attack, it was eventually abandoned altogether and forgotten until the 19th century, when the site was surveyed and preliminary excavations were conducted by the Archaeological Survey of India. Systematic excavations commenced in 1915 CE, which unearthed eleven monasteries and six brick temples neatly arranged on grounds 12 hectares (30 acres) in area. A trove of sculptures, coins, seals, and inscriptions have also been discovered in the ruins, many of which are on display in the Nalanda Archaeological Museum, situated nearby. Nalanda is now a notable tourist destination, and a part of the Buddhist tourism circuit. On 25 November 2010 CE, the Indian government, through an Act of Parliament, resurrected the ancient university through the Nalanda University Bill, and subsequently a new Nalanda University was established. It has been designated as an "International University of National Importance." **The Library.** It is evident from the large numbers of texts that Yijing carried back with him after his 10-year residence at Nalanda, that the Mahavihara must have featured a well-equipped library. Traditional Tibetan sources mention the existence of a great library at Nalanda named *Dharmaganja* (*Piety Mart*) which comprised three large multi-storeyed buildings, the *Ratnasagara* (*Ocean of Jewels*), the *Ratnodadhi* (*Sea of Jewels*), and the *Ratnaranjaka* (*Jewel-adorned*). Ratnodadhi

was nine storeys high and housed the most sacred manuscripts including the *Prajnyaparamita Sutra* and the *Guhyasamaja*.

The exact number of volumes in the Nalanda library is not known, but it is estimated to have been in the hundreds of thousands. When a Buddhist Scholar at Nalanda died, his manuscripts were added to the library collection. The library not only collected religious manuscripts but also had texts on such subjects as grammar, logic, literature, Astrology, Astronomy, and medicine. The Nalanda library must have had a classification scheme which was possibly based on a text classification scheme developed by the Sanskrit linguist, Panini. Buddhist texts were most likely divided into three classes based on the Tripitaka's three main divisions: the Vinaya, Sutra, and the Abhidhamma.

Curriculum.

In his biography of Xuanzang, Hwui-Li states that all the Students of Nalanda studied the Great Vehicle (Mahayana) as well as the works of the eighteen (Hinayana) sects of Buddhism. In addition to these, they studied other subjects such as the Vedas, *Hetuvidyā* (Logic), *Shabdavidya* (Grammar and Philology), *Chikitsavidya* (Medicine), the works on magic (the Atharvaveda), and Samkhya. Xuanzang himself studied a number of these subjects at Nalanda under Shilabhadra and others. Besides Theology and Philosophy, frequent debates and discussions necessitated competence in Logic. A Student at the Mahavihara had to be well-versed in the systems of Logic associated with all the different schools of thought of the time as he was expected to defend Buddhist systems against the others. Other subjects believed to have been taught at Nalanda include law, **Astronomy, and City-Planning.**

Tibetan tradition holds that there were "four doxographies" (Tibetan: *grub-mtha'*) which were taught at Nalanda:

1 Sarvastivada Vaibhashika
2 Sarvastivada Sautrantika
3 Madhyamaka, the Mahayana philosophy of Nagarjuna
4 Chittamatra, the Mahayana philosophy of Asanga and Vasubandhu

In the 7th Century, Xuanzang recorded the number of teachers at Nalanda as being around 1510. Of these, approximately 1000 were able to explain 20 collections of Sutras and Shastras, 500 were able to explain 30 collections, and only 10 teachers were able to explain 50 collections. Xuanzang was among the few who were able to explain 50 collections or more. At this time, only the Abbot Shilabhadra had studied all the major collections of Sutras and Shastras at Nalanda.

Administration.

The Chinese Monk Yijing wrote that matters of discussion and administration at Nalanda would require assembly and consensus on decisions by all those at the assembly, as well as resident Monks:

> If the Monks had some business, they would assemble to discuss the matter. Then they ordered the officer, Vihārapāla, to circulate and

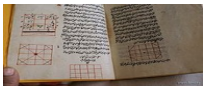
	report the matter to the resident Monks one by one with folded hands. With the objection of a single Monk, it would not pass. There was no use of beating or thumping to announce his case. In case a Monk did something without consent of all the residents, he would be forced to leave the monastery. If there was a difference of opinion on a certain issue, they would give reason to convince (the other group). No force or coercion was used to convince. Xuanzang also noted: The lives of all these virtuous men were naturally governed by habits of the most solemn and strictest kind. Thus in the seven hundred years of the monastery's existence no man has ever contravened the rules of the discipline. The King showers it with the signs of his respect and veneration and has assigned the revenue from a hundred cities to pay for the maintenance of the religious. A vast amount of what came to comprise Tibetan Buddhism, both its Mahayana and Vajrayana traditions, stems from the teachers and traditions at Nalanda. Shantarakshita, who pioneered the propagation of Buddhism in Tibet in the 8th century was a Scholar of Nalanda. He was invited by the Tibetan King, Khri-sron-deu-tsan, and established the monastery at Samye, serving as its first abbot. He and his disciple Kamalashila (who was also of Nalanda) essentially taught Tibetans how to do philosophy. Padmasambhava, who was also invited from Nalanda Mahavihara by the King in 747 CE, is credited as a founder of Tibetan Buddhism. The Scholar Dharmakirti (c. 7th CenturyCE), one of the Buddhist founders of Indian philosophical logic, as well as one of the primary theorists of Buddhist atomism, taught at Nalanda. Other forms of Buddhism, such as the Mahayana Buddhism followed in Vietnam, China, Korea and Japan, flourished within the walls of the ancient school. A number of Scholars have associated some Mahayana texts such as the *Shurangama Sutra*, an important sutra in East Asian Buddhism, with the Buddhist tradition at Nalanda. Ron Epstein also notes that the general doctrinal position of the sutra does indeed correspond to what is known about the Buddhist teachings at Nalanda toward the end of the Gupta period when it was translated. Several Buddhist institutions overseas have chosen to call themselves Nalanda to acknowledge Nalanda's influence. These include Nalanda Buddhist Society in Malaysia and Nalanda College, Colombo, Sri Lanka, Nalanda Buddhist Education Foundation, Indonesia, Nalanda Buddhist Institute, Bhutan.
597 – 757 AH **1200 – 1356 CE**	**Era of the Great Sheikhs of the Chishtīya Sillsila.**
598 AH – 673 AH 1201 CE –1274 CE	Nasiruddin at Tusi. His Real name was Muhammad ibn Muhammad ibn al Hasan al Tusi. In fact at

Tusi was known by a number of different names during his lifetime such as Muhaqqiq e Tusi, Khwājā e Tusi and Khwājā Nasir.

Persian Polymath, Architect, Philosopher, Physician, Scientist, and Theologian. Nasir ad Din at Tusi was a well published author, writing on subjects of Math, Engineering, Prose, and Mysticism. Additionally, at Tusi made several Scientific Advancements. In Astronomy, at Tusi created very accurate Tables of Planetary Motion, an updated Planetary model, and critiques of Ptolemaic Astronomy. He also made strides in Logic, Mathematics but especially Trigonometry, Biology, and Chemistry. Nasir al-Din al-Tusi left behind a great legacy as well. Some consider Tusi one of the Greatest Scientists of Medieval Islam, since he is often considered the Creator of Trigonometry as a Mathematical discipline in its own right. The Muslim Scholar Ibn Khaldun (1332–1406 CE) considered Tusi to be the greatest of the later Persian Scholars. There is also reason to believe that he may have influenced Copernican Heliocentrism.

Sharaf al-Dīn al-Ṭūsī. Followed al Khayyam's application of Algebra of Geometry, rather than follow the general development that came through al-Karaji's school of Algebra. Wrote a treatise on Cubic Equations which describes thus: "[the Treatise] represents an essential contribution to another Algebra which aimed to study Curves by means of Equations, thus inaugurating the beginning of Algebraic Geometry."

Works:

Tusi has about 150 works, of which 25 are in Persian and the remaining are in Arabic, and there is one treatise in Persian, Arabic and Turkish.

A Treatise on the Astrolabe by Tusi, Isfahan 1505 CE.

- Sayr wa Suluk (The Voyage) - Autobiography.
- Kitāb al Shakl al qattāʾ Book on the complete quadrilateral. A five-volume summary of trigonometry.
- At Tadhkirah fi'ilm al hay'ah – A memoir on the Science of Astronomy. Many commentaries were written about this work called Sharh al-Tadhkirah (A Commentary on at Tadhkirah) - Commentaries were written by Abd al-Ali ibn Muhammad ibn al Husayn al Birjandi and by Nazzam Nishapuri.
- Akhlaq i Nasiri – A work on Ethics.
- al-Risalah al Asturlabiyah – A Treatise on the Astrolabe.
- Zij-i Ilkhani (Ilkhanic Tables) – A major Astronomical Treatise, completed
- in 1272.
- Sharh al Isharat (Commentary on Avicenna's Isharat).
- Awsaf al Ashraf a short mystical-ethical work in Persian.

	• Tajrīd al Iʿtiqād (Summation of Belief) – A commentary on Shia • doctrines. • Talkhis al Muhassal (summary of summaries). • Maṭlūb al muʾminīn (Desideratum of the Faithful). • Aghaz u anjam - Esoteric interpretation of the Quran.
598 AH 1202 CE	The fleet of the fourth Crusade departs from Venice – only to be diverted from its purposes by Venetian guile, originally intended to recapture Jerusalem, instead led to the sack of Constantinople, Capital of the Byzantine Empire. A German order, the Knights of the Sword, begins the forcible conversion of Latvia and Estonia to Christianity.
Late 5th Early 6th Century AH 13th Century CE	**Sultanates.** Various **automatons**: Al-Jazari's inventions included automaton peacocks, a hand-washing automaton, and a musical band of automatons. A Water clock and one of the engineering marvels of the medieval world was built by al-Jazari, which gave physical form to the concept of multiculturalism. It featured an Indian elephant, Chinese dragons, a Greek water mechanism, an Egyptian phoenix, and wooden robots in traditional Arabian attire. The timing mechanism was based on a water-filled bucket hidden inside the elephant. **Camshaft**: The camshaft was described by Al-Jazari in 1206 CE. He employed it as part of his automata, water-raising machines, and water clocks such as the castle clock. **Candle clock** with **dial** and **fastening mechanism**: The earliest reference of the candle clock is described in a Chinese poem by You Jiangu (520 CE), However the most sophisticated candle clocks known, were those of Al-Jazari in 1206. It included a dial to display the time. **Crankshaft**: Al-Jazari (1136–1206 CE) is credited with the invention of the crankshaft. He described a crank and connecting rod system in a rotating machine in two of his water-raising machines. His twin-cylinder pump incorporated a crankshaft, including both the crank and shaft mechanisms. **Crank-slider**: Ismail al-Jazari's water pump employed the first known crank-slider mechanism. **Cotton gin** with **worm gear**: The worm gear roller gin was invented in the Delhi Sultanate during the 13th to 14th Centuries CE. **Design and construction methods**: English technology historian Donald Hill wrote, "We see for the first time in al-Jazari's work several concepts important for both design and construction: the lamination of timber to minimize warping, the static balancing of wheels, the use of wooden templates (a kind of pattern), the use of paper models to establish designs, the calibration of orifices, the grinding of the seats and plugs of valves together with emery powder to obtain a watertight fit, and the casting of metals in closed mold boxes with sand." **Draw bar**: The draw bar was applied to sugar-milling, with evidence of its use

	at Delhi in the Mughal Empire by 1540 CE, but possibly dating back several Centuries earlier to the Delhi Sultanate. Minimising **intermittence**: The concept of minimising the intermittence is first implied in one of Al-Jazari's saqiya devices, which was to maximise the efficiency of the saqiya. **Programmable automaton** and **drum machine**: The earliest programmable automata, and the first programmable drum machine, were invented by Al-Jazari, and described in *The Book of Knowledge of Ingenious Mechanical Devices*, written in 1206 CE. His programmable musical device featured four automaton musicians, including two drummers, that floated on a lake to entertain guests at royal drinking parties. It was a programmable drum machine where pegs (cams) bump into little levers that operated the percussion. The drummers could be made to play different rhythms and different drum patterns if the pegs were moved around. **Tusi couple**: The couple was first proposed by Nasir al-Din al-Tusi in his 1247 CE Tahrir al-Majisti (Commentary on the Almagest) as a solution for the latitudinal motion of the inferior planets. The Tusi couple is explicitly two circles of radii x and 2x in which the circle with the smaller radii rotates inside the Bigger circle. The oscillatory motion be produced by the combined uniform circular motions of two identical circles, one riding on the circumference of the other. **Griot**: The griot musical tradition originates from the Islamic Mali Empire, where the first professional griot was Balla Fasséké. Segmental **gear**: A segmental gear is "a piece for receiving or communicating reciprocating motion from or to a cogwheel, consisting of a sector of a circular gear, or ring, having cogs on the periphery, or face." Professor Lynn Townsend White, Jr. wrote, "Segmental gears first clearly appear in al-Jazari". **Sitar**: According to various sources, the sitar was invented by Amir Khusrow, a famous Sufi inventor, poet, and pioneer of Khyal, Tarana and Qawwali, in the Delhi Sultanate. Others say that the instrument was brought from Iran and modified for the tastes of the rulers of the Delhi Sultanate and Mughal Empire.
c.1200–1246 CE 1200–1268 CE c.1200–1272 CE 1200–1280 CE c.1200 CE died c. 1204–1207 CE 1210–1285 or 1295 CE 1214–1274 CE	**Christian Mystics.** • Thomas Gallus. • Beatrice of Nazareth. • David of Augsburg. • Albertus Magnus. • Brethren of the Free Spirit. • Amalric of Bena, also known as Amaury de Bène or Amaury de Chartres; also known as Almaricus, Amalricus, Amauricus. • Mechthild of Magdeburg.

1221–1274 CE 1135-1202 CE c.1230–1306 CE c.1232–1315 CE c.1240–1306/ 1310 CE 1241–1299 CE 1242–1312 CE 1248–1309 CE 1256–1302 CE d.1258 CE d.1260 CE 1260–1328 CE 1265?-1335 CE d.1268 CE 1277–1355 CE 1291–1351 CE 1293–1381 CE c.1296–1359 CE c.1296–1366 CE d.1300 CE d.1310 CE c. 1244–1315 CE d.1316 CE d. c. 1352 CE d.1358 CE 13th c CE 13th c CE 13th c CE	• Douceline of Digne. • Bonaventure of Bagnoregio. • Joachim of Flora. • Jacopone da Todi. • Ramon Llull. • Marguerite d'Oingt, (of Mionnay). • Mechtilde of Hackeborn. • Christina von Stommeln. • Angela of Foligno. • Gertrude the Great, also known as Gertrude of Helfta. • Juliana of Cornillon. • Ida van Leeuw. • Meister Eckhart. • Heilwige Bloemardinne. also known as Heilwijch Blomart. • Beatrice of Nazareth. • Christina Ebner. • Margareta Ebner. • John of Ruysbroeck. • Gregory Palamas. • Henry Suso. • Ida of Louvain. • Marguerite Porete (of Hainaut). • Agnes Blannbekin. • Elizabeth of Spalbeek. • Henry of Nördlingen. • Gertrude of Oosten. • Gerard Appelmans. • The Ancrene Rule. • Beguines and Beghards.
600s AH 1200s CE	The new Christian Doctrine of Transubstantiation prompts rumors that the Jews desecrate the consecrated Host. The longbow, a weapon of great use to English armies, is probably first developed in Wales. Terracotta heads and figures are buried in graves in the region of Djenné in modern Mali. The Samurai provide military support for the shogun, in a system similar to feudalism at this same period in Europe. In the Cathedral on Torcello, and in St Mark's, Venetian mosaics are a culmination in the west of the Byzantine tradition.

	Flemish towns begin to acquire municipal independence, as communes, following the earlier Italian trend. Bushido, the code of the Samurai, emphasizes the necessary qualities of respect, decorum, courage and martial skill. German pressure eastwards (the Drang nach Osten) steadily brings colonists into regions previously occupied by Slavs. The Chinese develop a feature of great significance in the history of seafaring – a stern post rudder which is an integral part of the ship. The heresy of the Cathars (meaning 'pure' ones) is now so well established in southern France that they have bishops of their own.
Late 6th early 7th Century AH 13th Century CE	**Fritware**: It refers to a type of pottery which was first developed in the Near East, beginning in the late 1st millennium, for which frit was a significant ingredient. A recipe for "fritware" dating to c. 1300 CE written by Abu'l Qasim reports that the ratio of quartz to "frit-glass" to white clay is 10:1:1. This type of pottery has also been referred to as "stonepaste" and "faience" among other names. A 9th-Century CE corpus of "proto-stonepaste" from Baghdad has "relict glass fragments" in its fabric. **Mercury clock**: A detailed account of technology in Islamic Spain was compiled under Alfonso X of Castile between 1276 and 1279 CE, which included a compartmented mercury clock, which was influential up until the 17th Century. It was described in the *Libros del saber de Astronomia*, a Spanish work from 1277 CE consisting of translations and paraphrases of Arabic works. **Mariotte's bottle**: The *Libros del saber de Astronomia* describes a water clock which employs the principle of Mariotte's bottle. **Metabolism**: Although Greek philosophers described processes of metabolism, Ibn al-Nafees is the first Scholar to describe metabolism as "a continuous state of dissolution and nourishment". **Naker**: Arabic nakers were the direct ancestors of most timpani, brought to 13th-Century CE Continental Europe by Crusaders and Saracens.
7th Century AH 13th Century CE	Al-Jawbari describes the preparation of rose water in the work "Book of Selected Disclosure of Secrets" (Kitab kashf al-Asrar). Materials; glassmaking: Arabic manuscript on the manufacture of false gemstones and diamonds. Also describes spirits of alum, spirits of saltpetre and spirits of salts (hydrochloric acid). An Arabic manuscript written in Syriac script gives description of various chemical materials and their properties such as sulfuric acid, sal-ammoniac, saltpetre and zaj (vitriol). Mechanical engineering: Ismail al-Jazari described 100 mechanical devices, some 80 of which are trick vessels of various kinds, along with instructions on how to construct them. Medicine; Scientific method: Ibn Al-Nafis (1213–1288 CE) Damascene

	Physician and Anatomist. Discovered the lesser circulatory system (the cycle involving the ventricles of the heart and the lungs) and described the mechanism of breathing and its relation to the blood and how it nourishes on air in the lungs. Followed a "constructivist" path of the smaller circulatory system: "blood is purified in the lungs for the continuance of life and providing the body with the ability to work". During his time, the common view was that blood originates in the liver then travels to the right ventricle, then on to the organs of the body; another contemporary view was that blood is filtered through the diaphragm where it mixes with the air coming from the lungs. Ibn al-Nafis discredited all these views including ones by Galen and Avicenna (ibn Sina). At least an illustration of his manuscript is still extant. William Harvey explained the circulatory system without reference to ibn al-Nafis in 1628 CE. Ibn al-Nafis extolled the study of comparative anatomy in his "Explaining the dissection of [Avicenna's] Al-Qanoon" which includes a preface, and citations of sources. Emphasized the rigours of verification by measurement, observation and experiment. Subjected conventional wisdom of his time to a critical review and .verified it with experiment and observation, discarding errors
600 AH 1204 CE	The French King, Philip II, takes Normandy from the English, and follows this success by taking Anjou a year later. The Crusaders of the fourth Crusade besiege, take and destroy the Christian City of Constantinople. The Byzantine Empire continues, in much reduced form, with a new Capital at Nicaea. Venice takes the useful islands of Corfu and Crete as part of the spoils of the fourth Crusade. A Latin Empire is set up in Constantinople on the same basis as the Latin Kingdom of Jerusalem.
601 AH 1205 CE	The story of Parsifal and the Holy Grail becomes the subject of a courtly epic by Wolfram von Eschenbach. Many of the treasures adorning the church of San Marco in Venice are loot taken from Constantinople during the fourth Crusade.
602 AH 1206 CE	Temujin, elected chief of all the Mongol tribes, takes the name Genghis Khan,
603 – 1043 AH 1206 – 1634 CE	The Great Mongols.
603 - 958 AH 1206 – 1551 CE	The Dughlat clan (Kazakh: Dulat, lit. 'ruthless or fierce warrior'; Mongolian: *Dolood/ sevens, Doloo/ seven; Middle Mongolian: Doluga, Dolugad*; Dulğat) was a Mongol (later Turko-Mongol) clan that served the Chagatai khans as hereditary vassal rulers of the several cities of the western Tarim Basin from the 14th Century CE until the 16th Century CE. The most famous member of the clan, Mirza Muhammad Haidar, was a military adventurer, historian, and the ruler

of Kashmir (1541–1551 CE). His historical work, the *Tarikh-i Rashidi*, provides much of the information known about the family.

Early History.

The Dughlat tribe is mentioned as having supported Genghis Khan during his creation of the Mongol Empire in the early 13th Centur CE. Rashid al-Din Hamadani identifies the Dughlad (Dughlat) as a minor tribe of the Mongols. At an early date the entire tribe moved out of Mongolia and eventually settled in the area comprising the *ulus* of Chagatai Khan.

In the mid-14th Century CE the authority of the Chagatai khans underwent a sudden decline. In the western part of the khanate (specifically Transoxiana and the bordering provinces), the khans had become rulers in name only, with real power in the hands of the local Turko-Mongol amirs after 1346 CE. In the eastern provinces (spec. the Tarim Basin and the area that was to become Moghulistan) the authority of the khans in Transoxiana was virtually nonexistent. As a result, power there was in the hands of the local lords and tribal chiefs.

By this time the Dughlats had become one of the most eminent clans in the eastern regions. Chief among their holdings were the towns Aksu, Kashgar, Yarkand, and Khotan Their influence allowed them to select a Genghisid khan of their own choosing. In 1347 CE, according to the *Tarikh-i Rashidi*, the Dughlat Amir Bulaji raised a certain Tughlugh Timur to the khanship and recognized his authority. The new khan, despite owing his throne to the Dughlats, was a man of strong character and maintained effective control of Moghulistan. He also converted to Islam, an act that was copied by the Dughlats (one of whom, Amir Tulik, had been secretly converted even before the khan's adoption of the faith).

Qamaruddin.

Under Tughlugh Timur, both amirs Tuluk and Bulaji had held the office of *ulus beg*. After the death of Bulaji the office was given to his son Khudaidad. This was contested by Bulaji's brother, Qamar ud-Din, who desired to be *ulus beg* himself. His request for the office to be transferred to him was refused by Tughlugh Timur; consequently after the latter's death Qamar ud-Din revolted against Tughlugh Timur's son Ilyas Khoja Khan. He was likely responsible for the death of Ilyas Khoja; most of the family members of Tughlugh Timur were also killed. Qamar ud-Din proclaimed himself khan (the only Dughlat ever to do so) and, although he did not gain the support of many of the amirs, managed to maintain his position in Moghulistan.

Qamar ud-Din's Reign consisted of a series of wars with Timur, the Amir of Transoxiana. Qamar ud-Din's forces unable to defeat Timur, but at the same time Timur was incapable of decisively defeating the Moghuls, who were able to retreat into the barren steppe country of Moghulistan. During a fresh invasion by Timur and his army in 1390 CE, however, Qamar ud-Din disappeared. His disappearance enabled a Chagatayid, Khizr Khoja, to gain control of

Moghulistan.

The Dughlats in the 15th Century CE.

Qamar ud-Din's disappearance had left his nephew Khudaidad the senior member of the Dughlat family. According to the *Tarikh-i Rashidi*, Khudaidad had been an early supporter of Khizr Khoja and had hid him from Qamar ud-Din during the latter's purge of members of the house of Chagatai. Khudaidad's power rapidly increased and he became a King-maker in the years after Khizr Khoja's death. He also divided Aksu, Khotan, and Kashgar and Yarkand amongst his family members; this division of territory lasted until the time of Mirza Aba Bakr.

Khudaidad eventually left the service of the Moghul khans; this did not preclude the other Dughlats from maintaining good relations with them. During the 15th century, Kashgar was recovered after it was temporarily seized by Timur's grandson Ulugh Beg; on the other hand, Aksu was given over to the Moghul Khans.

Dughlat Clan of Kazakhs.

Now, the Dughlat (Dulat Kazakh language) is one of the major tribe of modern Kazakh people, they belong to Senior-Juz of Kazakhs, mainly inhabited in the east and southern parts of Kazakhstan such as Almaty Oblysy and Jetysu region of Kazakhstan, with a population of approximately 3,000,000 among Kazakhs (see the Dughlat tribe of Kazakh people - from Wikipedia Dughlat introduction in Kazakh language). The Duglats sub-clans are Botpay, Shymyr, Sikymy, Zhanys and Eskeldy (see the brief introduction of Dulats). The most recently Y-DNA tests which investigated by KZ DNA Project in Kazakhstan shows that the Y-DNA haplogroup of Dughlat tribe of Kazakhs carries C3 haplogroups see KZ DNA Project. The international ports of Dulat (Dulata Kouan) in the Qapqal Xibe Autonomous County of the Ili Kazakh Autonomous Prefecture of China was named after with the Dughlats, because of the historical inhabitant of Dughlats clans in this area in the past, the ports of Dulat was opened in 2003 CE with the agreement of governments of both Kazakhstan and China.

Mirza Aba Bakr.

Mirza Aba Bakr, the great-great-grandson of Khudaidad, built up an independent Kingdom for himself in the last decades of the 15th Century CE. Beginning with the seizure of Yarkand, which was henceforth his capital, he conquered Khotan and Kashgar from other members of his family and defied numerous attempts by the Moghul Khans to force him into submission. By the beginning of the 16th Century CE he was also conducting raids into Ferghana, Badakshan and Ladakh. Near the end of his Reign he even managed to plunder Aksu, which was still held by the Moghuls. In 1514 CE his forces were defeated by the Moghul Sultān Said Khan, compelling him to flee. This marked the end of Dughlat control over the western Tarim Basin cities, which were in the hands of the Moghul khans until they were conquered by the Dzungars in the late 17th Century CE.

	Mirza Muhammad Haidar. Mirza Muhammad Haidar was the nephew of Mirza Aba Bakr. He was the son of Muhammad Husain Kurkan, who had married into the family of the Moghul khans and had spent his life alternating between serving the Moghuls, the Timurid Babur and the Shaybanid Uzbeks. Mirza Haidar himself entered the service of Sultān Said Khan just before the latter's conquest of Mirza Aba Bakr's Kingdom. During the khan's lifetime he conducted a holy war in Ladakh on his behalf. After Sultān Said Khan's death in 1533 CE his son Abdur Rashid Khan executed Mirza Haidar's uncle; fearing the same fate, Mirza Haidar fled to the Mughal Emperor Humayun in Northern India. It was in the service of the emperor that he undertook the conquest of Kashmir in 1541 CE. Mirza Haidar was more or less able to retain his position as ruler of Kashmir for ten years, during which he wrote the *Tarikh-i Rashidi*. His Reign in Kashmir ended in 1551 CE when he was killed while fighting against a revolt.
603 AH 1207 CE	**Wisaal Sharif Hazrāt Shah Tajuddin Mir Syed Abdur Razzaq رحمة الله وَتَعَالَىٰ عليه.** **The date of his Passing Away is mostly noted to be 6 Shawwal 603 AH. His Shrine is besides the Shrine of Hazrāt Imam Ahmad Bin Hanbal رحمة الله تعالٰى عليه near Baab-e-Harm in Baghdad. Few visitors and devotees are able to pay their regards due to the flow of river Tigris. Some Authors state that he Passed Away on a Saturday, the 7 Shawwal 613 AH (some books mentioned 595 H, 1198 CE) in Baghdad. A large crowd attended his funeral prayers, which were held also in many other places in Baghdad.** **The Shajra Sharif of the Qadriya Rizvia mentions the date as 6 Shawal, 623 AH.**[18] **Works.** **Jala ul Khawatir.**
	20/ 17. Hazrāt Mir Syed Amaduddin Abu Swaleh Abdullah Nasr bin Hazrāt Abdur Razaq رحمة الله وَتَعَالَىٰ عليه. Qadriya Razzaqiya Sillsila. **(560 – 632 AH). He was born on 24 Rabi us Saani, 560 AH in Baghdad Sharif. Hazrāt Abu Swaleh Abdullah Nasr رحمة الله وَتَعَالَىٰ عليه was brought up and educated by his venerable Father, Hazrāt Abdur Razaq رحمة الله وَتَعَالَىٰ عليه. Apart from this he learned ahadis from his Grandfather The Ghaus Al Azam Hazrāt Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه himself as well as other distinguished and Learned Aalims.** **He was reputed to be of exemplary sweet discourse and mild, benevolent temperament.** **The Learned Hafiz Ibn e Rajab Hambali has written in his book, Tabqat, that he was appointed as the Chief Judge of Baghdad and was an Orator of distiction. He was the Chief Caretaker of his Grand Father's Madrassa in**

18 Khazeena tul Asfiya, Masalik as Salikeen, Shajra tul Kamileen.

	Baghdad Sharif. **The Religious Edicts (Fatwas) that he penned were of great elequence and displayed a deep Knowledge of Sharia and Fiqh (Canonical Law and Jurisprudence).** **It is recorded in the Treatise of Ibn e Kaseer that he was Fearless in applying the Law and remained constantly engaged in Guiding the Rulers to Reform in accordance with the Injunctions of Islam.** **His Sermons and lectures in his Grand Father's Madrassa attracted many students, who flocked to learn from him. Sarsari is reported to have written a Qasida about him stating:**[19] **ولی عصر ناقد کان فی الفقہ ابو صالح نصر لکل موء مل۔** **Sheikh Abu Nasr (رحمۃ اللہ وَتَعَالٰی علیہ) is the Imam of The Times of Fiqh.** **He has the Solutions and is the Helper of all the Perplexed.** **There remains no trace of his many works except that of his Book on Fiqh, Irshad e Mubtadeen which is an extremely important work on Hanbali Fiqh.** **He is also reported to have been a reputed Arabic Poet.** **In accordance to the Shajra Sharif of the Qadriya Rizviya he is reported to have Passed Away on 27 Rajab, 632 AH. However, some authors have mentioned 6 – 12 – 13 Shawal, 633 AH. He lies buried near the Shrine of Hazrat Imam Hanbal رحمۃ اللہ وَتَعَالٰی علیہ**
604 AH 1208 CE	The murder of the Pope's Legate to Toulouse provokes the Albigensian Crusade, which aims to wipe out the Catharist Heresy.
604 AH **1208 CE**	**Wisaal Sharif Hazrāt Sheikh Ziyāuddīn Yāsir ʿAmmār Al Bidlīsī ibn Matār ibn Sahāb ash Shaybānī رحمۃ اللہ وَتَعَالٰی علیہ.** **He was Known as Hazrāt ʿAmmār Bidlīsī رحمۃ اللہ وَتَعَالٰی علیہ, was an "Educational" Ṣūfī Master *(Shaykh Tarbiya)*, who Passed Away between 590 AH 1194 CE and 604 AH 1207–8 CE.**[20] **A native of Bidlīs (Bitlis, in Eastern Turkey), he was a Pupil of Hazrāt Abūl Najīb as Suhrawardī رحمۃ اللہ وَتَعَالٰی علیہ (W. 563 AH 1168 CE); both were Sunnīs.**[21] **Hazrāt ʿAmmār Bidlīsī رحمۃ اللہ وَتَعَالٰی علیہ left two Arabic Works Bahjat al-Tāʾefa Biʾllāh al ʿĀrea**[22] **and Ṣawm al Qalb.**[23] **In the former he treats various Mystical topics individually, while in the latter he portrays the entire Vita Purgativa under the image of the fast of the heart given by the title.** **Hazrāt ʿAmmār Bidlīsī رحمۃ اللہ وَتَعَالٰی علیہ does not distinguish himself by any new concepts. Rather he seeks to present traditional Sufi thought anew in an almost dithyrambic form with rhyme and wordplay, to move the reader to**

19 Qalaid ul Jawahir p. 164.
20 **Badeen, *Zwei mystische Schriften*, 1; Meir, 20**
21 **Badeen, *Zwei Mystische Schriften*, 2**
22 **ms. Berlin Ahlwart no. 2842**
23 **ms. Berlin no. 3133; Brockelmann, GAL^{2}I, p. 567**

	profound contemplation with references drawn from the available Sufi thought and language. There emerges no focal point for his various lines of thought nor any comprehensive, underlying system. His influence was probably confined to his pupils and theirs as dissemination of his writings and thought would certainly have been hindered by their large share of rhetorical argumentation, which was bound to the original context and could not be converted into straightforward communication.
605 AH 1209 CE	Wisaal Sharif Hazrāt Abī Naṣr al Fasā'ī al Daylamī al Baqlī ash Shīrāzī, Ṣadruddīn Abū Muhammad Rūzbihān Baqlī رحمـــة الله وَتَعَـــالَىٰ عليه was a Persian Poet, Mystic, teacher and Sufi Master. He wrote about his own life as well as published commentaries on Sufi Poets and Ideas. Hazrāt Rūzbihān Baqli's رحمـة الله وَتَعَـالَىٰ عليه most renowned work was his autobiography *Unveiling of Secrets* or *Kashf al-asrar.* Rūzbihān's diary is filled with visions of astonishing intensity, and it contains remarkable encounters with God, the Angels, the Prophets and the Sufi Saints. Written in Arabic, it describes the life of the author primarily as comprised of his Mystical Visions. Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه depicts himself in the Unseen World (Alam al Ghayb) in the Blessed Company of Allah سُبْحَانَهُ وَتَعَـالَىٰ, Saints, Prophets, and Angels. His self-portrait in this manner communicates his special status with Allah سُبْحَانَهُ وَتَعَالَىٰ. The sublime quality of these visions is well captured in the style of "Kashf al-Asrar": the writing is simultaneously simple and clear, but eloquent and rich with extraordinary images. Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه was born in 1128 CE to a family of Daylamite origin in Fasa in what is today Iran. As a teenager, Baqli worked as a Grocer. Although Hazrāt Rūzbihān Baqli رحمـة الله وَتَعَـالَىٰ عليه claimed to have had Religious Visions at ages three, seven, and fifteen, he said that his family was not Religious. He described these visions as dreams and powerful ecstasies in *The Unveiling of Secrets*. At age 15, Hazrāt Rūzbihān Baqli رحمة الله وَتَعَـالَىٰ عليه left Fasa to spend 18 months in desert, during which time he claimed to receive more Visions. After leaving the desert, he joined a Sufi Halqa (Circle). In *The Unveiling of Secrets,* Hazrāt Rūzbihān Baqli رحمـــة الله وَتَعَـالَىٰ عليه says he had his first "Unveiling" while training with the Sufis. He eventually returned to Fasa to seek a Master and Spiritual Guide; there he met and became a disciple of Hazrāt Sheikh Jamal al-Din Abi al-Wafa' ibn Khalil al-Fasa' رحمة الله وَتَعَالَىٰ عليه. It is speculated that Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه spent the next years traveling to Syria, Iraq, Kerman in Iran, Arabia, Performing the Hajj twice. He returned to Shiraz in 1165 CE and set up a Hospice where he taught for 50 years. He married several wives and had two sons and three

	daughters.. **Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه Passed Away in 1209 CE in Shiraz and was placed in a Tomb in his Ribat. For several generations after his Passing, Hazrāt Rūzbihān Baqli's رحمة الله وَتَعَالَىٰ عليه Legacy as a Sufi Master continued and Shiraz became a place of Pilgrimage. However, the popularity of his order waned and eventually disappeared and his Tomb fell into disrepair.** **In 1972 CE, Hazrāt Rūzbihān Baqli's رحمة الله وَتَعَالَىٰ عليه Tomb was restored by the Iranian Department of Antiquities.** **The two most important Hagiographies about him were written by family members almost a Century after his Passing Away: *The Gift to the People of Gnosis, in Memory of the Chief Axis of the World, Rūzbihān* (1300); and *The Spirit of the Gardens, on the Life of the Master Rūzbihān (1305)*. Some groups in the Middle East, Central Asia, India, and Persia still study his texts today.** **Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه wrote his Spiritual Experiences and his Poetry in a Dense, Rhetorical Prose style. He composed mostly in Arabic and Persian. His writings are unique because, while they do not include many dates or chronology, he talks about his personal life and his family, while not mentioning other outside events. Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه was known for his fondness and defense of many early Sufis' ecstatic sayings (*Shathiyat*) and therefore was dubbed "Doctor Ecstaticus."** **Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه completed his book *Commentary on Ecstatic Sayings or Sarh al-shathiyyat* in 1174 CE. He also wrote *The Spirits' Font* in 1184 CE. *The Unveiling of Secrets* or *Kashf al-Asrar* was completed in 1189 CE after eight years. It is both an Autobiography and a diary of visions and Sufi teachings. Many of his works emphasize the Sufi theories of Love, and also defend early Sufi Saints in their ecstatic utterances. The Sufi Saint Hazrāt Mansur Hallaj رحمة الله وَتَعَالَىٰ عليه was a primary example in Hazrāt Rūzbihān Baqli's رحمة الله وَتَعَالَىٰ عليه text.** **While direct literary references to Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه in later Sufism were not common, perhaps because of the difficulty of the texts, he was known for his love of beauty: fine fragrances, a beautiful face, and sweet voices. His texts were studied, however, by Hazrāt Jāmi رحمة الله وَتَعَالَىٰ عليه of the Fifteenth century and a Mughal Prince, Dara Shikoh of the Seventeenth Century.** **Among Sufi Writers, Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه stands out in the frequency and sophistication of his discussion on beauty in his writings in Arabic and Persian, ranging from Quran and Hadith commentaries to poetry. Topics that he implicitly addresses in his famously convoluted writings include the difference between *Jamāl* and *Husn*; the role of beauty in the Creation of the World; the nature of Divine, Cosmic, and human beauty; and the need for cultivating an eye for finding Beauty in all things.**[24]

	18. Hazrāt Sheikh Abu al Janab Ahmad ibn 'Umar ibn Muhammad ibn 'Abd Allah al Khiwaqi al Khwarizmi Najmuddin Kubra Walī Tarāsh رحمة الله وَتَعَالَىٰ عليه. Kubraviya/ Firdausiya Sillsila Daum Nisbat). 2. Shurwardiya, Kubraviya/ Firdausiya Sillsila (Awwal Nisbat). **Hazrāt Najmuddin Kubra رحمـة الله وَتَعَـالَىٰ عليه, Founder of the Kubraviya Order, began teaching in Khwarazm; a Region in North West Uzbekistan, which, in the past, was part of the great Persian Empire, under the rule of Cyrus, the Great. The Kubraviya Order soon expanded its wings and spread its teachings to Persia, Afghanistan, India and China. The Kubraviya, throughout their long history, produced Masters of great stature who taught and produced numerous, elaborate writings and Doctrines of the Sufis. In 540 AH 1145 CE, in Khwarazm, South of the Aral Sea, Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه was born. From a very young age, he displayed a surpassing intelligence. In school he received the nickname Kubra, which literally means "the Greatest …... (LXXIX: 34, Holy Qur'an). After completing his studies in Islamic Religious Sciences, Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه left his birthplace to pursue studies in other lands. He went to Persia to study the science of the Hadith then onto Egypt. In his early thirties, where he learned the Religious Sciences under the supervision of Hazrāt Sheikh Rūzbihān al Wazzan al Misri رحمة الله وَتَعَالَىٰ عليه. According to Hazrāt Najmuddin Kubra's رحمة الله وَتَعَالَىٰ عليه writings, it is known that he had at least one profoundly moving spiritual experience in his childhood. Some believe that Hazrāt Najmuddin Kubra's رحمة الله وَتَعَالَىٰ عليه direction in Spirituality may have been greatly affected by Hazrāt Baba Faraj Tabrizi رحمة الله وَتَعَالَىٰ عليه due to his impressive mannerisms and advice to pursue the esoteric sciences.** **His first experience as a Salik was in Dizful, in Western Persia, his thirst for esoteric matters attracted him to the Suhrawardīya order, where he was initiated by Hazrāt Ismail al Qasri رحمة الله وَتَعَالَىٰ عليه who after a short while perceived that Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه was dismissive of his Knowledge, he, therefore advised him to to go to his Brother in Spirituality Allegiance, Hazrāt Ammar ibn Yasir al Bidlisi رحمة الله وَتَعَالَىٰ عليه, who was also a disciple of Hazrāt Abu'l Najib as Suhrawardi رحمة الله وَتَعَالَىٰ عليه. Again his Teacher, Hazrāt Sheikh Ammar رحمة الله وَتَعَالَىٰ عليه noticed that Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه considered himself to be superior in Knowledge to him as well. Hazrāt Sheikh Ammar رحمـة الله وَتَعَـالَىٰ عليه advised Hazrāt Najmuddin Kubra رحمـة الله وَتَعَـالَىٰ عليه to go for further Instruction to Hazrāt Rūzbihān Baqli رحمـة الله وَتَعَـالَىٰ عليه, yet another Pir Brother. When Hazrāt Najmuddin Kubra رحمـة الله وَتَعَـالَىٰ عليه approached Hazrāt Rūzbihān Baqli رحمـة الله وَتَعَـالَىٰ عليه he saw him engaged in Ritual Ablution with a very quantity of water, the thought crossed Hazrāt**

24 https://krc.web.ox.ac.uk/event/sufi-conception-of-beauty-the-case-of-ruzbihan-baqli-d.-1209#/

	Najmuddin Kubra's رحمـة الله وَتَعَـالَىٰ عليه mind tht this person does not even Know of the Correct Prescribed amount of water for ablution, what is he going to teach me? Hazrāt Rūzbihān Baqli رحمة الله وَتَعَـالَىٰ عليه preceived tis thought through Intuition and splashed a few drops upon Hazrāt Najmuddin Kubra رحمة الله وَتَعَـالَىٰ عليه face. Hazrāt Najmuddin Kubra رحمـة الله وَتَعَـالَىٰ عليه felt as if someone had slapped him and Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه said, "Do not Trifle with the People of the Path"! Hazrāt Najmuddin Kubra رحمـة الله وَتَعَـالَىٰ عليه repented of his attitude and assidously applied himself to service aand compliance with his Instructions to attain an extremely high Station in Tassawwuf. After a while he returned to Egypt where he married Hazrāt Sheikh al Misr'si رحمة الله وَتَعَالَىٰ عليه, daughter and returned to his birthplace, Khwarazm sometime between 582 AH 1185 CE and 586 AH 1190 CE where he remained the rest of his life, devoting himself to the Spiritual Path and to Teaching Disciples. Although he had few Disciples, he earned an epithet for his success rate of producing Masters of high Stature. The epithet was: Wali Tarash, "Sculptor of Saints." He wrote a number of discourses; Fawa'ih al Jamal wa Fawatih al Jalal (Aromas of Beauty and Preambles of Majesty), being the most important of his works. In this text he included records of his personal, visionary experiences and guidance for practicing the Path; a detailed Theory of the Sufi Path for initiates. **After a fruitful, Spiritual Life, Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه Attained Martyrdom in Urgench, near Khwarazm, in the year 618 AH 1221 CE, during the Mongol Invasion. He was offered protection if he had accepted to take refuge with the Mongols; instead, he chose to fight and defend the City for it would result in a glorified Martyr's death in battle.** **All schools of Sufism are known for their strict rules and discipline of the self and the Kubraviya's methods were not different from the rest. As a Sufi master, Hazrāt Najmuddin Kubra رحمـة الله وَتَعَـالَىٰ عليه insisted on certain prerequisites before he would consider anyone as a potential Salik (Student). In order to be considered as a candidate and accepted as a Student, one was required to have solid knowledge of Islamic Laws and Islamic Theological Doctrines. The disciplinary rules of the school are eight principles of Hazrāt Junaid Baghdadi رحمة الله وَتَعَـالَىٰ عليه (Third/ Ninth Centuries). A Salik must constantly observe the following:** **1. Ritual purity (Wuzu, aprocess of cleansing prior to prayer).** **2. Fasting.** **3. Silence.** **4. Seclusion.** **5. Innvocation or recollection of Allah سُبْحَانَهُ وَتَعَـالَىٰ, using the formula La Ilaha Illa Allah (Zikr).** **6. Heart to Heart connection with his/ her Sheikh at all times.**

	7. Impure thoughts and impulses are to be put aside as they occur. **8. Surrender him/ herself to the will of Allah سُبْحَانَهُ وَتَعَالَىٰ and never refuse or question what Allah سُبْحَانَهُ وَتَعَالَىٰ has Imposed upon him/ her.** **In addition to the mentioned eight rules, Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه also highly recommended two additional rules:** **9. Moderation in eating and drinking when breaking a fast.** **10. Maintaining a bare minimum of sleep.** **Hazrāt Najmuddin Kubra's رحمة الله وَتَعَالَىٰ عليه description and theory of the Sufi Path was that the Journey towards Allah سُبْحَانَهُ وَتَعَالَىٰ was naught but an inward journey. He believed that whatever Allah سُبْحَانَهُ وَتَعَالَىٰ put in the macrocosm, also existed within every individual on the microcosmic level. "Know that the lower Soul, the devil, and the angels are realities that are not external to you. You are they. So, too, Heaven, Earth and the Divine Throne are not located outside of you; nor are Paradise, Hell, Life, or death." He often told people to pray because Allah سُبْحَانَهُ وَتَعَالَىٰ is Praiseworthy; not for fear of hell or in wishing for paradise.** **What set Hazrāt Najmuddin Kubra's رحمة الله وَتَعَالَىٰ عليه school aside from others and gave it a distinctive feature were his teachings on Photisms; objective realities such as auras and other information obtained by faculties of the Spirit, known as suprasensory senses, rather than the five physical senses. Suprasensory senses are considered to be more informative than those of our sensory perceptions, for the suprasensory perception, belonging to the higher Order of existence, is wide enough to observe both realms. It is said that when a Salik begins his inward journey, he will first discover darkness. He then may receive visions of light. As he progresses, he will see beauty and lucidity. Soon after, Spiritual visions will begin and gain strength as the salek becomes more pure. As the Salik achieves further purity, his centers (various points in the body called Latifah) gain strength. Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه mentioned many times: "Our Method (or Path, Tariqat) is the method of Alchemy. "The Mystical experience will cause a transmutation and transforms the being, the Spirit, and the five senses into senses that have further reach than that of the corporeal realm.** **Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه described Love (*Ishq*) as being the necessary, essential ingredient for the union of the lover and the Beloved. Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه also taught that the mutual love between the lover and the Beloved would bring forth the mundus imaginalis, "the person of light". The form of this person of light appears to the Salik and is an indication of his later spiritual state. It is said that, initially, the person of light will appear in black form, which represents the darkness of the individual's existence. When the salek attains the state of purity, his visions of light will be green. The person of light will appear in an extraordinary luminous form; sunlike in intensity. Hazrāt Najmuddin**

	Kubra رحمة الله وَتَعَالَىٰ عليه went on to describe the face as the face of the Salik and that the sunlike form, the "sun of the spirit" would be that which would oscillate with one's body. The moment one is able to see the person of light, "the entire body is immersed in purity." The physical body then generates light due to the falling of the veil. That is when the faculties of inner vision are accessible by the physical body and the chest is a receiver, wide open. Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه successfully passed on his teachings and spiritual discoveries to his disciples who went on to spread the teachings of their master and offered the knowledge to unlock doors and reach the treasures that lie within.[25] **When the Tatar unbelievers arrived in Khwarazm, Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه assembled his companions, who numbered more than sixty; Sultan Muhammad Khwarazmshah had already fl ed. The Tatar unbelievers imagined that [Sultan Muhammad] was still in Khwarazm, which is why they came there. Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه summoned some of his companions… and said to them: "Rise quickly and return to your lands! For a fire has been kindled in the East and will burn till it reaches the West. This is a great catastrophe the like of which this umma has never witnessed." … Some of his companions then beseeched Hazrāt Najmuddin Kubra's رحمة الله وَتَعَالَىٰ عليه: "A horse is ready, if the Sheikh will agree to make for Khurasan as he has insisted his companions do." The Sheikh replied: "I will be Martyred here and I am not permitted to leave." Then his companions left for Khurasan. When the unbelievers entered the city, the Sheikh called his remaining companions to him and said: "Rise in Allah's name and let us fight in His Path!" Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه then entered his home, donned his Khirqah, girded his loins, and filled both armpits of his Khirqah, which was open in the front, with stones, took up his spear, and went forth. When he faced the unbelievers, he began throwing stones at them till none remained. The unbelievers rained arrows upon him. One arrow pierced his blessed breast, he drew it out, cast it aside and then expired. They say that at the time of his Martyrdom, he had taken the standard of the unbelievers and ten men could not release it from the Sheikh's hand; in the end, they had to cut the standard from [his hand].**
606 – 610 AH 1206 – 1210 CE	When Sultan Muhammad Ghori died in 1206 CE, Qutbuddin Aibak, a Freed Slave, fought with another former Slave-General Taj al-Din Yildiz for control of Ghurid territories in North-Western India. During this campaign, he advanced as far as Ghazni, although he later retreated and set up his Capital at Lahore. He nominally acknowledged the Suzerainty of Muhammad Ghori's Successor Ghiyasuddin Mahmud, who officially recognized him as the Ruler of India. He eventually ruled from his Capital in Delhi where he built the Qutb Minar,

25 http://sufismjournal.org/history/historykabrawiyyah.html

	named after Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالٰی علیه, Successor to the Chistiya Mantle in India and Khalifa of Hazrāt Khwājā Moinuddin Chisti رحمة الله وَتَعَالٰی علیه. He also built the Adha Din Ka Jhompra (literally "shed of 2½ days") is a large and imposing structure in the city of Ajmer in Rajasthan, India. A large number of architectural members and sculptures of Temples are lying inside the verandah of the complex.[26] It is one of the oldest (converted) Mosques in India, and the oldest surviving Monument in Ajmer. Built first by Abu Bakr of Herat and again by Qutb-ud-Din-Aibak in 1192 CE, the Mosque is an example of early Muslim Architecture. The structure was completed in 1199 CE and was further enlarged by Iltutmish of Delhi in 1213 CE.[27] An early example of Islamic Architecture, most of the building was constructed by Hindu Masons, under the supervision of Afghan Managers. The Mosque retained most of the original Indian features, especially on the ornate pillars. The structure was used as a Mosque up to 1947 CE. After the Independence of India, the structure was turned over to the Jaipur Circle of ASI (Archaeological Survey of India) and is today visited by people of all Religions, as a fine example of a mix of Indian, Hindu, Muslim and Jain Architectures. in Ajmer Sharif. He also constructed the Quwwatul Islam Mosque in Delhi. He was of Turkic descent from Central Asia, the first Sultān of Delhi and Founder of the Slave Dynasty of India.
606 AH 1210 CE	St Francis and eleven companions tell Innocent III of their wish for a life of Holy Poverty in the bustle of the towns
607 – 633 AH 1211 – 1236 CE	Sultān Iltutmish of Delhi, In 1210 CE, Qutbuddin Aibak died unexpectedly in Lahore during a sport game, without having named a successor. To prevent instability in the Kingdom, the Turkic Nobles (Maliks and Amirs) in Lahore appointed Aram Shah as his successor at Lahore. However, the Turkish Nobles in different parts of the Sultanate opposed his ascension, and some of them – such as the Khilji Nobles of Bengal – rebelled against him. According to the 16th Century CE Historian Firishta, the Kingdom also suffered an invasion from the neighboring Ruler Nasir ad-Din Qabacha of Multan. A group of Nobles, led by the military Justiciar (Amir e Dad) Ali e Ismail, invited Iltutmish to occupy the throne. Iltutmish, a former slave of Aibak and the Governor of Badaun, had a distinguished record of service and was called a son by Aibak, because of which the Nobles considered him as a good candidate for the Throne. Iltutmish marched to Delhi, where he seized Power, and later defeated Aram Shah's Forces at Bagh e Jud. According to the Tabaqat e Nasiri, Aram Shah was "Martyred": it is not clear if he was killed on the battlefield, or put to death as a prisoner of war. Two of his important officers – Aqsanqar and

26 "ADHAI DIN KA JHONPRA". *asijaipurcircle.nic.in*. Retrieved 21 May 2021.
27 "Incredible India | Adhai-din-ka-jhonpra". *www.incredibleindia.org*. Retrieved 8 August 2020.

	Farrukh Shah – were killed on the battlefield. Iltutmish subsequently consolidated his power.
608 AH 1212 CE	Participants in the Children's Crusade suffer disaster after the waters of the Mediterranean fail to part for them.
610 AH 1214 CE	**Shahadat of Hazrāt Sheikh Abu al Janab Ahmad ibn 'Umar ibn Muhammad ibn 'Abd Allah al Khiwaqi al Khwarizmi Najmuddin Kubra Walī Tarāsh رحمة الله وَتَعَالَىٰ عليه.** **Works.** **Al Usul Al Ashrah.** **Sifat al Adab.** **In Persian (Meier, 1999), expounds the basics of the Ṣūfī Path, including rules of discipline.** **Risala Dar Sulook.** **Risalat al Safina.** **Sakeena tus Swaleheen.** **Ain Al Sayat Fe Tafsir Al Quran (12 Volumes) also known as Baṣr as Ṣaqāʾiq Written in Part and completed by Hazrāt Sheikh Najm al-Dīn Dāyah Rāzī رحمة الله وَتَعَالَىٰ عليه and Hazrāt Sheikh ʿAlāʾ ad Dawlah Simnānī رحمة الله وَتَعَالَىٰ عليه.** **Fawāʾiḥ al Jalāl wa Fawātiḥ al Jamāl.** **Best-known work contains instructions on Ṣūfī discipline; reminiscences of incidents in the author's outward and inner lives; and interpretive descriptions of mystical states, encounters, visions, and revelations. Prolonged retreat for intensive invocation and fasting, often for forty days, was central to Kubrawī methodology as a means of opening the heart to experiential knowledge of God. The *Fawāʾiḥ* describes with exceptional openness experiences of a highly personal nature in both the everyday and the suprasensory realms. Its primary themes include that everything in the created universe can be found within the human microcosm; that humans have innate knowledge of spiritual realities, but to actualize it they must "un-forget"; that because like can only be known by like, inward purity and outward purity are prerequisites for gaining *maʿrifah;* the *latāʾif*, subtle centers of perception; and the significance of visions of lights seen during invocation in relation to spiritual states and the *latāʾif*. The *Fawāʾiḥ* also contains unusual hermeneutical interpretations (*taʾwīlāt*) of Qurʾanic verses and of other texts and sayings.** **Adab as Suluk ila Hazrāt Malik al Mulk wa Malk al Maluk.** **Rules of traveling to the presence of the Master of the Kingdom and King of Kings.** **To summarize, they prescribe constant observance of Ritual Purity, Fasting, Silence, Seclusion, and Invocation of Allah سُبْحَانَهُ وَتَعَالَىٰ. Disciples must keep**

	their hearts focused on the sheikh, abandoning their own will and referring all questions to him; discard all thought impulses, the various types of which, good and bad, must nevertheless be rigorously distinguished; and surrender entirely to the Divine Will. Sleep must be minimized and moderation observed in breaking the fast. **Qawaih Al Jamal wa Fawteh Al Jallal.** **Risala Fil Adab as Salikeen.** **Risala tal Tareek ya Akrab at Tareek Fi 'Allah (سُبْحَانَهُ وَتَعَالَىٰ).** **Risala tal Sai'r al Ha'ir al Wajid As Satr Al Wahid Al Majid.** **Risālat al Hāʾim al Khāʾif min Lawmat al Lāʾim**
	19. Hazrāt Sheikh e Alam, Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه. **Firdausia Kubraviya.** **When he moved to Khorezm he became one of nearest followers of very popular Sheikh –Hazrāt Najm ed-Din Kubra رحمة الله وَتَعَالَىٰ عليه.** **According to the prominent Poet Abd Rahman Jami Boharsi[28] (15th Century), Sheikh Saifuddin رحمة الله وَتَعَالَىٰ عليه went to Bukhara as a tutor. In Bukhara he was honored with the title of "Sheikh al Alam" ("Sheikh of Peace").** **Unlike his Teacher, Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه safely survived the Mongol invasion. He lived in Bukhara about 40 years under new rulers. Moreover, he had incontestable authority over ruling elite. For example, Berke Khan, who was brother of Batu Khan, once had visited sheikh al-Boharsi. Because of this meeting, the powerful Khan of the Kipchak or Golden Horde had adopted Islam.**
612 AH 1215 CE	**Wisaal Sharif Hazrāt Sharīf Zindanī رحمة الله وَتَعَالَىٰ عليه.** **It is said that whoever ate any food left over by Hazrāt, would become a Majzub.** **Crying was dominant in him. He would often let out a scream and cry, then lapse into unconsciousness. Once when someone asked him to explain his abundance of crying, he said:** **"I am unable to contain myself when I think of the Quranic Ayat:** **Chapter (51) Sūrat l-Dhāriyāt (The Wind that Scatters) Verse 51.** وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ **'I have not Created Jinn and Man (for any purpose) except that they Worship Me.'** **While I have been Created for Allah's سُبْحَانَهُ وَتَعَالَىٰ Ibaadat, I am occupied with others."** **Hazrāt Haji Sharif Zindani رحمة الله وَتَعَالَىٰ عليه Attained Unity on 3rd Rajab**

28 **https://en.wikipedia.org/w/index.phptitle=Abdurahman_Djami_Boharsi&action=edit&redlink=1**

	612 AH or 10th Rajab 612 Hijri at the age of 120 years. **According to some, his Grave is in Qunooh. Others say, in Zandanah. It is also said that he is buried in Shaam (Syria).**[29]
	16. Hazrāt Uthmān Hārvanī رحمــة الله وَتَعَـالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **His title was Abun Nur or Abul Mansur. He was born in the town Harvan in the year 526 Hijri. He had excelled in the knowledge of both Shariat and Tariqat. He was a Hafiz of the Qur'an. He would recite a Qur'an a day. He lived in Harvan which is in the District of Nishapur. He adopted Mujaahadah (Intense Spiritual Activity) for 70 years, never eating to satiation in all this time. He would drink a mouthful of water only after seven days.** **When appointing him a Khalifa, his Sheikh placed on his head a Cap of four sections and said:** **سرِ برہنہ نیستم۔ دارم کللہِ چہار طرق۔** **طرق دنیا۔ طرق عقبہ۔ طرق خد را۔ طرق طرق۔** **My Head is Not Bare, It is Adorned with The Cap of Four Renunciations.** **Renunciation of This World; Renunciation of The Hereafter except Allah سُبْحَانَهُ وَتَعَالَىٰ;** **Renunciation of The 'Self' (Nafsaani desires),** **and Renunciation of Renunciation!** **Hazrāt spent the greater part of his life in traveling. Once he passed through a City of fire-worshipers. A huge fire had been lit. Hazrāt sent his khaadim to bring some fire for preparing food, but the people refused, saying that the fire is for worship, hence it was not permissible according to their religion to give any of the fire.** **Hazrāt went to them and explained that the fire is not worthy of worship and that only Allah سُبْحَانَهُ وَتَعَالَىٰ, The Sole Creator should be worshiped. Fire itself is a creation. He told them that by worshiping the fire, it will burn them (on the Day of Qiyaamah). But, if they refrained from worshiping it, the fire will not burn them on the Day of Qiyaamah. They retorted:** **"You do not worship the fire. So enter it and prove that it will not burn you."** **Hazrāt made Wuzu (Ablution) and performed two Raka'ts Salaat (Cycles of Prayers). Then taking the Chief's little child went into the fire. He remained two hours inside the fire which did not affect even the little child. This type of action is called Wilaayah Ibrahimi which means the execution of the act as a reflection of Hazrāt Nabi Ibrahim's عليه سلام Mu'jizah (Miracle). All the fire-worshipers present, together with their Chief, accepted Islam. The Chief was named Abdullah and his son Ibrahim. They joined the Company of Hazrāt Sheikh. Khwājā Moinuddin رحمة الله وَتَعَالَىٰ عليه says that once he was on a journey with Hazrāt Uthman Harvani. When they reached a river, there**

29 https://www.chishtiya.org/blog/2016/10/27/hazrat-khwaja-haji-sharif-of-zandan/

	was no boat to take them across. Hazrāt Sheikh instructed him to close his eyes. After a few moments Khwājā Moinuddin رحمة الله وَتَعَالَىٰ عليه was told to open his eyes. He saw that they had already crossed the river and were on the other side. **A man came to Hazrāt Sheikh saying that his son had disappeared for a long time and was untraceable. He, therefore, requested Hazrāt for dua. Hazrāt went into Muraaqabah (Meditation) for a short while, and said:** **"Your son has arrived home."** **When he returned home, he was astonished to see his son. Immediately, he brought his son to Hazrāt Sheikh to express his gratitude. It transpired that the son had been held a prisoner on an island. He narrated:** **"At this time suddenly a saintly man looking like Hazrāt Harvani رحمة الله وَتَعَالَىٰ عليه appeared and told me to put my feet on his feet and to close my eyes. After a few moments he instructed me to open my eyes. When I opened my eyes, I was at home."** **In one day and night, Hazrāt Harvani رحمة الله وَتَعَالَىٰ عليه had delivered Hazrāt Khwājā Moinuddin رحمة الله وَتَعَالَىٰ عليه to the goal of Divine Proximity, which is the goal is known as Wusool ilallaah.** **Hazrāt Sheikh said that a man who has in him these three characteristics may regard himself to be Allah's سُبْحَانَهُ وَتَعَالَىٰ Friend:** **1) Generosity like the Sea** **2) Affection like the Sun.** **3) Humility like the Earth.**
612 AH 1215 CE	St Dominic and his companions tell Innocent III of their wish to teach and preach in the bustle of the towns. John, the King of England, fixes his seal to Magna Carta, which the barons place before him in a meadow called Runnymede In Magna Carta's lesser clauses (39 and 40) there are enshrined certain basic guarantees concerning the rule of law.
613 AH 1216 CE	The Dominicans are formally established by Pope Honorius III as Ordo Fratrum Praedicatorum, the Order of the Friars Preachers. On the death of his father, King John, Henry III becomes King of England.
616 AH 1219 CE	**Wisaal Sharif Hazrāt Khwājā Muhammad Arif Ra'ywagrī رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Khwāja Ārif Ra'ywagrī رحمة الله وَتَعَالَىٰ عليه Passed away on 1st Shawwāl 616 AH (December 1219 CE). He was Khānqāh in his hometown Ra'ywagr, today called Safirkon, forty five Kilometers north of Bukhārā, where his Noble Tomb is a place of Blessings and is visited by many.** **Among his contemporaries were the following saints:** **1. Hazrāt Sheikh Najmuddīn Kubrā رحمة الله وَتَعَالَىٰ عليه (W.617 AH), who was the Founder of the Kubravī Order and lived close to him in Khwārizm.** **2. Hazrāt Sheikh Umar Shahābuddīn Suhrawardī رحمة الله وَتَعَالَىٰ عليه (W. 632**

	AH), Founder of the Suhrawardī Order who lived in Baghdād. **3. Hazrāt Sheikh Mu'īnuddīn Ajmerī رحمة الله وَتَعَالَىٰ عليه (W. 633 AH), Founder of the Chishtī Order, who moved to Ajmer (India) in 1192 CE.** **He was a Knower whose Inner Truth appeared to him in all its brightness and light. He was a Sun of Knowledge who illuminated the dark sky of his Age. He was called the Light in the Garden of Reality and the Light in the Garden of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. وسلم.**
	12. Hazrāt Khwājā Mahmood al Anjir al Faghnawi رحمـة الله وَتَعَـالَىٰ عليه. Naqšhbandiya Sillsila. **Hazrāt Khwāja Mahmūd Anjīr Faghnawī رحمة الله وَتَعَالَىٰ عليه , may Allah سُبْحَانَهُ وَتَعَالَىٰ be Pleased with him, was born in a village called Anjīr Faghnī, located near Wābakna, close to Bukhārā (now Uzbekistān) circa 628 AH. He was the Deputy and Spiritual Successor of Khwāja Ārif Ra'ywagrī رحمة الله وَتَعَالَىٰ عليه, who ordered him to lead his Followers after him.** **He was responsible for introducing the Audible Zikr, whereas his masters had only practiced hidden Zikr. One of the great Saints of his times, Hazrāt Khwāja Auliyāʾ Kabīr رحمة الله وَتَعَالَىٰ عليه objected to it and asked him why have you adopted the Audible Zikr? He replied that my venerable Master had commanded me in his last moments to practice Audible Zikr.** **The Scholars of Bukhārā came to him under the leadership of Hazrāt Maulana Hāfiz ad Dīn Bukhārī رحمة الله وَتَعَالَىٰ عليه, who was a great Scholar and great-Grandfather of Hazrāt Khwāja Pārsā رحمـة الله وَتَعَـالَىٰ عليه. They asked him: "With what intention are you practicing Audible Zikr?"** **He replied: "So that the sleepers may awake, so that the heedless may hear, and so that they may incline towards the Path of Truth, towards the goal of the Sacred Law and the Spiritual Path."** **Hazrāt Maulana Hāfiz ad Dīn Bukhārī رحمـة الله وَتَعَـالَىٰ عليه replied: "Your intention is correct and this practice (of Audible Zikr) is lawful for you. But you should set some conditions for the Audible Zikr." Hazrāt Khwāja Mahmūd رحمـة الله وَتَعَـالَىٰ عليه replied: "Audible Zikr is appropriate for that person whose tongue is preserved from lying and backbiting, his throat from unlawful and dubious food, his Heart from ostentation and frivolity, and his innermost being from indulgence in things apart from the Truth."**
616 AH 1219 CE	St Francis of Assisi joins a Crusading army in Egypt and attempts to convert the Sultān Malik al Kamal and his followers to Christianity.
617 AH 1220 CE	Within a span of less than ten years, from 612 AH – 1215 CE, Genghis Khan and the Mongols plunder from China to eastern Europe. Nearly 200 windows make Chartres Cathedral the most magnificent display of early stained glass. Frederick II is crowned Holy Roman Emperor by a somewhat reluctant pope, Honorius III.

	Llewellyn ap Iorwerth acquires such authority over other Welsh Chieftains that he is informally referred to as the Prince of Wales.
617 AH 1220 CE	**Wisaal Sharif Hazrāt Syedna Uthmān Hārwanī رحمة الله وَتَعَالَىٰ عليه.** **According to Khwājā Muinud Deen, once Hazrāt Harni was present at the burial of a spiritual brother (i.e. Murid of the same Sheikh). After burial, the people spread out while Hazrāt remained there for some time. The state of the Qabar's (Grave) inmate was revealed to him. The Angels of Athaab (Punishment) approached the inmate of the grave because of a certain crime he had committed. Khwājā Uthmān Hārwanī رحمة الله وَتَعَالَىٰ عليه said to the Angels that he (the inmate of the grave) is one of his associates. As a result of his intercession the Mayyat (Dead Body) was saved from punishment.** **Hazrāt Uthmān Hārwanī رحمة الله وَتَعَالَىٰ عليه Passed Away on the 5th Shawwaal 617 Hijri. There are other conflicting versions of the year of his demise as well. He is buried in Makkah Mukarramah.** **He had four famous Khulafa, viz. Khwājā Moinuddin Ajmeri رحمة الله وَتَعَالَىٰ عليه, Khwājā Najmuddin Sughra رحمة الله وَتَعَالَىٰ عليه, Sheikh Sri Mangohi رحمة الله وَتَعَالَىٰ عليه and Khwājā Muhammad Turk رحمة الله وَتَعَالَىٰ عليه. In Hindustan the first link of the Chishtī Chains is Hazrāt Khwājā Moinuddin رحمة الله وَتَعَالَىٰ عليه.**
	17. Hazrāt Mu'īnuddīn Chishtī, Ajmeri, Sanjari, Sakhi Ghareeb Nawaz رحمة الله وَتَعَـالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **His Father's name was Hazrāt Ghiyathuddin Sanjari رحمة الله وَتَعَالَىٰ عليه. He was born in the year 537 Hijri according to the consensus of the historians. His birthplace is in the town of Sanjar which is in the Irani province of Seetaan.** **He is the Imam (Religious Leader) of Tasawwuf (Sufism) of Hindustan (India). The commencement of Uloom e Ma'rifat (Gnosis) in Hindustan was with Hazrāt Mu'īnuddīn Chishtī رحمـة الله وَتَعَـالَىٰ عليه. The Silsilah of the Chishtīya spread in Hindustan with his advent.** **There are eleven ancestral links between him and Hazrāt Syedna Imam Hussain رضي الله وَتَعَـالَىٰ عنه. His excellence and virtues constitute a limitless ocean. His gaze was sufficient to transform a man into a Saahib e Ma'rifat (Gnostic). He had gained perfection in both Uloom e Zahiriya (Knowledge of the Seen) and Batiniya (Unseen). His Father passed away when he was 15 years old.** **He had inherited an orchard from his Father. He would occupy himself to the care and development of the Orchard. One day while occupied in the orchard, a Majzub (Divinely Intoxicated) by the name Hazrāt Ibrahim Qunduzi رحمة الله وَتَعَالَىٰ عليه approached him. Hazrāt Mu'īnuddīn Chishtī رحمة الله وَتَعَالَىٰ عليه honored the Majzub and presented some fruit to him. Hazrāt**

Ibrahim Qunduzi Majzub رحمة الله وَتَعَالَىٰ عليه, after chewing some of the fruit, gave it to Hazrāt Mu'īnuddīn Chishtī رحمــة الله وَتَعَـالَىٰ عليه. As Hazrāt Mu'īnuddīn Chishtī رحمة الله وَتَعَالَىٰ عليه ate the fruit, a Nur (Light) appeared in the Orchard. A profound transformation took place in him. His heart turned completely away from the world and a special strong yearning for Allah سُبْحَانَهُ وَتَعَالَىٰ consumed him.

He sold the Orchard and distributed the proceeds to the Fuqara (Holy Mendicants). He set off on a journey, reaching first Samarkand where he engrossed himself in Hifz of the Qur'an and the acquisition of academic Shar'i knowledge. After this accomplishment he traveled to Iraq. He reached the town of Harvan and became Affiliated with Hazrāt Uthman Harvani رحمــة الله وَتَعَـالَىٰ عليه. By virtue of Hazrāt Sheikh's Tawajjuh (Spiritual Concentration) he attained perfection in a single day. He stayed 20 years in the service of his Sheikh.

Hazrāt Hakimul Ummat, Maulana Shah Ashraf Ali رحمة الله وَتَعَالَىٰ عليه writes in his Malfoothaat:

"I have read the stories of the Auliya of former times. It is apparent that their condition and style were not like that of the majority of Masha'eikh of today. These (present-day) Masha'eikh do not consider obedience to the Shariah a requisite for Wusool ilallaah (Attainment of Divine Proximity). In fact, they believe Shariat and Tariqat to be two separate entities. On the contrary, the state of Taqwa (Reliance/ Trust Upon The Divine), Tahaarah (Ritual Purity) and Ittibaa e Sunnat (Obedience/ Observation to the Sunnah) of the former Masha'eikh resembles that of the Sahaabah e Kiraam رضي الله تعالى أنهم أجمعين (Venerable Companions of The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم).

It is narrated that once Hazrāt Mu'īnuddīn Chishtī رحمة الله وَتَعَالَىٰ عليه while making Ablution forgot to make Khilaal (Passing Pure fingers of one hand through the other hand's fingers) of his fingers. A voice from the Ghaib (Unseen Realm) reprimanded:

"You claim love for The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم, but abandon the Practice of The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم!"

He immediately repented. Whenever he saw a fire, he would shiver with fear because of the feeling that on the day of Qiyaamah he may be punished for having omitted the Sunnat (of Khilaal). Thus, the condition of those Masha'eikh regarding obedience to the Sunnah was similar to the state of the Sahaabah."

His Sheikh leaving him in charge of his Wilaayat of Hindustan (i.e. his spiritual Kingdom), went for Hajj.

After returning from his Sheikh, he met and derived benefit from the famous Mashaikh, Sheikh Najmuddin Kubra رحمــة الله وَتَعَـالَىٰ عليه and his Maternal

	Uncle, Hazrāt Ghauthul A'zam Muhyuddin Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه and others. Thereafter he settled in Hindustan.
619 – 706 AH 1222 – 1306 CE	Qutlugh Khans.
619 AH 1222 CE	Andrew II accepts the Golden Bull, a charter of liberties demanded by the nobles of Hungary.
620 AH 1223 CE	The **Battle of the Kalka River** was fought between the Mongol Empire, whose armies were led by Jebe and Subutai the Valiant, and a coalition of several Rus' Principalities, including Kiev and Halych, and the Cumans. They were under the joint command of Mstislav the Bold and Mstislav III of Kiev. The Battle was fought on May 31, 1223 CE on the banks of the Kalka River in present-day Donetsk Oblast, Ukraine, and ended in a decisive Mongol victory. Following the Mongol invasion of Central Asia and the subsequent collapse of the Khwarezmian Empire, a Mongol Force under the command of Generals Jebe and Subutai advanced into Iraq-i Ajam. Jebe requested permission from the Mongolian Emperor, Genghis Khan, to continue his conquests for a few years before returning to the main Army via the Caucasus. While waiting for Genghis Khan's reply, the duo set out on a raid in which they attacked the Kingdom of Georgia. Genghis Khan granted the duo permission to undertake their expedition, and after making their way through the Caucasus, they defeated a coalition of Caucasian tribes before defeating the Cumans. The Cuman Khan fled to the court of his son-in-law, Prince Mstislav the Bold of Halych, whom he convinced to help fight the Mongols. Mstislav the Bold formed an alliance of the Rus' Princes including Mstislav III of Kiev. The combined Rus' Army defeated the Mongol rearguard at first. The Rus' pursued the Mongols, who were in a feigned retreat, for several days, which spread out their armies. The Mongols stopped and assumed battle formation on the banks of the Kalka River. Mstislav the Bold and his Cuman allies attacked the Mongols without waiting for the rest of the Rus' army and were defeated. In the ensuing confusion, several other Rus' princes were defeated, and Mstislav of Kiev was forced to retreat to a fortified camp. After holding for three days, he surrendered in return for a promise of safe conduct for himself and his men. Once they surrendered, however, the Mongols slaughtered them and executed Mstislav of Kiev. Mstislav the Bold escaped, and the Mongols went back to Asia, where they joined Genghis Khan. The battle of Kalka opened the long history of the Mongol domination of the Rus lands. Their conquest of Northern Rus, Riazan, Moscow, Suzdal, Vladimie and Tver, Rostov and other principalities was schieved in 1237-1238 CE, After two years of rest the Mongols overran the principalities of Pereiaslavl, Chernikhov, and finally took Kiev in December of 1240 CE. Thus they imposed the Tartar Yoke on both the Rus people and their Princes.

	The establishment of Mongol domination over Rus caused the formation of the Tartar Euro-Asian Empire; this expansion made an impact upon the Moscow state manifested in the never-ending struggle for the inclusion of Lower Volga and beyond into the rule of Muscovy. This struggle led finally to the creation of the Russian Euro-Asian Empire.
620 AH 1223 CE	In September near Samara an advance guard of Genghis Khan's army under command of Uran, son of Subutai Bahadur, entered Volga Bulgaria but was defeated in the Battle of Samara Bend. In 1236 CE, the Mongols returned and in five years had subjugated the whole country, which at that time was suffering from internal war. Henceforth Volga Bulgaria became a part of the Ulus Jochi, later known as the Golden Horde. It was divided into several principalities; each of them became a vassal of the Golden Horde and received some autonomy. By the 1430s (CE), the Bulgar Ulus of the Golden Horde was established as the most important of these principalities.
620 AH 1223 CE	The Franciscans are formally established by Honorius III as Ordo Fratrum Minorum, the Order of the Friars Minor.
621 – 760 AH 1224 – 1359 CE	Mongols, The Golden Horde.
622 AH 1225 CE	The Teutonic knights undertake a new form of Crusade, attempting to subdue the pagan Prussians who occupy part of the Baltic coast. Magna Carta is reissued slightly modified when Henry III comes of age; in the version which becomes enshrined in English law.
623 – 831 AH 1226 – 1428 CE	Mongols, The White Horde.
624 – 1117 AH 1227 – 1705 CE	The Chagatai Khanate or Chagatai Ulus was a Mongol and later Turkicized khanate that comprised the lands ruled by Chagatai Khan, second son of Genghis Khan and his descendants and successors. At its height in the late 13th Century CE, the Khanate extended from the Amu Darya south of the Aral Sea to the Altai Mountains in the border of modern-day Mongolia and China, roughly corresponding to the defunct Qara Khitai Empire. Initially the rulers of the Chagatai Khanate recognized the supremacy of the Great Khan, but by the Reign of Kublai Khan, Ghiyas-ud-din Baraq no longer obeyed the Emperor's orders. When Genghis Khan died in 1227 CE, his son Chagatai Khan inherited the regions roughly corresponding to the defunct Qara Khitai Empire: Issyk-Kul, Ili River, Chu River, Talas River, Transoxania, and the Tarim Basin. Chagatai was not fully independent in his khanate however and still received orders from Karakorum. When he dismissed the governor of Transoxania, Mahmud Yalavach, Ögedei Khan reinstated Mahmud, whose dynasty continued to administer the region even after the death of Chagatai. In 1238 CE there was a Muslim uprising in Bukhara, but Mahmud's son Mas'ud crushed it the next year

	before Mongol troops were able to arrive, thereby saving the populace from Mongol vengeance. Chagatai Khan died in 1242 CE and was succeeded by his grandson Qara Hülegü, whose father Mutukan had been killed in 1221 CE during the Siege of Bamyan. Qara Hülegü was too young to rule independently so the widowed Khatun Ebuskun ruled as Regent in his place. In 1246 CE, Güyük Khan replaced him with one of his Uncles, Yesü Möngke. Yesü Möngke came to power because he was a personal friend of Güyük Khan. He was a drunkard who left the affairs of the State to his Wife and Minister Beha ad-Din Marghinani. In 1252 CE he was deposed by Möngke Khan, who installed Qara Hülegü again. Qara Hülegü died on his way home and was succeeded by his Son Mubarak Shah. Mubarak Shah was too young to Rule and State affairs were managed by his Mother Orghana. In 1260 CE, Ariq Böke replaced Mubarak Shah with Alghu, a Grandson of Chagatai Khan. Alghu rebelled against Ariq Böke upon securing Power and defected to Kublai Khan's side in the Toluid Civil War. Ariq Böke attacked him and while Alghu experienced initial success in fending off the Ariq Böke's Army, was forced to flee to Samarkand in 1263 CE. Ariq Böke devastated the Ili Region in his absence. Alghu was able to recruit a new Army with the aid of Orghana and Mas'ud Yalavach. He then went on to defeat an invasion by Kaidu and drive out Ariq Böke, who surrendered to Kublai in 1264 CE. Alghu died in 1265 CE and Orghana placed herSson, Mubarak Shah, on the Throne once again. Mubarak Shah was the first Chagatai Khan to be converted to Islam. His rule was cut short by his Cousin Ghiyas-ud-din Baraq, who deposed him with the support of Kublai Khan. During the mid-14th Century CE, the Chagatai's lost Transoxania to the Timurids. The reduced Realm came to be known as Moghulistan, which lasted until the late 15th Century CE when it broke off into the Yarkand Khanate and Turpan Khanate. In 1680 CE, the remaining Chagatai Domains lost their Independence to the Dzungar Khanate and in 1705 CE, the last Chagatai Khan was removed from Power, ending the Dynasty of Chagatai.
625 – 627 AH 1228–1229 CE	The Sixth Crusade won control of large areas of the Holy Land for Christian rulers, more through diplomacy than through fighting.
625 AH 1228 CE	Frederick II, leader of the sixth Crusade, briefly recovers Jerusalem for the Christians by negotiating with the Muslims.
627 AH 1230 CE	Ogadai, son of Genghis Khan, turns his Father's Headquarters at Karakorum into a Capital City.
628 AH 1231 CE	The Mongols Conquer the Korean Peninsula, subsequently using it as a base for

	two Expeditions against Japan.
629 – 30 AH **1232 CE**	**Wisaal Sharif Hazrāt Mohammad ibn e Yunas as Sawaji رحمة الله وَتَعَالَىٰ عليه.** **Maqrizi holds that the Qalandari's first made their Appearance in Damascus in about 610 AH; 1213 CE.[30] According to Hazrat Najmuddin Mohammad ibn e Israel رحمة الله وَتَعَالَىٰ عليه of the Rifaiya Haririya, their Introduction took place in 616 AH; 1219 CE, the Person Introducing, being Hazrat Mohammad ibn e Yunas as Sawaji رحمة الله وَتَعَالَىٰ عليه (Wisaal Sharif 630 AH; 1232 CE), a Refugee from Sawa (Destroyed by the Mongols in 617 AH; 1220 CE).** **'Qalandars' used to shave their Heads and Beards, sometimes leaving the mustache untouched. All-knowing Ibn Battuta explained the Outward Appearance of Qalandars by an Episode from the Biography of Hazrat Muhammad b. Yunas as Sawaji رحمة الله وَتَعَالَىٰ عليه (Wisaal Sharif 630 AH, 1232-33 CE), the Founder of the Qalandarīya Fraternity in Syria (The other ancestor of the Qalandarīya movement is considered to be Hazrat Hassan al Juwaliqi رحمة الله وَتَعَالَىٰ عليه (Wisaal Sharif 1322 CE) who established the first 'Za'wiya' (Cloister) of Qalandars in Egypt.[31] According to another account Qalandarīya was founded by Hazrat Yusuf al Andlusi رحمة الله وَتَعَالَىٰ عليه of Spain).[32] A certain woman living in Sawa (Iran), enticed him into her house on a plausible pretext, and having failed to win his love, locked him up in the Pantry. The ingenious Qalandar, having been locked up, Shaved his Head and Beard clean, not leaving even his Eyebrows. When the Temptress saw what her Object of Passion had turned into, she lost all interest in him and set him free. In Gratitude for his Deliverance from Sin Hazrat as-Sawaji رحمة الله وَتَعَالَىٰ عليه , retained this new appearance throughout his life and entrusted his followers never to part with a Razor.[33]** **Completely different Individual from all others Seekers of Allah سُبْحَانَهُ وَتَعَالَىٰ . They are also known as 'Malangs' (Divinely Intoxicated) and 'Nangas' (Naked Fakirs). The Holy Qurʾān Mentions 'The Ahl e Sufa' (Inhabitants of The Corridor) who had taken up Residence in One Corner of The 'Masjid e Nabvi صلى الله وَتَعَالَىٰ عليه و آله وسلم ' (The Mosque of The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم in Medina Munawarra). When The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم was taken on The Night of Ascension to the 'Sidra tul Muntaha' 'One Bow Shot Length fro Allah سُبْحَانَهُ وَتَعَالَىٰ , They ('Ahl e Sufa') were Narrating The Journey's Events as and when they happened. Hazrat Hafiz Shirazi دحمت الله وَتَعَالَىٰ علے has said about these People:** **سرِ خدا کہ عارفِ کامل بہ کس نہ گفت۔**

30 Maqrizi, Khaiyat, ii, 433.
31 Muslim Saints The Eleventh to Fifteenth Centuries, Anna Suvorova, note 3 to pg.181 (194).
32 Mohammad Siraj ul Islam, Sufism and Bhakti, CRVP, 2004, p-61, https://azizkingrani.wordpress.com/2015/06/13/the-mission-og-great-saint-of-poor-people/
33 Maqrizi quoted in Muslim Saints The Eleventh to Fifteenth Centuries, Anna Suvorova, pg.181 (194).

	ورحیرتم کہ بادہ فروش از کجا شنید. The Secret Never Revealed By The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم I am Amazed as to how these Wine Sellers Came to Know! Hazrat Abdullah Bin Abdul Aziz Alambardar Makki رضي الله وَتَعَالٰی عنه, The Founder of The Qalandariya, was one of the 'Ahl e Sufa'. These 'Qalandars' come under the influence of some 'Must Qalandar' (Divinely Intoxicated) before they attain the age of Puberty. They then spend their entire lives as Stoically as possible. They show no indications of the Majesty of Religion so that People might consider them to be Worthy of attention and respect. Their outward appearance if not worthy of disdain is at least not even worthy of attention what to talk of Attraction. ماندم کہ خار از پا کشم محمل نہاں شد از نظر. یک لحظ غافل گشتہ ام سد سالہ را بم دور شد. If The Pricking of a Thorn in The Foot Distracts You From The Guide. And If You Are Distracted from Thought of Your Beloved Even For an Instant, You Are Removed A Hundred Years From The Beloved![34] A phenomenon that defies Logic and the Norms that Govern Society called the Qalandari and Malamatiya Sillsilas, with their various derivatives exists within the Heart of Muslim Countries. Hazrat Mohammad ibn e Yunas as Sawaji رحمة اللہ وَتَعَالٰی علیہ (Baghdad, Iraq, d. 630 AH; 1232 CE) was Initiated into the Qalandaariya by Hazrat Abu Abd'ullah Abd'ul Aziz Makki Alambardar Qalandar رضـــي الله تعالٰی عنه (Founder of the Qalandariya Tareeqa). {Grotto ('Sardabad') on the outskirts of the Town of Pakpatan, d. 642 AH; 1244 CE}. He Passed on the Qalandariya Mantle to Hazrat Shah Khizr Rumi Qalandar رحمة اللہ وَتَعَالٰی علیہ (Ujjain, Madhya Pradesh, Malva, India Wisaal Sharif 750 AH; 1349 CE). Their Miraculous Longevity is attested by many Historians of Note.
	Hazrāt Shah Khizr Rumi Qalandar رحمة اللہ وَتَعَالٰی علیہ. Qalandariya Sillsila. He was born in 500 AH, 1107 CE, and attained 'Wisaal' on 8 Rajab, 750 AH; 22 September, 1349 CE, Monday (Al Ithnayn), thus he attained the age of 250 years. He came to India from his Native Anatolia and possessed the ability to perform many exciting Miracles. The word Rumi indicates that he was from Rum or Turkestan, while the title Khapradari is connected with a cup that he called Khapra, and always carried with him. It is said that the cup possessed the miraculous property of being able to supply the disabled and poor with what ever they wanted. He kept this Khapra with him for many years till he finally broke it himself and buried it in the earth. Hazrat Shah Khizr Rumi رحمة اللہ وَتَعَالٰی علیہ remained unmarried for many years and used to roam about in the Land, dressed in 'Charam' (an attire of raw skin

34 Kun Fa Yakun: Daftar Daum, Sayings of Hazrat Baba Qadir Auliya. دحمت اللہ وَتَعَالٰی علے Hazrat Ghaus Mohammad Obeeedullah Durrani دحمت اللہ وَتَعَالٰی علے Ghaus e Sarhad.
Translation of Chapter on Qalandars. Sardar Taimur Hyat Khan ('Khak Paye Ajiz')

	of animals, the dress of the Qalandars), thus he was called 'Charam Posh' (one who wears 'Charam'), which had been bestowed upon him by his Spiritual Preceptor, the enigmatic Hazrat Abdul Aziz Makki Alambardar رضـي الله عنه, one of the Companions رضـوان الله تَعَـالَىٰ عليهم اجمعين of The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم, who attained the great age of 700 years. Hazrat Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه was an Ecstatic and would engage in Meditation even up to Six months at a time. **Hazrat Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه arrived in India to spread the Teachings of The Qalandariya Sillsila in accord with Spiritual Intimation from the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آلـه وسلم When Hazrat Qutb al Aqtab, Qutbuddin Bakhtiyar Kaki رحمـة الله وَتَعَـالَىٰ عليه heard of his arrival near Delhi, he went to receive him and requested him to stay at his 'Astana'. Hazrat Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه stayed in the Company of Hazrat Bakhtiyar Kaki رحمـة الله وَتَعَـالَىٰ عليه for a period of Fifteen days. One day he told Hazrat Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَـالَىٰ عليه about his Mission in India and said, "As The 'Wilayat' of Hindustan is with the Chistiya Sillsila, I wish that you initiate me in your Sillsila so that I can spread our Teachings under the Cloak of The Chistiya Qalandariya Sillsila." Hazrat Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه readily agreed under the condition that Hazrat Shah Khizr Rumi Qalandar رحمة الله وَتَعَالَىٰ عليه should also initiate him (Hazrat Qutbuddin Bakhtiyar Kaki رحمـة الله وَتَعَـالَىٰ عليه) in the Qalandari Sillsila. Hazrat Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه took, and received Ba'ait from Hazrat Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه, and gave him a 'Kulla' (Cap) and the Robe of Permission. Hazrat Bakhtiyar Kaki رحمـة الله وَتَعَـالَىٰ عليه allowed him to wear Qalandari apparel but told him to restrain himself from performing Unclean 'Karamaat' (Lesser Miracles attributed to Saints).36 Thus Hazrat Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه attained Chishtiya Qalandariya Allegiance and Permission. Hazrat Qutbuddin Bakhtiyar Kaki رحمـة الله وَتَعَـالَىٰ عليه provided The Chistiya Qalandariya Ba'ait to Hazrat Sharfuddin Bu Ali Qalandar رحمة الله وَتَعَالَىٰ عليه and no one else.[35]**
629 – 9th C. AH 1232 – 15th C, CE	Ayyubid Dynasty (Hisn Kayfa and Amid).
629 AH 1232 CE	The Kingdom of Granada is established with a Berber noble, Muhammad I, as the first King.
630 AH 1233 CE	Gregory IX sends Dominican Friars to root out the remains of the Catharist heresy in France, thus launching the Inquisition.

35 Azkar ul Abrar, Hazrat Hazrat Shah Taqi Ḥaidar Qalandar Kakorvi رحمة الله وَتَعَالَىٰ عليه pg. 32 (54).

489 – 493 AH 1095 – 1099 CE	The First Crusade was the first of a series of Religious Wars, or Crusades, initiated, supported and at times directed by the Latin Church in the Medieval period. The objective was the Recovery of the Holy Land from Muslim Rule. While Jerusalem had been under Muslim rule for hundreds of years, by the 11th Century CE the Seljuk takeover of the Region threatened local Christian Populations, Pilgrimages from the West, and the Byzantine Empire itself. The earliest initiative for the First Crusade began in 1095 CE when Byzantine Emperor Alexios I Komnenos requested Military support from the Council of Piacenza in the Empire's conflict with the Seljuk-led Turks. This was followed later in the year by the Council of Clermont, during which Pope Urban II supported the Byzantine request for Military assistance and also urged faithful Christians to undertake an armed pilgrimage to Jerusalem. This call was met with an enthusiastic popular response across all social classes in Western Europe. Mobs of predominantly poor Christians numbering in the thousands, led by Peter the Hermit, a French Priest, were the first to respond. What has become known as the People's Crusade passed through Germany and indulged in wide-ranging anti-Jewish activities, including the Rhineland massacres. On leaving Byzantine-controlled territory in Anatolia, they were annihilated in a Turkish ambush led by the Seljuk Kilij Arslan at the Battle of Civetot in October 1096 CE. In what has become known as the Princes' Crusade, Members of the high Nobility and their followers embarked in late-summer 1096 CE and arrived at Constantinople between November and April the following year. This was a large feudal host led by notable Western European princes: southern French forces under Raymond IV of Toulouse and Adhemar of Le Puy; men from Upper and Lower Lorraine led by Godfrey of Bouillon and his brother Baldwin of Boulogne; Italo-Norman Forces led by Bohemond of Taranto and his nephew Tancred; as well as various contingents consisting of Northern French and Flemish Forces under Robert Curthose (Robert II of Normandy), Stephen of Blois, Hugh of Vermandois, and Robert II of Flanders. In total and including non-combatants, the forces are estimated to have numbered as many as 100,000. The Crusaders marched into Anatolia. With Kilij Arslan absent, a Frankish attack and Byzantine Naval Assault during the Siege of Nicea in June 1097 CE resulted in an initial Victory for the Crusaders. In July, the Crusaders won the Battle of Dorylaeum, fighting Turkish lightly-armored mounted archers. Next the Crusaders marched through Anatolia suffering casualties from starvation, thirst, and disease. The decisive and bloody Siege of Antioch was fought beginning in 1097 CE and the city was captured by the Crusaders in June 1098 CE. Jerusalem was reached in June 1099 CE and the Siege of Jerusalem resulted in the city being taken by assault from 7 June to 15 July 1099 CE, during which its defenders were ruthlessly massacred. The Kingdom of Jerusalem was established

	as a secular state under the rule of Godfrey of Bouillon, who shunned the title of "king." A counterattack was repulsed that year at the Battle of Ascalon, ending the First Crusade. Afterwards the majority of the Crusaders returned home. Four Crusader states were established in the Holy Land. In addition to the Kingdom of Jerusalem, these were the County of Edessa, the Principality of Antioch, and the County of Tripoli. The Crusader presence remained in the region in some form until the Siege of Acre in 1291 CE. This resulted in the loss of the last major Crusader stronghold, leading to the rapid loss of all remaining territory in the Levant. European Crusaders take Jerusalem from the Muslims. Eventually Muslims defeat the Crusaders and regain control of the Holy Land.There were no further substantive attempts to recover the Holy Land after this.
490 AH **1097 CE**	**Birth Hazrāt Abu'l Najib ʿAbd al Qāhir bin ʿAbd Allāh al Bakrī, Ziyāuddīn Shurwardī رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Abu'l Najib Shurwardī رحمة الله وَتَعَالَىٰ عليه was Born in Suhraward.** **The sheer number of Students and Disciples who are recorded as having Associated with him, numbering well over Fifty in the Prosopography of the following two Centuries, evince his Prominence as an *Ahadis* Transmitter and *Sheikh at Tarbiya* in the Baghdad of his day. Hazrāt Abu'l Najib رحمة الله وَتَعَالَىٰ عليه heard *Ahadis* in Isfahan before coming to Baghdad as a young man sometime around 507 AH 1113 CE.[1] According to his Biographers, for two years he lived a humble life, selling water in the streets, from a jug which he carried upon his back, but eventually he took up studying at the Nizamiyya, where he pursued, under the direction of As'ad al Mihani and al Fasihi,[2] the study of Shafi'i Jurisprudence; *Ahadis;* Arabic Grammar; and Belles-Lettres, somewhere along the line taking the *Khirqa* from his Paternal Uncle Hazrāt Wajih ad Din رحمة الله وَتَعَالَىٰ عليه.** **At the Age of twenty-five, perhaps in Imitation of Hazrāt Wajih ad Din رحمة الله وَتَعَالَىٰ عليه, Hazrāt Abu'l Najib رحمة الله وَتَعَالَىٰ عليه Broke with his Studies, Cut himself off from Public Life, and left Baghdad.[3]**
Late 5th Early 6th Century AH 12th Century CE	Period of The Ayyubid; the Ghaznavids and the Ghurid Sultanates. Blood measurement device: Created by Al-Jazari. Double-acting principle: The principle was used by al-Jazari in his water pumps. **Tadelakt**: The history of the material dates back to the 12th Century, in the Almoravid and Almohad Dynasties.
12th Century CE	**Judaic Mysticism.**

1 Ibn al-Mustawfi Reports that he heard Ahadis from Abu Ali b. Nabhan in *508 AH 1114-1115 CE (al Dahabi Tarikh al Islam wa wafayat al Mashahir wa'l A'lam,* 1:110); also, *al Dahabi Tarikh al Islam wa Wafayat al Mashahir wa'l A'lam,* 45:165; and, Milson, *Rule,* 11.

2 Abu'l Hasan 'Ali b. Muhammad al Fasihi U:n (d. 516 AH 1122 CE) taught Arabic at the Baghdad Nizamiyya, eventually being dismissed on charges of Shiite Sympathies (Milson, op. cit., 12).

3 Sufism in an Age of Transition Umar al-Suhrawardi and the Rise of the Islamic Mystical Brotherhoods *By* Erik S. Ohlander, p.46 - 47.

	Samuel of Speyer (Shmuel HaHasid) was a Tosafist, Liturgical Poet, and Philosopher of the 12th Century CE, Surnamed also "the Prophet" (Solomon Luria, Responsa, No. 29). He seems to have Lived in Spain and in France. He is Quoted in the *Tosafot* to Yebamot (61b) and Soṭah (12a), as well as by Samuel b. Meïr (RaSHBaM) in his Commentary on *Arbe Pesaḥim* (Pes. 109a). He was the first of the Chassidei Ashkenaz, and the Father of Judah ben Samuel of Regensburg. Samuel was the Author of a Commentary on the Treatise Tamid, Mentioned by Abraham b. David in his Commentary Thereon, and of a Liturgical Poem, entitled *Shir ha-Yiḥud,* divided into seven parts corresponding to the seven days of the week. This Poem is a Philosophical Hymn on the Unity of God, for which Ibn Gabirol's *Keter Malkut* served as the basis. Like the latter, Samuel he-Ḥasid treats of the Divine Nature from the negative side, that is to say, from the point of view that God is not like Man. The Hebrew, if not very Poetical, is Pure; but Foreign Words are used for the Philosophical Terms. The Recitation of the Poem was Forbidden by Solomon Luria; but other Rabbis, among whom was Samuel Judah Katzenellenbogen, who Wrote a Commentary on it, Decided to the Contrary. On the Different Opinions Concerning the Authorship of the *Shir ha Yiḥud*.[4] According to Legend, he was said to have Created a *golem* which Accompanied him on his Travels and Served him, but could not Speak.
493 – 560 AH 1100–1165 CE	Muhammad al-Idrisi, Idris as Saqalli ash Sharif al Idrissi of Andalusia and Sicily. Known for having drawn some of the most Advanced Ancient World Maps. One of them was the Famous 12th Century Map produced in Sicily and Regarded as the Most Elaborate and Complete Description of the World made in Medieval Times. It was used Extensively by Travelers for several Centuries and Contained Detailed Descriptions of the Christian North as well as the Islamic World, Africa and the Far East.
	Christian Mystics.
c.1096–1160 CE	Peter Lombard.
1110–1167 CE	Aelred or Ailred of Rievaulx.
1117–c.1131 CE	Peter of Bruys.
c. 1128–1202 CE	Alain de Lille.
1129–1164 CE	Elizabeth of Schonau.
c.1131–1202 CE	Joachim of Fiore.
c.1140–1218 CE	Peter Waldo.
d.1146 CE	Adam of St. Victor.
d. c.1150 CE	Thierry of Chartres.
c.1150–1200 CE	Hadewijch of Antwerp.
1158–1228 CE	Yvette of Huy.

4 See L. Dukes in *Orient, Lit.* vii., cols. 483, 484.

c.1160–1217 CE	David of Dinant.
d. 1173 CE	Richard of St. Victor.
c.1177–1532 CE	Waldensians.
c.1180–1240 CE	Edmund Rich.
1181–1226 CE	Francis of Assisi.
1182–1246 CE	Lutgardis.
d. 1188 or 1193 CE	Guigo II.
1194–1253 CE	Clare of Assisi.
1195–1231 CE	Anthony of Padua.
d.1213 CE	Marie of Oignies.
d.1250 CE	Alice of Schaerbeek.
11th to 14th Century CE	**Theravada Buddhism Established in Southeast Asia.** Theravāda (lit. "School of the Elders") is the Most Commonly Accepted Name of Buddhism's Oldest Existing School. The School's Adherents, Termed Theravādins, have Preserved their Version of Gautama Buddha's Teaching or *Buddha Dhamma* in the Pāli Canon for over a Millennium. The Pāli Canon is the Most Complete Buddhist Canon Surviving in a Classical Indian language, Pāli, which Serves as the School's sacred language and lingua franca. In Contrast to Mahāyāna and Vajrayāna, Theravāda Tends to be Conservative in Matters of Doctrine (Pariyatti) and Monastic Discipline (*vinaya*). One Element of this Conservatism is the Fact that Theravāda Rejects the Authenticity of the Mahayana Sutras (which Appeared c. 1st Century BCE Onwards). Modern Theravāda Derives from the Mahāvihāra Order, a Sri Lankan Branch of the Vibhajjavāda Tradition, Who are in Turn a Sect of the Indian Sthavira Nikaya. This Tradition Began to Establish itself in Sri Lanka from the 3rd Century BCE Onwards. It was in Sri Lanka that the Pāli Canon was Written Down and the School's Commentary literature Developed. From Sri Lanka, the Theravāda Mahāvihāra Tradition Subsequently spread to the rest of Southeast Asia. It is the Dominant Religion in Cambodia, Laos, Myanmar, Sri Lanka, and Thailand and is Practiced by Minorities in India, Bangladesh, China, Nepal, and Vietnam. The Diaspora of all of these Groups, as well as Converts around the World, also **Embrace and Practice Theravāda Buddhism.** During the Modern Era, new Developments have Included Buddhist Modernism, the Vipassana Movement which Reinvigorated Theravāda Meditation Practice, the Growth of the Thai Forest Tradition which Reemphasized Forest Monasticism and the Spread of Theravāda to other Asian and Western Countries such as India, Nepal, Several European Countries and the United States by Immigrants and Converts. **Pre-Modern.** The Theravāda School Descends from the Vibhajjavāda, a Division within the Sthāvira nikāya, one of the two Major Orders that Arose after the First

	schism in the Indian Buddhist Community. Theravāda Sources Trace their Tradition to the Third Buddhist Council, when Elder Moggaliputta-Tissa is said to have Compiled the *Kathavatthu*, an Important Work which Lays out the Vibhajjavāda Doctrinal Position. Aided by Patronage of Mauryan Kings like Ashoka, this School Spread throughout India and Reached Sri Lanka through the Efforts of Missionary Monks like Mahinda. In Sri Lanka, it Became Known as the Tambapaṇṇiya (and later as Mahāvihāravāsins) which was Based at the Great Vihara (Mahavihara) in Anuradhapura (the Ancient Sri Lankan Capital). According to Theravāda Sources, Another one of the Ashokan Missions was also Sent to *Suvaṇṇabhūmi* ("The Golden Land"), which may Refer to Southeast Asia. By the First Century BCE, Theravāda Buddhism was well Established in the Main settlements of the Kingdom of Anuradhapura. The Pali Canon, which Contains the Main Scriptures of the Theravāda, was Committed to Writing in the 1st Century BCE. Throughout the History of Ancient and Medieval Sri Lanka, Theravāda was the main religion of the Sinhalese people and its Temples and Monasteries were Patronized by the Sri Lankan Kings, who saw themselves as the Protectors of the Religion. Over time, two other Sects Split off from the Mahāvihāra Tradition, the Abhayagiri and Jetavana. While the Abhayagiri sect became known for the Syncretic Study of Mahayana and Vajrayana Texts as well as the Theravāda Canon, the Mahāvihāra Tradition did not Accept these new Created Scriptures. Instead, Mahāvihāra Scholars like Buddhaghosa Focused on the Exegesis of the Pali Scriptures and on the Abhidhamma. These Theravāda Sub-Sects Often came into Conflict with each other over Royal Patronage. The Reign of Parākramabāhu I (1153–1186 CE) saw an Extensive Reform of the Sri Lankan sangha after Years of Warfare on the Island. Parākramabāhu Created a Single Unified Sangha which came to be Dominated by the Mahāvihāra sect. Epigraphical Evidence has Established that Theravāda Buddhism became a Dominant Religion in the Southeast Asian Kingdoms of Sri Ksetra and Dvaravati from about the 5th Century CE Onwards. The Oldest Surviving Buddhist Texts in the Pāli Language are Gold Plates Found at Sri Ksetra Dated Circa 5th to 6th Century CE. Before the Theravāda Tradition Became the Dominant Religion in Southeast Asia, Mahāyāna, Vajrayana and Hinduism were also Prominent. Starting at around the 11th Century CE, Sinhalese Theravāda Monks and Southeast Asian Elites led a Widespread Conversion of Most of Mainland Southeast Asia to the Theravādin Mahavihara School. The Patronage of Monarchs such as the Burmese King Anawrahta (Pali: Aniruddha, 1044–1077 CE) and the Thai King Ram Khamhaeng (flourit. late 13th Century CE) was Instrumental in the Rise of Theravāda Buddhism as the Predominant Religion of Burma and Thailand.

	Burmese and Thai Kings saw themselves as Dhamma Kings and as Protectors of the Theravāda faith. They Promoted the Building of new Temples, Patronized Scholarship, Monastic Ordinations and Missionary Works as well as attempted to eliminate certain non-Buddhist Practices like Animal Sacrifices. During the 15th and 16th Centuries CE, Theravāda also became Established as the State Religion in Cambodia and Laos. In Cambodia, Numerous Hindu and Mahayana Temples, most Famously Angkor Wat and Angkor Thom, were Transformed into Theravādin Monasteries.
494 AH 1101 CE	Danishmand Gazi's Son, Emir Gazi Gümüshtigin. Captured Bohemond I of Antioch, who Remained in Captivity until 1103 CE. A Seljuk-Danishmend Alliance was also Responsible for Defeating the Crusade of 1101 CE.
496 AH 1103 CE	**Birth Hazrāt Abdul Khaliq Ghujduvani رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Abdul Khaliq Ghujduvani رحمة الله وَتَعَالَىٰ عليه was a descendant of Hazrāt Imam Malik رحمة الله وَتَعَالَىٰ عليه, he was born in the small town of Ghujduvan, near Bukhara, He was Raised and Buried there. "Ghujduvan was a large village 18 miles from Bokhara.... part of the Kingdom of Khwarazm (Now Part of Uzbekistan), soon to be Destroyed by the Mongolian Cenghis Khan".[5] His Father was Sheikh 'Abdul Jamil, one of the most famous scholars in Byzantine times in both external and internal knowledge. His mother was a Princess, the Daughter of the King of Seljuk Anatolia. His Father had Migrated to Central Asia from Malatya, in Eastern Anatolia where he had been a Prominent Faqih.** **In his childhood he studied the Qur'an and its Tafsir (Exegesis), *'ilm al-Hadith* (the study of Prophetic Traditions), the sciences of the Arabic language, and Jurisprudence with Sheikh Sadruddin.** **While Hazrāt Abdul Khaliq Ghujduvani رحمة الله وَتَعَالَىٰ عليه was studying in Bukhara he first had an Awakening of Interest in the Path.**
498 AH 1105 CE	Sultān Mu'izzuddin Malik Shah II, 6th Sejluq Sultān. He was the Grandson of Malik Shah I, and was theoretically the head of the Dynasty, although his relative Ahmed Sanjar in Khorasan probably held more effective power. He was deposed and killed by his Uncle, Muhammed Tapar.
498 – 511 AH 1105 – 1118 CE	Ghiyathuddin Muhammad Tapar, Muhammad I, Seventh Sejluq Sultān. His brother Ahmed Sanjar in Khorasan held more practical power. Muhammad I probably allied himself with Radwan of Aleppo in the battle of Khabur river against Kilij Arslan I, the sultan of Rüm, in 1107 CE, in which the latter was defeated and killed. Following the internecine conflict with his half brother, Barkiyaruq, he was given the title of Malik and the provinces of Armenia and Azerbaijan. Dissatisfied by this he revolted again, but had to flee back to Armenia. By 1104 CE, Barkiyaruq, ill and tired of war, agreed to divide the

5 The Masters of Wisdom of Central Asia by J. G. Bennett .

	sultanate with Muhammad. Muhammad became sole sultan following the death of Barkiyaruq in 1105. In 1106 CE, Muhammad conquered the Ismaili fortress of Shahdiz, and ordered the Bavandid ruler Shahriyar IV to participate in his campaign against Ismailis. Shahriyar, greatly angered and feeling offended by the message Muhammad sent him, refused to aid him against the Ismailis. Shortly after Muhammad sent an army headed by Amir Chavli who tried to capture Sari but was unexpectedly defeated by an army under Shahriyar and his son Qarin III. Muhammad then sent a letter, which requested Shahriyar to send one of his sons child to the Seljuq court in Isfahan. He sent his son Ali I, who impressed Muhammad so much that he offered him his daughter in marriage, but Ali refused and told him to grant the honor to his brother and heir of the Bavand dynasty, Qarin III. Qarin III then went to the Isfahan Court and married her. In 1106/ 1107 CE, Ahmad ibn Nizam al Mulk, the son of the famous Wazir Nizam al Mulk, went to the Court of Muhammad I to file a complaint against the Rais (head) of Hamadan. When Ahmad arrived to the Court, Muhammad I appointed him as his Wazir, replacing Sa'd al Mulk Abu'l Mahasen Abi who had been recently executed on suspicion of heresy. The appointment was due mainly to the reputation of his Ahmad's Father. He was then given various titles which his Father held (Qiwamuddin, Sadr al Islam and Nizam al Mulk). Muhammad I, along with his Wazir Ahmad, later made a campaign in Iraq, where they defeated and killed the Mazyadid ruler Sayf ad Dawla Sadaqa ibn Mansur, who bore the title "King of the Arabs". In 1109 CE, Muhammad I sent Ahmad and Chavli Saqavu to capture the Ismaili fortresses of Alamut and Ostavand, but they failed to achieve any decisive result and withdrew. Ahmad was shortly replaced by Khatir al Mulk Abu Mansur Maybudi as Wazir of the Sejluq Empire. According to Ali ibn al Athir (a historian who lived about a hundred years later), Ahmad then retired to a private life in Baghdad, but according to the contemporary biographer, Anushirvan ibn Khalid, Muhammad I had Ahmad imprisoned for ten years. Muhammad I died in 1118 CE and was succeeded by Mahmud II, although after Muhammad I's death Sanjar was clearly the chief power in the Sejluq realms.
500 AH 1107 CE	**Birth Hazrāt Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه.** **He was born in Anatolia. The word Rumi indicates that he was from Rum or Turkestan, while the title Khapradari is Connected with a Cup that he called Khapra, and always Carried with him. and Possessed the ability to perform many Exciting Miracles It is said that the Cup Possessed the Miraculous Property of being able to Supply the Disabled and Poor with what ever they Wanted. He kept this Khapra with him for many Years till he Finally broke it himself and Buried it in the Earth.**
510 – 590 AH	Sejluq Dynasty (Iraq).

1117 – 1194 CE	
511 – 552 AH 1118 – 1157 CE	Sultān Muizz ad Dunya wa ad Din Adud ad Dawlah Abul Harith Ahmad Sanjar ibn Malik Shah, 8th Sejluq Sultān was the Seljuq ruler of Khorasan from 1097 CE until in 1118 CE, when he became the Sultān of the Seljuq Empire, which he ruled until his death in 1157 CE. He was a son of Malik Shah I and participated in wars of succession against his three brothers and a nephew, namely Mahmud I, Barkiyaruq, Malik Shah II and Muhammad I. In 1096 CE, he was given the Province of Khorasan to Govern under his brother Muhammad I. Over the next several years Ahmed Sanjar became the ruler of most of Iran with his capital at Nishapur. A number of Rulers revolted against Sanjar and continued the split of the Great Sejluq Empire that had started upon Dynastic wars. In 1102 CE, he repulsed an invasion from Kashgaria, killing Jibrail Arslan Khan near Termez. In 1107 CE, he invaded the domains of the Ghurid ruler Izz ad Din Husayn and captured him, but later released him in return for tribute. Sanjar undertook a campaign to eliminate the Assassins within Persia and successfully drove them from a number of their strongholds including Quhistan and Tabas. However, an anecdote indicates that en route to their stronghold at Alamut, Sanjar woke up one day to find a dagger beside him, pinning a note from Hassan e Sabbah stating that he (Hassan) would like peace. Sanjar, shocked by this event, sent envoys to Hassan and they both agreed to stay out of each other's way. In 1117 CE, he marched against the Ghaznavid Sultān Arslan Shah of Ghazna defeating him at Battle of Ghazni and installing Arslan's brother Bahram Shah in the Throne as a Sejluk Vassal. On February 26, 1105 Sultān Barkiyaruq died. He chose his younger son, Muizzeddin Malik Shah, as heir to the Throne. Malik Shah took the name Malik Shah II after being proclaimed the Sultān of the Sejluk Empire. However, the true power was in the hands of his uncle, Muhammad Tapar. In the same year, Muhammad Tapar dethroned his Cousin and started to Rule the State himself as Sultān. When Muhammad died on April 4, 1118, his son Mahmud II was declared as the new Sultān. When Muhammad's son Mahmud II ascended the Throne, The Emir of Yazd, Garshasp II, fell into disgrace; slander about him spread to the Court that made him lose confidence, and made Mahmud send a military force to Yazd where Garshasp was arrested and jailed in Jibal, while Yazd was granted to the royal cupbearer. Garshasp, however, escaped and returned to Yazd, where he requested protection from Ahmad Sanjar (Garshasp's wife was the sister of Ahmad). Garshasp urged Ahmad to invade the domains of Mahmud in Central Iran, and gave him information on how to march to Central Iran, and the ways to combat Mahmud. Ahmad accepted and advanced with an Army to the West in 1119 CE, where he together with "five Kings" defeated Mahmud at Saveh. The Kings who

	aided Ahmad during the battle were Garshasp himself, the Emir of Sistan and the Khwarazm-Shah, including two other unnamed Kings. Nizari forces were also present in Sanjar's Army. After being victorious, Ahmad then restored the domains of Garshasp II. Ahmad then marched as far as Baghdad, where he agreed with Mahmud that he should marry one of his daughters, and that he should give up strategic territories in Northern Persia. In 1141 CE, Ahmad, along with Garshasp II, marched to confront the Kara Khitan threat and engaged them near Samarkand at the Battle of Qatwan. He suffered an astounding defeat, and Garshasp was killed. Ahmad escaped with only fifteen of his elite horsemen, losing all Sejluq territory east of the Syr Darya (Jaxartes). Sanjar's as well as Sejluks' rule collapsed as a consequence of yet another unexpected defeat, this time at the hands of the Sejluks' own tribe, in 1153 CE. Sanjar was captured during the battle and held in captivity until 1156 CE. It brought chaos to the Empire – situation later exploited by the Victorious Turkmens, whose hordes would overrun Khorasan unopposed, wreaking colossal damage on the Province and prestige of Sanjar. Sanjar eventually escaped from captivity in the fall of 1156 CE, but soon died in Merv (present-day Turkmenistan), in 1157 CE. After his death, Turkic rulers, Turkmen tribal forces, and other secondary powers competed for Khorasan, and after a long period of confrontations, the Province was finally conquered by Khwarazmians in the early 1200s CE. Sanjar died in 1157 CE and was buried in Merv. His tomb was destroyed by the Mongols in 1221 CE, during their invasion of the Khwarezmian Empire. The death of Sanjar meant the end of the Sejluq Dynasty as an Empire, since they only controlled Iraq and Azerbaijan afterwards. Sanjar is considered as one of the most prominent Sejluq Sultans and was the longest reigning Muslim ruler until the Mongols arrived. Although of Turkic origin, Sanjar was highly Iranized, and due to his feats, even became a legendary figure like some of the mythological characters in the Shahnameh. Indeed, medieval sources described Sanjar as having "the Majesty of the Khosrows and the glory of the Kayanids". Persian poetry flourished under Sanjar, and his Court included some of the greatest Persian poets, such as Mu'izzi, Nizami Aruzi, and Anvari.
513 AH 1119 CE	**Wisaal Sharif Hazrāt Syedna Abu Sa'id Mubarak bin Ali al Makhzoomi رحمة الله وَتَعَالَىٰ عليه.** **He was an Islamic Theologian and a Hanbali Jurist based in Baghdad, Iraq. Hazrāt Abu Saeed Mubarak Makhzoomi رحمـة الله وَتَعَـالَىٰ عليه was born in Hankar (the land of his Murshid) on 12th Rajab 403 AH but spent most of his life in Makhzum, a small town in Baghdad. He established Bab ul Azj, the famous Madrasa of Baghdad whom he later handed over to his Disciple and Khalîfa, Hazrāt Mehboob e Subhani, Qutb e Rabbani Sheikh Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه . Hazrāt Abu Saeed Mubarak Makhzoomi رحمة**

	was also appointed as the Chief Justice but he preferred to renounce the worldly life. Thereafter he led his life as a Mystic and devoted his time to the Zikr of Allah سُبْحَانَهُ وَتَعَالَىٰ. He attained Wisaal on 11th Rabī' as Sānī and was buried in Bab al Azj, Baghdad. Hazrāt Abu Saeed Mubarak Makhzoomi رحمة الله وَتَعَالَىٰ عليه is known as one of the greatest Imams of Fiqh in his era. He followed the Hanbali school of thought. He was the Murshid and most Proficient Spiritual Guide of Hazrāt Mehboob e Subhani, Qutb e Rabbani Sheikh Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه. He often said: "I invested Sheikh Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه with a Robe 'Khirqa' and he Invested me too with a Robe. We attained Blessings from each other."
	18. Pir e Piraan, Hazrāt Meera, Mehboob e Subhani, Qutb e Rabbani, Ghaus Al Azam Hazrāt Syedna Sheikh Abu Muhammad Muhiyuddin Abdul Qadir رحمة الله وَتَعَالَىٰ عليه bin Musa al Jilani al Hassani رحمة الله وَتَعَالَىٰ عليه. Common to Qadriya Shurwardiya, Qadriya Razzaqiya and Firdausia (Daum Nisbat) Sillasil. The most Universally AcclaBimed Saint of all times and the most Celebrated in all the 'Alameen' (Worlds), among Jinn and Men as well as among the 'Arwaah' (Souls), the 'Malaaika عليهم السّلام (Angels عليهم السّلام), and the 'Rijaal ul Ghaib' (Men of the Unseen), the Beloved of Allah سُبْحَانَهُ وَتَعَالَىٰ Who, throughout History, has been Showered the Titles of Muhiyuddin (Reviver of the faith), Qutb e Rabbani (The Spiritual Axis Established by the Lord), and Ghaus al A'zam (The Greatest Helper, The Greatest Saint), Hazrāt Syedi wa Imami Abu Muhammad Abd'al Qadir al Jilani دحمت الله علے was Born in Ramadan 470 AH/ 1077 CE in Jilan, Persia. His Father, Hazrāt Abu Swaleh دحمت الله علے, was a Man of 'Taqwa' (Piety) and a Direct Descendant of Hazrāt Syeduna Imam Hassan ibn Ali رضي الله عنه. His Sainted Mother, Hazrāt Umm ul Khayr Fatima دحمت الله علے was a Saintly Daughter of a Saintly Father, Hazrāt Sheikh Abdullah Sawma'i دحمت الله علے who was a Direct Descendant of Hazrāt Syed ash Shuhada Hazrāt Imam Husayn رضي الله عنه ibn Hazrāt Imam al A'ima, Ali al Murtaza كرم الله تعالىٰ وجهو. Thus, Hazrāt Muhiyuddin Sheikh Abd'al Qadir al Jilani دحمت الله علے was both Hassani رضي الله عنه and Hussaini رضي الله عنه, a Descendant of The Beloved Prophet Muhammad صلى الله تعالىٰ عليه و آله وسلم from his Beloved Daughter Hazrāt Bibi Syeda Fatima az Zahra رضي الله تعالىٰعنها For this reason, the Sindhi's for example, lovingly call him 'Putar Mithe Mehboob Jo" (The Blessed Son of the Sweet Beloved Prophet صلى الله عليه و آله وسلم). After the departure of his Blessed Father from this world, Hazrāt Sheikh 'Abd Al Qadir Al Jilani رحمة الله وَتَعَالَىٰ عليه Stayed with his Blessed Mother until the Age of Eighteen when, after having a Vision, he Asked for her Permission to Move to Baghdad, the Capital of Sufism and Knowledge. In Baghdad, he accompanied Hazrāt Sheikh Ḥammād Ad Dabbās رحمة الله عليه, وَتَعَالَىٰ a well-Known Sufi Saint of the Time, who Predicted that Hazrāt

Sheikh ‘Abd Al Qadir رحمة الله وَتَعَالٰی علیه would Attain such a High Spiritual Station to Declare: “My Foot is on the Neck of every Saint.”

Huzur Ghaus e Azam رحمة الله وَتَعَالٰی علیه Faced Many Extreme Hardships during his studies and he said, “When the Hardships and Difficulties would Become Unbearable, then I would Lie on the Road and Continuously recite the Verse from the Holy Qur’ān, “Therefore, Surely there is Ease with Hardship. Undoubtedly there is Ease with Hardship.”

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ٥

English – Sahih International

For Indeed, with Hardship [will be] Ease.(5)

إِنَّ مَعَ الْعُسْرِ يُسْرًا ٦

English – Sahih International

Indeed, with Hardship [will be] Ease.

“With the Continuous Recitation of this Verse I used to Find Great Tranquility and Peace.”

After Adjourning from Classes, he used to Wander into the Jungles and Forests around Baghdad where he Used to Spend the Entire Night in the Zikr of Almighty Allah سُبْحَانَهُ وَتَعَالٰی. He did this Regardless of the Weather Conditions or Season. If he Became Tired and Weak, he would Rest for a while Making the Ground his Bed and a Boulder his Pillow. During these Nights of Zikr, he would Wear a Small Turban and a Thin Cloak. If he Became Hungry, he used to go Towards the River Euphrates and Eat Whatever Vegetables he could Find beside the River. He always said that he Gained Much Pleasure in this Way of Life and it Caused him to Gain Closeness to Almighty Allah سُبْحَانَهُ وَتَعَالٰی. For almost Twenty Five Years, Hazrāt Sheikh ‘Abd Al Qadir رحمة الله وَتَعَالٰی علیه Traveled the Deserts and Ruins of Iraq, and for Several Years he did not Eat more than what was Essential to keep him Alive. For about Forty Years he never Slept at Night in Order to Worship Allah سُبْحَانَهُ وَتَعَالٰی, and as a Result he Performed the Prayer of Dawn with the Ablution of the Evening Prayer.

One of the major Miraculous Wonders that Sheds Light on the Exceptional Spiritual Status of Hazrāt Sheikh ‘Abd Al Qadir رحمة الله وَتَعَالٰی علیه and the Role that Allah سُبْحَانَهُ وَتَعَالٰی had assigned to him in promoting Islam, Took Place on a Friday in 1117 CE. While on his Way to Baghdad, Hazrāt Sheikh ‘Abd Al Qadir Came Across a Frail and Sick Man who Saluted him Saying: “Peace be on you.” As Sheikh ‘Abd Al Qadir رحمة الله وَتَعَالٰی علیه Returned the Greeting, the Man asked him for Help to Sit up. When Hazrāt Sheikh ‘Abd Al Qadir رحمة الله وَتَعَالٰی علیه Gave the Requested Help, the Sick Man Started to Grow Big in Stature. The Person then asked Hazrāt Sheikh ‘Abd Al Qadir رحمة الله وَتَعَالٰی علیه if he Knew Him, but Hazrāt Sheikh ‘Abd Al Qadir رحمة الله وَتَعَالٰی علیه Answered in the Negative. So the Man Explained to: “I am the

	Religion of your Grandfather. I have Become Sick and Miserable but Allah سُبْحَانَهُ وَتَعَالَىٰ has Revived me with your Help." After this Strange Encounter Hazrāt Sheikh 'Abd Al Qadir رحمة الله وَتَعَالَىٰ عليه Continued on his Way to the Mosque to Perform the Friday Prayer. At the Mosque, a Man Approached him and Gave him a Pair of Shoes and Addressed him With the Title of Muḥyī ad Dīn which Means "the Reviver of Religion," which became his Title. Hazrāt Sheikh 'Abd Al Qadir رحمة الله وَتَعَالَىٰ عليه did Indeed Spread Islam Everywhere in the World and his Influence and Guiding Efforts were so Great that Many of Today's Sufi schools Trace their Origin to him.
513 AH 1120 CE	Islam continues to spread throughout Asia. Malaysian traders interact with Muslims who teach them about Islam.
520 AH 1126 CE	**Wisaal Sharif Hazrāt Majdaddīn Abū Al Fateḥ Ahmad bin Mohammad At Tusi Al Ghazālī رحمة الله وَتَعَالَىٰ عليه.** **He Passed Away in Qazvin, in Rabi ul Akhir 517 AH 1123 as Recorded in the Earliest Source Available, but most Biographers List 520 AH 1126 CE, and is Buried there.** **"His Tomb was at First Located just Outside Qazvin. During the Safivid Period, Shah 'Abbas (995-1038 AH 1589-1629 CE) Expressed dissatisfaction with this Location. A New Tomb was then Constructed within the City and Several Murids (Seekers) of a Sufi Order whose Sillsila was Connected to Hazrāt Ahmad Ghazālī رحمة الله وَتَعَالَىٰ عليه Transferred the Remains." The Tomb Remains to this day in a small Mosque by the name of the Ahmadi Mosque. It is a humble, Well-Kept Structure, Rarely Recognized as a Site of Pilgrimage. A Small Courtyard Bedecked with Grape Vines Leads to the Tomb in a Basement Underneath the Mosque. A Part of The Qur'ānic Verse From Surah Al Qassas 28:88 Adorns The Wall of the Tomb:** **كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ** **Everything will be Destroyed Except His Face.** **Followed By An Arabic Inscription from the Year 1362 AH 1943 CE.** **"This is the Tomb of the Sheikhs of Sheikhs and The Qutb of Aqtab Hazrāt Majdaddīn Abū Al Fateḥ Ahmad bin Mohammad At Tusi Al Ghazālī رحمة الله وَتَعَالَىٰ عليه May his Inmost Being be Hallowed — Who Attained Wisaal in the Year 520 AH. He Wore The Mantle of Poverty From The Hands of Hazrāt Sheikh Abu Bakr an Nassaj رحمة الله وَتَعَالَىٰ عليه and he via Hazrāt Abul Qasim Gurgani رحمة الله وَتَعَالَىٰ عليه and he via Hazrāt Sheikh Abu 'Ali al Katib رحمة الله وَتَعَالَىٰ عليه, From Hazrāt Sheikh 'Ali ar Rudbari رحمة الله وَتَعَالَىٰ عليه; from the Head of the Orders Hazrāt al Junaid al Baghdadi رحمة الله وَتَعَالَىٰ عليه; From Hazrāt Sari as Saqti رحمة الله وَتَعَالَىٰ عليه; From Hazrāt Maroof al Karkhi رحمة الله وَتَعَالَىٰ عليه; from the Sultan of the Friends Of Allah Hazrāt 'Ali b. Musa ar Reza' رحمة الله وَتَعَالَىٰ عليه — and Nine of the Twenty-Four Known Sillsilas Wear the Mantle at the Hand of the one Whose Tomb this is."**

22. Hazrāt Abu'l Najib ʿAbd al Qāhir bin ʿAbd Allāh al Bakrī, Ziyāuddīn Shurwardī رحمة الله وَتَعَالَىٰ عليه. Firdausiya Sillsila (Awwal Nisbat). After having Cut himself off from Public Life at the Age of Twenty Five and having Left Baghdad, after some time he Returned to Isfahan where he Joined the Circle of the Celebrated Hazrāt Ahmad e Ghazali رحمة الله وَتَعَالَىٰ عليه, after which he came back to Baghdad and Attached himself to the Controversial Sufi Preacher Hazrāt Hammad al Dabbas رحمة الله وَتَعَالَىٰ عليه (Wisaal 525 AH 1130-1131 CE). After the Passing Away of Hazrāt al Dabbas رحمة الله وَتَعَالَىٰ عليه, Hazrāt Abu'l Najib Shurwardī رحمة الله وَتَعَالَىٰ عليه began to Preach Publicly and shortly thereafter is Reported to have Founded a Sufi *Ribat* and Shafi'i *Madrasa* on the Western Bank of the Tigris. According to his Younger Contemporary Ibn an Najjar, before this time Hazrāt Abu'l Najib رحمة الله وَتَعَالَىٰ عليه and his Meager Group of Companions were in Possession of a Ruined Building *(Khariba)* on the Tigris, but his Growing Fame Attracted the Attention of the Sultan (Mas'ud) who Visited him, he being Followed by his Amirs who did the same.

Thereafter, the Ruined Building was turned into a *Ribat* and a *Madrasa* was Built next to it, the Complex "becoming a Place of Sanctuary for those who took Refuge in it out of Fear of Persecution by the Khalîfa and the Sultan."[6]

It was here where Hazrāt Abu'l Najib رحمة الله وَتَعَالَىٰ عليه made a name for himself as a *Shqykh at Tarbiya* and Shafi'i Scholar, Initiating, Investing, and Training Disciples, Including Men of Note such as the Famous Shafi'i Historian and *Muhaddis* Ibn Asakir (d. 571 AH 1175 CE), the Influential Sufi Author and later Teacher of Hazrāt Najm ad Din Kubra رحمة الله وَتَعَالَىٰ عليه, Hazrāt 'Ammar al Bidlisī رحمة الله وَتَعَالَىٰ عليه (Wisaal between 590 and 604 AH 1194 and 1207 CE), the Well-Known *Muhaddis* and Biographer al Samcani, and the *Shaykh al Shuyukh* of Baghdad Ibn Sukayna, as well as teaching Shafi'i Jurisprudence, Preaching to the Public, Transmitting *Ahadis,* and Issuing Fatwas. Given both the Number of Individuals who are Reported to have Associated with him during this Period as well as his Inclusion in the Initiatic Lineages of Numerous early Sufi Lines (see Chart), it is Apparent that he was by all Accounts a Popular and Important Teacher, Mentioned in Connection with a Mixed lot of Sufis, *Ahadis* Transmitters, Jurists, and Others, Most of whom were Clearly Affiliated with the Shafi'i *Mazhab.* According to Ibn al Mustawfi his *Ribat cum Madrasa* was Home to both Students of Jurisprudence *(Mutafaqqiha)* and Sufis *(Sufiya)*, Individuals from each Group Staying as Residents there in Order to Study with him or Place themselves under his Direction.[7] [8]

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6 *al Dahabi Tarikh al Islam wa wafayat al Mashahir wa'l A'lam,* 45:164; and, *as Subki,* Tabaqat ash Shafiiy'ya al Kubra*, 7:175.*

7 *Ibn* am Mustafi, *Tarikh Irbil, 1*: 107; cf an Nu'aymi, *ad Daris fi Ta'rikh am Madaris,* ed. Ja'far al Husayni (Damascus: 'Udw al Majma' al 'Ilmi al 'Arabi, 1948-1951), 1:226 (s.v. am Mujrr al Wasti).

8 Sufism in an Age of Transition Umar al-Suhrawardi and the Rise of the Islamic Mystical Brotherhoods *By* Erik S.

520 – 594 AH 1126 – 1198 CE	Abu al-Walid Muhammad ibn Ahmad ibn Rushd, better known in the Latin West as Averroes, lived during a unique period in Western intellectual history, in which interest in philosophy and theology was waning in the Muslim world and just beginning to flourish in Latin Christendom. Just fifteen years before his birth, the great critic of Islamic philosophy, al-Ghazzali (1058-1111 CE), had died after striking a blow against Muslim Neoplatonic philosophy, particularly against the work of the philosopher Ibn Sina (Avicenna). From such bleak circumstances emerged the Spanish-Muslim philosophers, of which the jurist and physician Ibn Rushd came to be regarded as the final and most influential Muslim philosopher, especially to those who inherited the tradition of Muslim philosophy in the West. His influential commentaries and unique interpretations on Aristotle revived Western scholarly interest in ancient Greek philosophy, whose works for the most part had been neglected since the sixth Century. He critically examined the alleged tension between philosophy and religion in the *Decisive Treatise,* and he challenged the anti-philosophical sentiments within the Sunni tradition sparked by al-Ghazzali. This critique ignited a similar re-examination within the Christian tradition, influencing a line of Scholars who would come to be identified as the "Averroists." Ibn Rushd contended that the claim of many Muslim theologians that philosophers were outside the fold of Islam had no base in scripture. His novel exegesis of seminal Quranic verses made the case for three valid "paths" of arriving at religious truths, and that philosophy was one if not the best of them, therefore its study should not be prohibited. He also challenged Asharite, Mutazilite, Sufi, and "literalist" conceptions of God's attributes and actions, noting the philosophical issues that arise out of their notions of occasionalism, Divine speech, and explanations of the origin of the world. Ibn Rushd strived to demonstrate that without engaging religion critically and philosophically, deeper meanings of the tradition can be lost, ultimately leading to deviant and incorrect understandings of the Divine.
520 – 585 AH 1126 – 1189 CE	Anvari, full name Awhad ad Din 'Ali ibn Mohammad Khavarani or Awhad ad Din 'Ali ibn Mahmud was a Persian poet. Anvarī was born in Abivard (now in Turkmenistan) and died in Balkh, Khorāsān (now in Afghanistan). He studied Science and literature at the Collegiate Institute in Toon (now Ferdows, Iran), becoming a famous Astronomer as well as a Poet. Anvari's poems were collected in a Deewan, and contains panegyrics, eulogies, satire, and others. His elegy "Tears of Khorasan", translated into English in 1789 CE, is considered to be one of the most beautiful poems in Persian literature. *The Cambridge History of Iran* calls Anvari "one of the greatest figures in Persian literature". Despite their beauty, his poems often required much help with interpretation, as they were often complex and difficult to understand. Anvari's Panegyric in honor of the Seljuk Sultān Sultān Sanjar (1117–1157 CE),

Ohlander.

	ruler of Khorasan, won him royal favour, and allowed him to go on to enjoy the patronage of two of Sanjar's successors. However, when his prophecy of disasters in October 1185 CE failed, he fell out of favour with the kingship, and was forced into a life of scholarly service, eventually taking his own life in 1189 CE.
521 – 619 AH **1127 – 1222 CE**	Zangid Dynasty (Mosul).
524 – 575 AH 1130–1180 CE	Al-Samawal. An important member of al-Karaji's school of algebra. Gave this definition of algebra: "[it is concerned] with operating on unknowns using all the arithmetical tools, in the same way as the arithmetician operates on the known."
528 AH **1134 CE**	**Birth Hazrāt Shah Tajuddin Mir Syed Abdur Razzaq رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt ʿAbd al Razzāq رحمة الله وَتَعَالَىٰ عليه bin Hazrāt ʿAbd al Qādir al Jīlānī رحمة الله وَتَعَالَىٰ عليه, also known as Hazrāt Abū Bakr al Jīlī رحمة الله وَتَعَالَىٰ عليه or Hazrāt ʿAbd al Razzāq al Jīlānī رحمة الله الَىٰ عليه وَتَعَ ss (often simplified as Hazrāt Abdul Razzāq Jilani رحم) ss ة الله وَتَعَ ss الَىٰ عليه for short, or reverentially as Hazrāt Sheikh ʿAbd al Razzāq al Jīlānī رحمة الله وَتَعَالَىٰ عليه by Sunni Muslims, was a Persian Sunni Muslim Hanbali Theologian, Jurist, Traditionalist, and Sufi Mystic based in Baghdad. As the Son and Spiritual Heir of the renowned Jurist and Mystic, Hazrāt Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه (W. 1166 CE), the Founder of the Qādiriyya Order of Sunni Mysticism, Hazrāt Abdul Razzāq Jilani رحمة الله وَتَعَالَىٰ عليه received his initial Training in all the Traditional Islamic Sciences under his Forebear, Prior to setting out "on his own to attend the Lectures of other Prominent Hanbali Scholars" in his Region. Hazrāt Abdul Razzāq رحم s ة الله وَتَعَ s الَىٰ عليه is sometimes given the Arabic Honorary Epithet, Hazrāt Tāj al Dīn رحمة الله وَتَعَالَىٰ عليه (Crown of the Religion), in Sunni Tradition, due to his Reputation as an Outstanding Jurist and Mystic of the Hanbali School.** **Hazrāt Abdul Razzāq Jilani رحمة الله وَتَعَالَىٰ عليه was born on September 9, 1134 CE (18 Dhul Qa'dah 528 AH) in Baghdad. His Father Hazrāt Abdul Qadir Jilani was recorded as a Hassani and Husayni Syed, i.e. his Maternal and Paternal Ancestry included Hazrāt Hassan رضي الله وَتَعَالَىٰ عنه and Hazrāt Hussain رضي الله وَتَعَالَىٰ عنه ibn Hazrāt Ali كرم الله وَتَعَ الَىٰ وجهو , the Sons of Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو, Cousin of The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم and Hazrāt Bibi Fatima tuz Zahra رضي الله تَعَالَى عنها , The Holy Prophet Muhammad's صلى الله وَتَعَالَىٰ عليه و آله وسلم Daughter.** **His full Name is, Sultan ul Faqr, Hazrāt Abu Bakr Tajuddin Sheikh Syed Abdul Razzāq Jilani رحمة الله وَتَعَالَىٰ عليه , the word Syed denotes his Descent from Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم . The Name Tajuddin رحمة الله وَتَعَالَىٰ عليه describes him as a "Crown of Religion" as he was the Mufti of Iraq during his time. The phrase, al Jilani refers to Jilan, the place of his Father's birth and he carried the Family Name. However, Abdul Razzāq رحمة الله وَتَعَالَىٰ عليه also carried the epithet, Sultan ul Faqr, referring to his**

	Spiritual Status. His Patronymic is Hazrāt Abu Bakr رحمـة الله وَتَعَـالَىٰ عليه although rarely taken as part of his Name.
533 AH 1139 CE	Wisaal Sharif Hazrāt Syedna Qutbuddin Maudood Chishtī رحمة الله وَتَعَـالَىٰ عليه. Hazrāt Maudood Chishtī رحمـة الله وَتَعَـالَىٰ عليه (also known as Qutbuddin, Hazrāt Shams Sufyan رحمـة الله وَتَعَـالَىٰ عليه and Chiragh Chishtiyan) was an Early Day Sufi Saint, a Successor to his Father and Master Hazrāt Abu Yusuf Bin Saamaan رحمة الله وَتَعَالَىٰ عليه , Twelfth Link in the Sufi Silsilah of Chishtī Order, and the Master of Shareef Zandani. He was Born around 430 Hijri in the City of Chisht. He initially Received Education from his Father. He Memorized the Qurʾān by age 7 and Completed his Education when he was 16. His Work includes two Books, Minhaj ul Arifin and Khulaasat ul Shariah. He Attained Wisaal in the Month of Rajab (March) at the Age of 97. He was buried at Chisht like many of the Early Chishtīya. Hazrāt Khwājā Al Maudood Chishtī رحمة الله وَتَعَالَىٰ عليه became the Murīd of Hazrāt Khwājā Nasir Abu Yusuf Bin Saman Chishtī رحمة الله وَتَعَالَىٰ عليه. After he became a Murīd, his Murshid (Master) Addressed him by Saying, "O Qutbuddin Maudood, adopt the Path of the Faqr." The word "Faqr" is Literally Translated as "Poverty", but in the Language of Tassawuf, it Means to be Rich with Allah سُبْحَانَهُ وَتَعَالَىٰ . It is for One to have Total Trust in Allah سُبْحَانَهُ وَتَعَالَىٰ and not to be Dependent on any other than Allah سُبْحَانَهُ وَتَعَالَىٰ . Faqar is the Way of True Dervishes. Hazrāt Khwājā Mawdud Al Chishtī رحمة الله وَتَعَالَىٰ عليه Accepted his Murshid's (Spiritual Guidance) Advice. Shortly thereafter he went into Seclusion and Remained Absorbed in Worship for Twenty Years. During this Period, he Rarely Ate and was Reported to Complete Two Recitations of the Qurʾān during the Day and two during the Night. He also used to Constantly make the Zikr of La Ilaha Illallah. Due to his Consistent Worship, Everything in the Universe became Apparent to him, and Nothing was Kept Hidden. Sayings 1. The Lover of Sama' (Sufi Music) is a Stranger to the Outside World, but is a Friend to Allah سُبْحَانَهُ وَتَعَالَىٰ. 2. The Mysteries of Sama' are Inexplicable. If you Reveal them you are Liable to Punishment. Miracles. • Maulana Zakariyya Says: "Hazrāt Khwājā Maudood Chishtī رحمة الله وَتَعَالَىٰ عليه Acquired the Capabilities known as Kashf e Quloob (Revelations of the Conditions of the Hearts) and Kashf e Quboor (Revelation of the Conditions of the Graves)." • Whenever Hazrāt Khwājā Maudood Chishtī رحمة الله وَتَعَالَىٰ عليه Wanted to see the Ka'aba, he could See it even Though he was in Chisht.

	It is Impossible to Enumerate Khwājā Maudood's Khulfa. For the Sake of Barka, a few are Mentioned Hereunder. Hazrāt Khwājā Abu Ahmad رحمة الله وَتَعَالَىٰ عليه, Hazrāt Khwājā Shareef Zandani رحمة الله وَتَعَالَىٰ عليه, the Link in the (Chishtī) Silsilah Hazrāt Shah Sanjan رحمة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Abu Naseer Shakeeban رحمة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Hasan Tibti رحمة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Ahmad Baderoon رحمة الله وَتَعَالَىٰ عليه, Hazrāt Khwājā Sabz Posh رحمة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Uthman Awwal رحمة الله وَتَعَالَىٰ عليه, Hazrāt Khwājā Abul Hasan رحمة الله وَتَعَالَىٰ عليه. Hazrāt Maudood Chishtī رحمة الله وَتَعَالَىٰ عليه Passed Away in the Beginning of Rajab 427 Hijri at the age of 97 years. His Grave is in Chisht.
	15. Hazrāt Sharīf Zindanī رحمــة الله وَتَعَــالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. His title was Neerud Deen. He was born in the year 492 Hijri in the town of Zandanah. He Received the Mantle of Khilafat from Hazrāt Sheikh Khwājā Maudood Chishtī رحمة الله وَتَعَالَىٰ عليه. Hazrāt Khwājā Haji Sharif Zindani رحمــة الله وَتَعَــالَىٰ عليه, Renounced Everything. Hazrāt Haji Sharif رحمــة الله وَتَعَــالَىٰ عليه Spent 40 Solitary Years in the Wilderness Performing Strict 'Mujahida', Sustaining himself only on Salt-less Food, Fruit, the Leaves of Trees, Water and whatever he could Find in the Forest. He would Break His Fast only after three days. He Disliked the Comforts of this World so Intensely that he would Refuse even to Talk about Material Things, and Those Visiting him used to be Forewarned not to Mention them. He Became so Engrossed in Performance of his 'Salah' that he Would Remain Unaware of People who Attempted to Disturb or even Harm him. He used to say, "A Lover should be such that when he Takes the Name of his Beloved Nothing Else Should Remain. I Swear by Allah سُبْحَانَهُ وَتَعَالَىٰ , that when Taking the Name of the Beloved, I Become so Intoxicated in my Love for Him that even is the Entire World was Changed into Wine and I were to Drink it, it would not Intoxicate me Like That." Although Several of the Chishtīya Stressed the Value of Asceticism, in General they said that Seclusion and Ascetic Practice was for Short Periods Only. Rather Live in the Midst of Society and Adhere your Spiritual Ideals. Once a Faqir came and Informed Hazrāt with Great Humility that he had Seven Daughters, but no Means of Support Whatsoever. He Sought Hazrāt's Advice Regarding the Marriage of his Daughters. Hazrāt said that he would Arrange some Plan the Following Day. On the way Back, the Faqir met a

Kafir (Non Believer) who Initiated a Conversation. The Faqir Mentioned his Meeting with Hazrāt Sheikh and what had Transpired. The Kafir Commented that Since the Sheikh himself was a Faqir, he would not be Able to Arrange Anything. The Kafir added: "Tell him that if he Works for me for Seven Years, I will give him Seven Thousand Dinars."

The Faqir Reported this Offer to Hazrāt Sheikh Sharif رحمة الله وَتَعَالَىٰ عليه, who Accepted. He went with the Faqir to the Kafir. He Prevailed on the Kafir to Give the Seven Thousand Dinars to the Faqir in Lieu of the Service which the Sheikh had Agreed on.

When the King Heard of this Incident, he Immediately Sent a Gift of Seven Thousand Dinars to Hazrāt Sheikh. But, the Sheikh Distributed the King's Gift among the Fuqara and said that his Contract with the Kafir Stipulated Employment, not Monetary Compensation. When the Kafir saw this Steadfast, Independent and Honorable Attitude of Hazrāt, he was Astonished and he Immediately Released him from the Contract. Hazrāt made the Following Dua (Prayer) for the Kafir:

"You have Set me Free from your Prison. May Allah سُبْحَانَهُ وَتَعَالَىٰ set you Free from Jahannum (Hell)."

This Statement Exercised a Profound Influence on the Heart of the Kafir who, there and then, Accepted Islam. He Stayed in the Service of Hazrāt Sheikh Pursuing the Knowledge of Sulook.

Once a Man came to him Bearing a Gift. As Soon as he Entered his Presence; Hazrāt Haji Sharif رحمة الله وَتَعَالَىٰ عليه Told him that he had no need for any such Present; such were the Gifts that Allah سُبْحَانَهُ وَتَعَالَىٰ had Given him. He than told the man to look Outside, and when he did so, he saw to his Wonderment that the Entire Surrounds had turned to Precious Stones and gold. Such was the Spiritual Wealth of the Great Saint.

He was a Man of Great Humility and Fear of Allah سُبْحَانَهُ وَتَعَالَىٰ. Whenever he used to Think of the Verse, "We Have Not Created Man and Jinn Except that they Might Worship Me," he would Become so Filled with Fear and Regret that he would Lapse into Unconsciousness. He used to Say, "we have been Created for Allah's سُبْحَانَهُ وَتَعَ الَىٰ s Worship, yet we Occupy Ourselves with Other Things."

Hazrāt Khwājā Sharif Zindani رحمة الله وَتَعَالَىٰ عليه Showed such Respect for the Poor and the Needy that People were Overcome by Amazement. He used to take the Dust from their Feet and Place it on his Eyes, saying, "O Allah سُبْحَانَهُ وَتَعَالَىٰ ! Haji Sharif is at the Service of the Poor. Keep me Steadfast in my Love for them." He Never Associated with the Rich and Wealthy.

The Treatises of Hazrāt Haji Sharif رحمة الله وَتَعَالَىٰ عليه on the Unity of Allah سُبْحَانَهُ وَتَعَالَىٰ Admit No Equal; Unfortunately, as with Many of the Works of the Early Muslims, they are now Lost to us. He used to Teach on Tauheed band Love for Allah سُبْحَانَهُ وَتَعَالَىٰ to all those who came to him. One of his

	Pupils was Hazrāt Khwājā Usman Harwani رحمة الله وَتَعَالَىٰ عليه to whom he Eventually gave his Khilafat.
462 AH 1070 CE	**Wisaal Sharif Hazrāt Qazi Wajiuddin رحمة الله وَتَعَالَىٰ عليه. He was the Director of the Ribat Sa'idat al Khadim, near the Tigris near the Bab al Ghurba, In the time of Ibn al Fuwaty (d. 723 AH 1323 CE), Members of the Family still lived there, most likely the Direct Descendants of Hazrāt Qazi Wajiuddin's رحمة الله وَتَعَالَىٰ عليه Son Hazrāt A'azz b. 'Umar as Suhrawardi رحمة الله وَتَعَالَىٰ عليه. In addition to Transmitting *Ahadis* to him, it was Hazrāt Qazi Wajiuddin رحمة الله وَتَعَالَىٰ عليه who first Invested his Nephew Abu a'n Najib with the Sufi Khirqa upon the Latter's arrival in Baghdad, the same thing which Abu'l Najib would do for his own Nephew upon his arrival in the City some forty years later. Hazrāt Qazi Wajiuddin رحمة الله وَتَعَالَىٰ عليه Passed Away in Rabi' al Awwal, 532 AH September or October, 1137 CE and was buried in Baghdad's Shuniziyya Cemetery, the Resting place of Hazrāt al Junaid رحمة الله وَتَعَالَىٰ عليه.[9]**
	16. Hazrāt Sheikh Ziauddin Abu Najib Abdul Qahir Suhrawardī رحمت الله وَتَعَالَىٰ علے. Shurwardīya; Kubraviya, Firdausiya Sillsila. He was Born around 490 AH 1097 CE and Achieved Prominence as a *Ahadis* Transmitter and *Sheikh at Tarbiya* in the Baghdad of his day. in Suhraward, Hazrāt Abu Najib Suhrawardi رحمت الله وَتَعَالَىٰ علے heard *Ahadis* in Isfahan before coming to Baghdad as a Young Man sometime around 507 AH 1113 CE. According to his Biographers, for two years he lived a humble life, Selling Water in the Streets from a Jug which he Carried upon his Back, but Eventually he took up Studying at the Nizamiyya where he Pursued, under the Direction of As'ad al Mihani and Al Fasihi, the Study of Shafi'i Jurisprudence, *Ahadis,* Arabic Grammar, and Belles-Lettres, somewhere along the Line taking the *Khirqa* from his Paternal Uncle Hazrāt Qazi Wajiuddin رحمة الله وَتَعَالَىٰ عليه. At the age of twenty-five, perhaps in imitation of Hazrāt Qazi Wajiuddin رحمة الله وَتَعَالَىٰ عليه, Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه Broke with his Studies, Cut himself off from Public Life, and left Baghdad. Hazrāt Abu 'Ali al Katib رحمة الله وَتَعَالَىٰ عليه. (Wisaal c. 340 AH 951 CE). ⬇ Hazrāt Abu 'Usman al Maghribi رحمة الله وَتَعَالَىٰ عليه. (Wisaal 373 AH 983--84 CE). ⬇ Hazrāt Abul' Qasim Jurjani رحمة الله وَتَعَالَىٰ عليه.

9 Located on the West Bank of the City (Gaston Wiet, *Baghdad: Metropolis of the Abbasid Caliphate,* trans. Seymour Feiler [Norman, Oklahoma: University of Oklahoma Press, 1971], 116, 170).

(Wisaal 469 AH 1076-77 CE).

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Hazrāt Abu Bakr al Nassaj رحمة الله وَتَعَالَىٰ عليه.

(Wisaal 487 AH 1094 CE).

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Hazrāt Ahmad e Ghazali رحمة الله وَتَعَالَىٰ عليه.

(Wisaal 520 AH 1126 CE).

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Hazrāt Abu'l Najib as Suhrawardi رحمة الله وَتَعَالَىٰ عليه.

(Wisaal 563+ AH 1168 CE).

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Hazrāt 'Umar as Suhrawardi رحمة الله وَتَعَالَىٰ عليه.

(Wisaal 632 AH 1234 CE).[10]

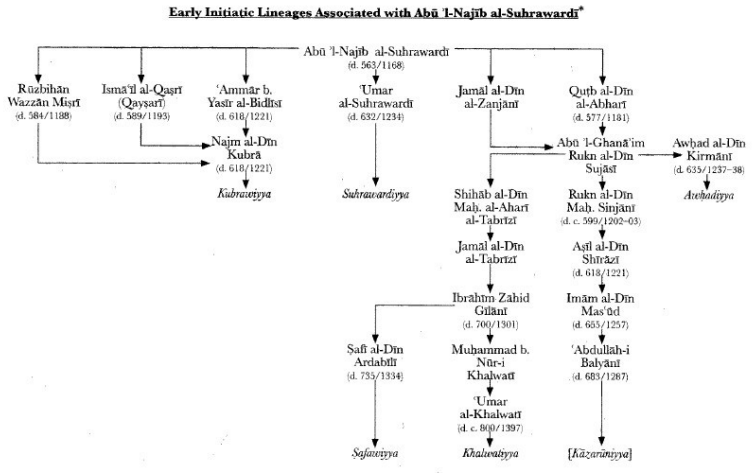
After this he came back to Baghdad and attached himself to the Controversial Sufi Preacher Hazrāt Hammad ad Dabbas رحمة الله وَتَعَالَىٰ عليه (Wisaal 525 AH 1130-1131 CE). After the Passing Away of Hazrāt Hammad ad Dabbas رحمة الله وَتَعَالَىٰ عليه, Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه began to Preach Publicly and shortly thereafter is Reported to have Founded a Sufi *Ribat* and Shafi'i *Madrasa* on the Western Bank of the Tigris. According to his Younger Contemporary Hazrāt Ibn an Najjar رحمة الله وَتَعَالَىٰ عليه, before this Time Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه and his Meager Group of Companions were in Possession of a Ruined Building *(Khariba)* on the Tigris, but his Growing Fame Attracted the Attention of the Sultan (Mas'ud) who Visited him, he being Followed by his Amirs who did the Same.

Thereafter, the Ruined Building was turned into a *Ribat* and a *Madrasa* was Built next to it, the Complex "becoming a Place of Sanctuary for those who took Refuge in it out of Fear of Persecution by the Khalîfa and the Sultan." Although not Mentioned Specifically in the Sources, one can Deduce that from the Perspective of the Seljuk Sultan Mas'ud, his Shina Mas'ud al Bilal, and the Seljuk Amirs, patronizing such a Shafi' Sufi as Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه was Good Policy and there is little Reason to Doubt that a Substantial Donation was made for the Construction of this new *Ribat* and *Madrasa.* Just as with Hazrāt Wajih ad Din رحمة الله وَتَعَالَىٰ عليه and Hazrāt Abu Hafs 'Umar رحمة الله وَتَعَالَىٰ عليه later, for Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه the Sufi *Ribat* was a Space where Politics, Sufism, and Religious Learning Intertwined.

It was here where Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه Made a Name for himself as a *Sheikh at Tarbiya* and Shafi' Scholar, Initiating, Investing, and Training Disciples including Men of Note such as the Famous Shafi' Historian and *Muhaddis* Ibn Asakir (d. 571 AH 1175 CE), the Influential Sufi

10 Sufism in an Age of Transition Umar al-Suhrawardi and the Rise of the Islamic Mystical Brotherhoods. *By* Erik S. Ohlander pages 44 – 45.

Author and later Teacher of Hazrāt Najm ad Din Kubra رحمة الله وَتَعَالَىٰ عليه, Hazrāt 'Ammar al Bidlisi رحمة الله وَتَعَالَىٰ عليه (Wisaal between 590 and 604 AH 1194 and 1207 CE), the Well-Known *Muhaddis* and Biographer al Samani, and the *Sheikh ash Shuyukh* of Baghdad Ibn Sukayna as well as Teaching Shafi' Jurisprudence, Preaching to the Public, Transmitting *Ahadis,* and Issuing Fatwas. Given both the Number of Individuals who are Reported to have Associated with him during this Period as well as his Inclusion in the Initiatic Lineages of Numerous Early Sufi Lines, it is Apparent that he was by all Accounts a Popular and Important Teacher, Mentioned in Connectionwith a Mixed lot of Sufis, *Ahadis* Transmitters, Jurists, and others, most of whom were clearly Affiliated with the Shafi' *Mazhab.* According to Ibn al Mustawfi his *Ribat cum Madrasa* was Home to Both Students of Jurisprudence *(Mutafaqqiha)* and Sufis *(Sufiyya)*, Individuals from each Group staying as Residents there in Order to Study with him or Place themselves under his Direction. Although the Reliability of the Report is Questionable, according to Ibn Athir, Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه was Present at the Inauguration of the Khalîfa al Muqtafi (r. 530-555 AH 1136-1160 CE) in 530 AH 1136 CE, in Addition to taking the Oath of Loyalty *(Bay'a)* to him, Exhorting the new Khalîfa with a Particularly Eloquent Sermon.



Some years later, on Tuesday, the 17th of Muharram 545 AH (16 May, 1150 CE), after a Series of Disturbances at the Institution, Hazrāt Abu Najib رحمة الله وَتَعَـالَىٰ عليه was Appointed to the Office of Teacher *(Tadris)* of the Nizamiyya, the Khalîfa al Muqtafi being Forced against his Will to Grant his Formal Permission to the Appointment at the Hands of Seljuk Interests in the City, and for Two Years he Stayed there Teaching Shafi'i *Fiqh* and Transmitting Ahadis. In 547 AH 1152 CE, However, the Seljuk Sultan Mas'ud Died and in the Power Vacuum which Resulted, the Khalîfa al Muqtafi and his Vizier Ibn Hubayra began to Assert Control over Baghdad, among other Things Ordering the Dismissal of Hazrāt Abu Najib رحمة الله

	وَتَعَالَىٰ عليه from the Nizamiyya. Although Benefiting from the Public Protest of the *Shafi' Fuqaha* Attached to the Institution and, for a few Days at least, the Protection of the Seljuk Shina of Baghdad Mas'ud al Bilali-who fled to Tikrit shortly thereafter--- Hazrāt Abu Najib رحمـــة الله وَتَعَـــالَىٰ عليه was Dismissed from the Office on the Khalîfa's Order. In his Account of the Events of his Dismissal Ibn al Jawzi,--certainly no Fan of Baghdad's Powerful *Shafi' Fuqaha* and their Close Associations with the Seljuk *Shina* of the City-Censures Hazrāt Abu Najib رحمـة الله وَتَعَـالَىٰ عليه for Defying the Khalîfa's Orders to Stop Preaching there by Holding his Lectures and Lessons in Persian.
532–600 AH 1138–1204 CE	Moses Maimonides Moses ben Maimon, commonly known as Maimonides. Regarded by many as the greatest Jewish philosopher of the Middle Ages. He lived during the 'Golden Age' of Spain in the twelfth Century where Jews and Christians lived in peace under Muslim rule. Maimonides was born in Cordoba, the center of Jewish learning and Islamic culture. He adopted Aristotelianism from the Islamic Scholars and based his *Guide for the Perplexed* on it and that became the basis of Jewish scholastic philosophy.
1140–1217 CE	**Judaic Mysticism.** Judah ben Samuel of Regensburg (Yehudah HaHasid) 'Judah the Pious' in Hebrew, was a leader of the Chassidei Ashkenaz, a movement of Jewish mysticism in Germany considered different from the 18th-Century CE Hasidic movement founded by the Baal Shem Tov. Judah was born in the small town of Speyer in the modern day Rhineland-Palatinate state in Germany in 1150 CE but later settled in Regensburg in the modern day state of Bavaria in 1195 CE. He wrote much of *Sefer Hasidim* (Book of the Pious), as well as a work about Gematria and *Sefer Hakavod* (Book of Glory), the latter has been lost and is only known by quotations that other authors have made from it. His most prominent Students were Elazar Rokeach, Isaac ben Moses of Vienna author of *Or Zarua* and perhaps also Moses ben Jacob of Coucy (according to the Hida).
535 AH 1140 CE	**Birth Hazrāt Syedna Mu'īnuddīn Hasan al Hussaini, Sijzi, Sanjari, Chishtī, Ajmeri, Sakhi Ghareeb Nawaz رحمة الله وَتَعَالَىٰ عليه.** **He was Born in a Place called Sanjar, in Sijistan (Persia, or Present Day Iran). He was in Direct Lineage of the Beloved Prophet Muhammad صلى الله تعالىٰ عليه و آله وسلم being Paternally Descended from the Beloved Prophet's Grandson, Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه and Maternally from the Beloved Prophet's Grandson, Imam Hassan رضي الله وَتَعَالَىٰ عنه. Thus he is a Hassani and a Hussaini Syed. He was Brought up in Khorasan, Iran and Received his Early Education at Home from his Father, Hazrāt Syed Ghiyasuddin رحمة الله وَتَعَالَىٰ عليه At the Age of Nine, he Committed the Holy Qur'an al Kareem to Memory. He was Sixteen Years Old when his Father**

	Passed into the Realm of Divine Beauty; he Inherited a Grinding Stone and an Orchard, which Formed a Source of his Livelihood. He would Occupy himself with the Care and Development of the Orchard. One Day while Occupied in the Orchard, a 'Majzub' by the Name Hazrāt Ibrahim Qunduzi رحمة الله وَتَعَالَىٰ عليه Approached him. Hazrāt Moinuddin Honored the 'Majzub' and Presented some Fruit to him. Ibrahim 'Majzub', after Chewing some of the Fruit, gave it to Hazrāt Khwājā. As Hazrāt Khwājā Ate the Fruit, a Profound Transformation Took Place in Him. His Heart Turned Completely Away from the World and a Special Strong Yearning for Allah سُبْحَانَهُ وَتَعَالَىٰ Consumed him. He Sold the Orchard and Distributed the Proceeds to the 'Fuqara'. He Set Off on a Journey, Reaching First Samarkand, Where He Engrossed Himself in 'Hifz' of the Holy Qur'an and the Acquisition of Academic Shar'i Knowledge. After this Accomplishment he Traveled to Iraq. He Reached the Town of Harvan and Became 'Ba'ait' to Hazrāt Usman Harwani رحمـة الله وَتَعَـالَىٰ عليه. By Virtue of Hazrāt Sheikh's 'Tawujuh' he Attained Perfection in 'Sulook' in a Single Day. He Stayed 20 Years in the Service of his Sheikh.
535 AH 1140 CE)	Wisaal Sharif Hazrāt Abu Yaqub Yūsuf Hamdānī رحمة الله وَتَعَالَىٰ عليه. His Excellency Hazrāt Khwāja Yūsuf Hamdānī رحمـة الله وَتَعَـالَىٰ عليه was an Exalted Sufī Sheikh of Central Asia. He was the Most Qualified Scholar and Jurist and the Ultimate Spiritual Guide in that Region and the Mentor of Renowned Sufī Masters. His Deputies Founded the Naqšhbandiya, Yasaviya and Bektāšhiya Tarīqas, and Founders of the Qadri and Chishti Orders also Benefited from his Company.[11] He was a Scholar of the Ḥanafī School and Followed the Supreme Imam, Hazrāt Abū Ḥanīfa رحمة الله وَتَعَالَىٰ عليه , while His Sheikh was a Shāfi'ī Scholar. He Lived sometimes in Merv (Turkmenistan) and Sometimes in Herāt (Afghanistan). He Spent Sixty Years of his Life in Preaching and Providing Spiritual Guidance. His Extraordinary Knowledge of Esoteric and Exoteric Knowledge made him Popular Throughout Central Asia. His Khānqāh in Merv was so Renowned, it was Called the "Ka'bah of Khurāsān." It was always Full with Numerous Seekers and Murīds; no Other Khānqāh had so many Attendees. Hazrāt Simnānī رحمة الله وَتَعَالَىٰ عليه says no other Khānqāh Received so Many Seekers as the Khānqāh of Hazrāt Khwāja Yūsuf رحمة الله وَتَعَالَىٰ عليه. He was the Keeper of the Staff and Turban of Hazrāt Syednā Salmān Fārsī . رضي الله وَتَعَالَىٰ عنه. He was the Ghaus of his Time. Some Scholars even Consider him the Mujaddid of the 6th Century Instead of Hazrāt Imam Ghazālī رحمة الله وَتَعَالَىٰ عليه . Hazrāt Ghazālī رحمة الله وَتَعَالَىٰ عليه was a Prolific Writer and Left a Huge Collection of Writings. Hazrāt Khwājā Yūsuf رحمـة الله وَتَعَـالَىٰ عليه was the

11 Posted byTalib Ghaffari.

	Ultimate Sheikh and Spiritual Mentor, whose Students Founded some of the Largest Sufī Orders (including Naqšhbandi, Yasavī, Qādrī and Chishtī). **Several Notable Scholars and Sufī Masters Benefited from his Noble Company and Guidance.** **Hazrāt Sheikh ‘Abd al Qādir Jīlānī al Qādir رحمة الله وَتَعَالَىٰ عليه used to Stay in his Company.** **Khwāja Mu'īnuddīn Ajmerī رحمة الله وَتَعَالَىٰ عليه also Stayed with him for Six Months. Hazrāt Ḥakīm Sanāī رحمة الله وَتَعَالَىٰ عليه , a Famous Persian Sufī Poet, Visited Hazrāt Khwāja Yūsuf رحمة الله وَتَعَالَىٰ عليه and Affiliated himself to the Khwāja رحمة الله وَتَعَالَىٰ عليه , and Stayed with him for some Time.** **Hazrāt Simnānī رحمة الله وَتَعَالَىٰ عليه Introduced him with the Following Words:** **He was a Pious Imam, Putting his Knowledge into Practice. He was an Authority for Muslims, Possessor of Lofty States and Stations. He was the Ultimate Mentor for Sincere Disciples in Merv.** **The Author of Rashahāt Praises him as Follows:** **He was Endowed with Profound Rapture and Charismatic Talent. Over a Vast Area, Stretching from Baghdād to Samarqand, People would Flock to Visit him, in Order to Derive Benefit from his Holy Breath.** **He Visited Baghdād in 506 AH, where he Delivered Public Sermons and Provided Spiritual Guidance. Hazrāt Sheikh ‘Abd al Qādir Jīlānī رحمة الله وَتَعَالَىٰ عليه also Accompanied him and Described his First Meeting in the Following Words:** **A Man came to Baghdād from Hamadān, called Hazrāt Yūsuf Hamdānī.رحمة الله وَتَعَالَىٰ عليه I heard he was a Qutb. He Stayed at a Ribāṭ (Sufī Center). When I heard about him, I went to the Ribāṭ but did not Find him. When I Asked Around, I was told he was in the Cellar. I went down to him. He Stood up when he Saw me, then Sat down Close to Me. He Described my State of Affairs (Aḥwāl) and Resolved all my Obstacles. Then he Said to me: “O ‘Abd al Qādir رحمة الله وَتَعَالَىٰ عليه! Address the People.” I said: “O my Master! I am a Non-Arab person, how can I speak to the eloquent People of Baghdād?” He Said: “You have now Mastered (the Sciences of) Jurisprudence, the Principles of Jurisprudence, Argumentation (Khilāf), Grammar and Language, and Qurʾānic Exegesis. It is now Time to Speak. Sit on the Chair and Speak to the People, for I see in you a Root that will Soon Grow into a Large Tree.”** **He Passed Away during a Journey from Herāt to Merv, in a small town called Bāmiyan.** **During his Last Moments, Hazrāt Khwāja Yūsuf رحمة الله وَتَعَالَىٰ عليه Asked his Deputy Hazrāt Ahmad Yasavī رحمة الله وَتَعَالَىٰ عليه to Recite the Chapters Yāsīn and an Nāzi‘āt from the Qurʾān.** **After Living for more than Ninety Years, he Passed Away on Monday 22 Rabī‘ al Awwal.**

	He was Initially Buried in that Town, later his Blessed Body was Transported to Merv (Turkmenistan) by One of his Disciples Hazrāt Ibn Najjār رحمة الله وَتَعَالَىٰ عليه and he was Reburied there. His Tomb in Merv has been a Place of Pilgrimage for the Spiritual Seekers. **He was Well Versed in Persian and Arabic but Apparently did not Speak Turkish. He wrote a Number of Treatises, One of them Rutbat al Ḥayāt (Persian) has been published. Other Known Treatises include 'Manāzil as Sālikīn', Majmū'ah e Rasā'il and 'Manāzil al Sā'irīn'.** **Deputies and Students.** **Hazrāt Khwājā رحمة الله وَتَعَالَىٰ عليه appointed four Deputies, each of them was worthy of Spiritual Directorship:** **1. Hazrāt Khwāja 'Abd-Allāh Baraqī Khwārizmī رحمة الله وَتَعَالَىٰ عليه (W. 555 AH, Uzbekistan),** **2. Hazrāt Khwāja Ḥassan Andaqī رحمة الله وَتَعَالَىٰ عليه (W. 552 AH, Bukhārā, Uzbekistan),** **3. Hazrāt Khwāja Ahmad Yasavī رحمة الله وَتَعَالَىٰ عليه (W. 562 AH, Kazakhstan),** **4. Hazrāt Khwāja 'Abd al Khāliq Ghujdawani رحمة الله وَتَعَالَىٰ عليه (W. 575 AH, Uzbekistan).**
	10. Hazrāt Abdul Khaliq Ghujduvani رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Sillsila. **After Mastering *Sharīʿa* (the Legal Sciences) he moved on to *Jihad an Nafs* (spiritual struggle), until he reached a high station of purity. He then moved to Damascus, where he established a school from which many students graduated. Each became a Master of Fiqh and Ahadis as well as spirituality, both in the regions of Central Asia as well as in the Middle East.** **The author of the book *al-Hada'iq al-Wardiyya* tells us how he reached his high station within the Golden Chain: "He met Hazrāt Khidr عليه سلم and accompanied him. He took from him heavenly knowledge and added it to the spiritual knowledge he had obtained from his Sheikh, Hazrāt Yusuf al-Hamadani رحمة الله وَتَعَالَىٰ عليه.** **"One day when he was reading the Qur'an in the presence of Hazrāt Sheikh Sadruddin رحمة الله وَتَعَالَىٰ عليه, he came upon the following Ayat: *"Call unto your Sustainer humbly, and in the secrecy of your hearts. Verily, He loves not those who transgress the bounds of what is right"* [7:55]. This ayat prompted him to inquire of Hazrāt Sheikh Sadruddin رحمة الله وَتَعَالَىٰ عليه about the reality of silent Zikr and its method. Hazrāt Abdul Khaliq رحمة الله وَتَعَالَىٰ عليه put his question thus: "In loud Zikr you have to use your tongue and people might listen to you and see you, whereas in the silent Zikr of the heart Shaytan might listen to you and hear you, since the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم said in his Holy Hadith: 'Satan moves freely in the veins and arteries of the Sons of Adam.' What, then, O my Hazrāt Sheikh Sadruddin (رحمة الله وَتَعَالَىٰ عليه), is the reality of 'Call in the secrecy of your hearts?' His**

Sheikh replied, 'O my son, this is a hidden, heavenly knowledge, and I wish that Allah سُبْحَانَهُ وَتَعَالَىٰ Exalted and Almighty send you one of his Saints to inspire on your tongue and in your heart the reality of secret Zikr.'

"From that time Hazrāt Sheikh Abdul Khaliq al-Ghujdawani رحمة الله وَتَعَالَىٰ عليه waited for that prayer to be fulfilled. One day he met Hazrāt Khizr عليه سلم who told him, 'Now, my son, I have permission from the Prophet to inspire on your tongue and in your heart the hidden Zikr with its numbers.' He ordered him to submerge himself under water and to begin making Zikr in his heart (La Ilaha Illallah Muhammadun Rasul Allah). He did this form of Zikr every day, until the Light of the Divine, the Wisdom of the Divine, the Love of the Divine and the Attraction of the Divine were opened to his heart. Because of those gifts people began to be drawn to Hazrāt Abdul Khaliq رحمة الله وَتَعَالَىٰ عليه and sought to follow in his footsteps, and he took them to follow in the footsteps of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم.

"He was the first one in this honorable Sufi Order to use the Silent Zikr and he was considered the Master of that form of Zikr. When his Spiritual Sheikh, Hazrāt al-Ghawth ar-Rabbani, Hazrāt Yusuf al-Hamadani رحمة الله وَتَعَالَىٰ عليه, came to Bukhara, he spent his time in serving him. He said about him, 'When I became 22 years of age, Hazrāt Sheikh Yusuf al-Hamadani رحمة الله وَتَعَالَىٰ عليه ordered Hazrāt Khizr عليه سلم to keep raising me and to keep an eye on me until my death.'"

Hazrāt Sheikh Muhammad Parsa رحمة الله وَتَعَالَىٰ عليه, a friend and biographer of Hazrāt Shah Naqshband رحمة الله وَتَعَالَىٰ عليه, said in his book *Faslul-Kitab*, that the method of Hazrāt Khwājā Abdul Khaliq al-Ghujdawani رحمة الله وَتَعَالَىٰ عليه in Zikr and the teachings of his Eight Principles were embraced and hailed by all 40 Tariqahs as the way of truth and loyalty, the way of consciousness in following the Sunnah the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم, by leaving innovation and by scrupulously opposing low desires. Because of that he became the Master of his time and the First in this line of spirituality. His reputation as an accomplished Spiritual Master became widespread. Visitors used to flock to see him from every land. He gathered around him the loyal and sincere Murids that he was training and teaching. In this regard, he wrote a letter to his son, Hazrāt al-Qalb al-Mubarak Shaykh Awliya al-Kabir رحمة الله وَتَعَالَىٰ عليه, to specify the conduct of followers of this Order. It says:

"O my Son, I urge you to acquire Knowledge and Righteous Conduct and the Fear of Allah سُبْحَانَهُ وَتَعَالَىٰ. Follow the Steps of the Pious Salaf (early Generation). Hold fast to the Sunnah of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم, and keep Company with Sincere Believers. Read Jurisprudence and the Life-History of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and Quranic exegesis. Avoid Ignorant Charlatans, and keep the Prayer in Congregation. Beware of Fame and its danger. Be among the ordinary people and do not

	seek positions. Don't enter into friendship with Kings and their children nor with the innovators. Keep silent, don't eat excessively and don't sleep excessively. Run away from people as you would run from lions. Keep seclusion. Eat lawful food and leave doubtful actions except in dire necessity. Keep away from love of the lower world because it might fascinate you. Don't laugh too much, because too much laughter will be the death of the heart. Don't humiliate anyone. Don't praise yourself. Don't argue with people. Don't ask anyone except Allah سُبْحَانَهُ وَتَعَالَىٰ. Don't ask anyone to serve you. Serve your Sheikhs with your money and power and don't criticize their actions. Anyone who criticizes them will not be safe, because he doesn't understand them. Make your deeds sincere by intending them only for Allah سُبْحَانَهُ وَتَعَالَىٰ. Pray to Him with humbleness. Make your business Jurisprudence, your Mosque your House, and your Friend your Lord." **"The lights of some people precede their Zikr, while the Zikr of some people precede their lights. There is the one who does (loud) Zikr so that his heart be illumined; and there is the one whose heart has been illumined and he does (silent) Zikr."** **He was known as the Sheikh of Miracles, One Who Shone Like the Sun, and he was the Master of the high stations of spirituality of his time. He was a Perfect Knower *(ʿArif Kamil)* in sufism and accomplished in asceticism. He is considered the Fountainhead of this Honorable Sufi Order and the Wellspring of the *Khwajagan* (Masters of Central Asia).**
539 AH 1145 CE	**Birth Sheikh ush Shayukh Hazrāt Syedna Shahabuddin Abu Hafs Umar رحمة الله وَتَعَالَىٰ عليه bin Mohammad al Bakri al Shurwardī رحمة الله وَتَعَالَىٰ عليه.** **The Founder of the famous Sufi Order, "Suhrawardi" is Sheikh as Shayukh Shahabuddin Abu Hafs 'Umar Bin Muhammad al Bakri Al Suhrawardi, ash Shafi'i, Mohadith Baghdadi رحمة الله وَتَعَالَىٰ عليه. He was born in "Suhraward" A town at that time situated near Zanjan in Iran, Unfortunately today it is impossible to even identify the site of this ancient town for certain. His date of birth is most probably at the end of 29 Rajab (7th Islamic month) or the beginning of 1 Sha'ban (8th month) in 539 AH, 27 January, 1145 CE/ Saturday (As Sabt); 25 January, 1145 CE, Thursday (Al Khamees).** **His lineage starts from Hazrāt Abu Bakr Siddiq رضي الله وَتَعَالَىٰ عنه (the first Khalifa of Islam). According to "Munaqib e Ghawthia" his Parents did not have a Child. Disappointed enough one day his Mother took an opportunity and reached the Holy "Khanqah" (Sufi Center) of Hazrāt Sheikh Abd al Qadir al Jilani al Hassani رحمة الله وَتَعَالَىٰ عليه popularly known as Ghaus al Azam (the founder of "Qadri" Sufi order D.561 AH/ 1167 CE), and requested him to pray to Allah سُبْحَانَهُ وَتَعَالَىٰ for her to bear a child. At this Hazrāt Mehboob e Subhani, Qutb e Rabbani, Syedna Sheikh Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه made a prediction about a very special Son for her.**

540 AH, 1154 CE	**Birth Hazrāt Sheikh Abu al Janab Ahmad ibn 'Umar ibn Muhammad ibn 'Abd Allah al Khiwaqi al Khwarizmi Najmuddin Kubra Walī Tarāsh رحمة الله وَتَعَالَىٰ عليه.** **His full name is Hazrāt Abu'l Janab Ahmed b. Omar b. Muhammad b. 'Abdallah al Khivaqi al Khwarizmi رحمة الله وَتَعَالَىٰ عليه , who is better known as Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه. He was born in the Ancient City of Khiva, Central Asia. He received excellent formal education in the Religious Sciences in his Youth.** **At that period most important for him was the study of Ahadīs (Prophetic Tradition). In the course of his life he studied Ahadīs with many different Authorities and finally Excelled in this Science.**
541 – 577 AH 1146 – 1181 CE	Zangid Dynasty (Aleppo).
542 – 545 AH 1147–1150 CE	The Second Crusade was the second Major Crusade launched from Europe. The Second Crusade was started in response to the fall of the County of Edessa in 1144 to the forces of Sultan Imad ad Din Zengi. The County had been founded during the First Crusade (1096–1099 CE) by King Baldwin I of Jerusalem in 1098 CE. While it was the first Crusader State to be founded, it was also the first to fall. The Second Crusade was announced by Pope Eugene III, and was the first of the crusades to be led by European kings, namely Louis VII of France and Conrad III of Germany, with help from a number of other European nobles. The armies of the two kings marched separately across Europe. After crossing Byzantine territory into Anatolia, both armies were separately defeated by the Seljuk Turks. The main Western Christian source, Odo of Deuil, and Syriac Christian sources claim that the Byzantine Emperor Manuel I Komnenos secretly hindered the Crusaders' progress, particularly in Anatolia, where he is alleged to have deliberately ordered Turks to attack them. Louis and Conrad and the remnants of their armies reached Jerusalem and participated in 1148 in an ill-advised attack on Damascus. The Crusade in the East was a failure for the Crusaders and a great Victory for the Muslims. It would ultimately have a key influence on the Fall of Jerusalem and give rise to the Third Crusade at the end of the 12th Century CE. The only significant Christian success of the Second Crusade came to a combined force of 13,000 Flemish, Frisian, Norman, English, Scottish, and German Crusaders in 1147 CE. Traveling from England, by ship, to the Holy Land, the army stopped and helped the smaller (7,000) Portuguese Army in the Capture of Lisbon, expelling its Moorish occupants.
544 – 627 AH 1150 – 1230 CE	Samuel ben Judah ibn Tibbon, more commonly known as Samuel ibn Tibbon, was a Jewish Philosopher and Doctor who lived and worked in Provence, later part of France. He was born about in Lunel (Languedoc), and died in Marseilles.
1150-1250 CE	**Judaic Mysticism.**

	Hasidei Ashkenaz (German Pietists). Mystical conceptions influenced Medieval Kabbalah: The Hasidim's most central tenets concerned the "Will of the Creator". They are obligated to follow the Din Shamayim, "Law of Heaven". Their devotion were expressed in both esoteric and perfectionist ways. Their esoteric expression was in their dedication to prayer. They believed that you may rise spiritually toward communion with God through the knowledge of prayer. The theology of the Ashkenazi Hasidim is certainly independent and unique; however, it does contain meaningful similarities to the theologies of both the early kabbalists and of Saadia Gaon. Saadia, in his *Book of Beliefs and Opinions* grapples with the following conundrum: throughout the Tanakh, Prophets frequently describe their visions of the Divine Realm. These descriptions include majestic images of God sitting on His heavenly throne, surrounded by the heavenly host. Since believing that God has perceivable, physical features is blasphemous for Saadia, he concludes that the visions do not portray God, but rather portray God's created glory. This glory is God's created messenger, his exalted angel, created to give the Prophets something concrete to visualize. The *torat hakavod* of the Ashkenazi Hasidim echoes Saadia's theory, but with a fundamental difference. For the latter, the glory was not created by God, but emanated from God in a similar manner to the way that light emanates from the sun. What emerged is a tripartite system composed of God, the higher Kavod, and the lower Kavod. God is beyond human comprehension and impossible for man to relate to. The higher Kavod emanates from God, and is still very distant from man, but slightly more accessible. And finally, the lower Kavod is the element that man can access. It is at the lower Kavod that man can attempt to understand. This description of God and His Divine Realm directly parallels the kabbalistic ten-headed sefirotic system, with Ein Sof (Hebrew אין סוף) beyond knowledge on the top, and the ten sefirot emanating downward; the lower the sefira, the more relatable it becomes. Just as the unity of the sefirot is an indispensable concept in Kabbala, the inter-connectedness of the lower Kavod and higher Kavod is crucial for the Chassidei Ashkenaz. The lower Kavod is not separate from the higher Kavod but instead emanates from it. As in Kabbala, there are many symbols and descriptions used to explain and refer to the Kavod. For example, in various Ashkenazi Hasidic works, the Kavod is referred to by the names of *Demut Yakov Chakuk al Kisai HaKavod*, *Tiferet Yisrael*, *Kruv*, *Kisai Hakavod*, *Atara*, *Shin*, *Bas*, and *Sod*. Many of these references are present in "Shir Hakavod" by Rabbi Samuel the Pious, a poem written in praise of the Kavod.
c. 1176 –1238 CE	**Judaic Mysticism.** Eleazar of Worms (Eleazar Rokeach).

also sometimes known today as Eleazar Rokeach ("Eleazar the Perfumer" אלעזר רקח) from the title of his *Book of the Perfumer* (*Sefer ha rokeah* ספר הרקח)—where the numerical value of "Perfumer" (in Hebrew) is equal to Eleazar, was a leading Talmudist and Kabbalist, and the last major member of the Hasidei Ashkenaz, a group of German Jewish pietists.

Eleazar was also a disciple of Judah ben Samuel of Regensburg (Judah he-Hasid), who initiated him into the study of the Kabbalah, at that time little known in Germany. According to Zunz, Eleazar was hazzan at Erfurt before he became rabbi at Worms. In 1233 CE he took part in the Synod of Mainz which enacted the body of regulations known as "Takkanot Shum" (ShUM = "Speyer, Worms, Mainz"), of which he was a signatory.

According to the *Jewish Encyclopedia*, Eleazar underwent great sufferings during the Crusades. The *Jewish Encyclopedia* states that on the night of 22 Kislev, 1196 CE, he was engaged in his commentary on *Genesis* (Eleazar relates that he had reached the parashah Vayeshev), when two Crusaders entered his house and killed his wife Dulca (Dolce), his two daughters Belet (Belette) and Hannah, and wounded him and his son Jacob who did not escape. His wife had conducted a business in parchment scrolls in order to support the family and enable him to devote all his time to study. Many of the *piyyutim* he authored protest at Israel's suffering and hope for redemption and revenge against her tormentors. He also recorded the deaths of his family in a moving and poetic eulogy.

Eleazar developed a vigorous activity in many directions. On the one hand, he was a Talmudist of vast erudition, a liturgist gifted with a clear and easy style, and an Astronomer, and was well versed in the sciences open to the Jews of Germany at that time. At the same time, he was an adventurous mystic who experienced visions, seeing legions of angels and demons. He exerted himself to spread mystical systems which went far beyond the conceptions of the classical authors of Jewish esoterica. In his mystical works he developed and gave a new impulse to the mysticism associated with the letters of the alphabet. By the gematria and notarikon systems of interpretation found in the Talmud, Eleazar invented new combinations by which miracles could be performed. The haggadic anthropomorphism which he had combated in his earlier works (*Ha-Roḳeaḥ, Sha'are ha-Sod weha-Yiḥud*) occupied later the foremost place in his mystical writings. Eleazar's great merit therefore lies not only in his new mystical system, but also in his ethical works. In these he shows greatness of soul and a piety bordering upon asceticism. Though so severely tried by fate, he inculcates cheerfulness, patience, and love for humanity. He died at Worms in 1238.

Ethical works.

- *Ha-Roḳeaḥ,* ("The Perfumer"), a halachic guide to ethics and Jewish Law for the common reader. The title derives from the numerical value of the word רקח, which corresponds to that of אלעזר. The book is divided into 497 paragraphs containing halachot and ethics; first published at Fano, 1505 CE.

- *Adderet ha-Shem,* still extant in manuscript in the Vatican Library.
- *Moreh Ḥaṭṭa'im,* or *Seder ha-Kapparot,* on penitence and confession of sin, first published at Venice, 1543 CE. This work, which is included in the *Hilkot Teshubah* of the *Ha-Roḳeaḥ,* has been reproduced many times under various titles. It appeared under the title *Darke Teshubah* at the end of the responsa of Meir of Rothenburg in the Prague edition; as *Inyane Teshubah,* or *Seder Teshubah,* in the Sephardic ritual of 1584 CE; as *Yesod Teshubah,* with additions by Isaac ben Moses Elles, first published in 1583 CE; as *Yore Ḥaṭṭa'im ba-Derek*; and as *Sefer ha-Kapparot.* The title adopted here is the same as that given in the *Kol Bo,* in which the work was reproduced.
- *Sefer ha-Ḥayyim,* treating of the unity of God, of the soul and its attributes, and of the three stages (recognized by the ancients as "plant, animal, and intellectual") in man's life.
- *Sha'are ha-Sod ha-Yiḥud weha-Emunah,* a treatise on the unity and incorporeality of God, combating the anthropomorphism of the Haggadah (published by Adolf Jellinek in the *Kokabe Yiẓḥaḳ* collection [xxvii.].
- *Kether Shem Tov. The Crown Of The Good Name*, by Avraham ben Alexander of Cologne, disciple of Eleazar Ben Yehudah of Worms: Ethical-Kabbalist book.

Pietistic Works:

Yir'at El, still extant in manuscript in the Vatican Library, containing mystical commentaries on Psalm 67, on the Menorah, and on Sefirat ha-Omer. In 2001 CE this work was published as part of the book.

Sefer ha-Kabod, mystical explanations of various Biblical passages (Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1566, 1).

- *Yayin ha-Reḳaḥ,* mystical commentaries on the five Megillot. Those on Book of Ruth and the Song of Songs were published at Lublin, 1608.
- A commentary on Psalm 145. (MS. De Rossi No. 1138).
- A commentary on the prayers mentioned by Joseph Solomon Delmedigo in his *Maẓref la-Ḥokmah* (p. 14b). Printed by Hirshler.
- *Ta'ame we-Sodot ha-Tefillah* (Neubauer, ib. No.1575.)
- *Perush 'al Sefer Yeẓirah,* a commentary on the Sefer Yetzirah, being extracts from Shabbethai Donnolo's commentary. Fragments of this work were first published at Mantua in 1562, later in several other places; a complete edition was printed at Przemysl, 1883.
- *Midrash we-Perush 'al ha-Torah,* mystical commentary on the Pentateuch, mentioned by Azulai, recently printed by klugman.
- *Sha'are Binah,* in which, interpreting Biblical verses by the system of gematriyyot, he shows the origin of many haggadot of the Talmud. This work is frequently quoted by Solomon al-Ḳabiẓ, in his *Manot ha-Lewi.*
- *Shi'ur Komah,* a commentary on the *Shi'ur Komah,* the *Pirḳe de-Rabbi*

	Yishma'el, and the *Merkabah* (MS. Michael). • *Sefer ha-Ḥokmah,* mystical treatise on the various names of God and of angels, and on the seventy-three "Gates of the Torah", שערי תורה. • *Sefer ha-Shem,* mystical dissertations on the names of twenty-two letters, with a table of permutations (Neubauer, ib. No. 1569, 4). • *Eser Shemot,* commentary on the ten names of God (MS. Michael, No. 175). • A commentary on the piyyuṭ "Ha-Oḥez." • Six small cabalistic treatises entitled *Sod ha-Ziwwug, Sefer ha-Ne'elam, Sefer Mal'akim, Sefer Tagim, Sefer Pesaḳ,* and *Sefer ha-Ḳolot,* all of which are still extant in manuscript (Neubauer, ib. No. 1566). • *Liḳḳuṭim,* mystical fragments, mentioned by Menahem Recanati. • *Sode Raza,* a treatise on the mysteries of the "Merkabah." Part of this work was published at Amsterdam in 1701 CE, under the title *Sefer Razi'el ha-Gadol.* In the introduction the editor says that he decided to publish this book after having seen that the greater part of it had been produced in French under the title *Images des Lettres de l'Alphabet.* In addition to these works, Eleazar wrote tosafot to many Talmudical treatises, referred to by Bezalel Ashkenazi in his *Shiṭṭah Meḳubbeẓet*; a commentary on "Sheḳalim" in the Jerusalem Talmud, cited by Asheri in his commentary to that treatise in the Babylonian Talmud; thirty-six chapters on the examination of slaughtered animals.[12] Zunz enumerates fifty-five liturgical poems and dirges composed by Eleazar and occurring in the Ashkenazic *maḥzorim*, *ḳinot*, and *seliḥot*.
544 AH – 610 AH 1150 CE –1210 CE	**Fakhr ad Dīn ar Rāzī.** Known by the sobriquet Sultān of the theologians, was a Persian polymath, Islamic Scholar and a pioneer of inductive logic. He wrote various works in the fields of medicine, chemistry, physics, Astronomy, cosmology, literature, theology, ontology, philosophy, history and jurisprudence. He was one of the earliest proponents and skeptics that came up with the concept of Multiverse, and compared it with the Astronomical teachings of Quran. A rejector of the and the Aristotelian notions of a single Universe revolving around a single world, Ar Razi argued about the existence of the Geocentric model beyond the known World. **Works:** Ar Razi had written over a hundred works on a wide variety of subjects. His Major Works include: • Tafsir al Kabir (The Great Commentary) (also known as Mafatih al-Ghayb). • Asas al Taqdis (The Foundation of Declaring Allah's سُبْحَانَهُ وَتَعَالَىٰ Transcendence) Refutation of Ibn Khuzayma, the Karramites, and the Anthropomorphists.

12 MS. Michael No. 307

	• ‘Aja’ib al Qur’an (The Mysteries of the Qur'an). • Al Bayan wa al Burhan fi ar Radd ‘ala Ahl al Zaygh wa at Tughyan. • Al Mahsul fi ‘Ilm al Usul. • Al Muwakif fi ‘Ilm al Kalam. • ‘Ilm al Akhlaq (Science of Ethics). • Kitab al Firasa (Book on Firasa). • Kitab al Mantiq al Kabir (Major Book on Logic). • Kitab al-nafs wa’r ruh wa sharh quwa huma (Book on the Soul and the Spirit and their Faculties). • Mabahith al mashriqiyya fi ‘ilm al ilahiyyat wa-’t tabi‘iyyat (Eastern Studies in Metaphysics and Physics). • Al-Matālib al-‘Āliyyah min al- 'ilm al-ilahī (The Higher Issues) – his last work Ar Razi wrote al Matālib during his writing of at Tafsir and he died before completing both works. • Muḥaṣṣal Afkār al-Mutaqaddimīn wal Muta'akhkhirīn (The Harvest/ Compendium of the Thought of the Ancients and Moderns). • Nihayat al ‘Uqul fi Dirayat al Usul. • Risala al Huduth. • Sharh al Isharat (Commentary on al-Isharat wa-al-Tanbihat of Ibn Sina). • Sharh Asma' Allah (سُبْحَانَهُ وَتَعَالَىٰ) al Husna (Commentary on Asma' Allah (سُبْحَانَهُ وَتَعَالَىٰ) al Husna). • Sharh Kulliyyat al Qanun fi at Tibb (Commentary on Canon of Medicine). • Sharh Nisf al Wajiz li'l Ghazali (Commentary on Nisf al Wajiz of Al Ghazali). • Sharh Uyun al Hikmah (Commentary on Uyun al Hikmah). • Kitāb al Arba'īn Fī Uṣūl al Dīn'.
554 – 569 AH 1159 – 1173 CE	Mahdid Dynasty, Arabian Peninsula.
555 AH 1160 CE	**Birth Hazrāt Syedna Mir Nuruddin Mubarak Ghaznavi bin Abd'Allah رحمة الله وَتَعَالَىٰ عليه bin Sharf al Hussaini al Ghaznavi رحمة الله وَتَعَالَىٰ عليه.** **He was born in Ghazni, Present day Afghanistan. He was a Zaidi Syed and was descended from Hazrāt Ali كـرم الله وَتَعَـالَىٰ وجهو in the 15th Generation. Hazrāt Syedna Mir Nuruddin Mubarik Ghaznavi رحمـة الله وَتَعَـالَىٰ عليه was descended in the 10th Generation from Hazrāt Zaid Shaheed رحمة الله وَتَعَالَىٰ عليه Ibn e Hazrāt Imam Zain ul Abideen رحمة الله وَتَعَالَىٰ عليه. Hazrāt Nuruddin Mubariq رحمـة الله وَتَعَـالَىٰ عليه was a Maternal Nephew of Hazrāt Sheikh as Shayukh, Shahabuddin Abu Hafs 'Umar Bin Muhammad al Bakri Al Suhrawardi رحمة الله وَتَعَالَىٰ عليه. It is said that he attained 'Faiz' (Grace) from Hazrāt Sheikh Ajjal Shirazi Ghaznavi رحمـة الله وَتَعَـالَىٰ عليه The day Hazrāt Syedna Mir Nuruddin Mubarik Ghaznavi رحمـة الله وَتَعَـالَىٰ عليه was born, his father, Hazrāt Syed Abdullah Abul Fazl Chachi رحمـة الله وَتَعَـالَىٰ عليه Ibn e**

	Hazrāt Sharfuddin Mohadith رحمة الله وَتَعَالَىٰ عليه, presented himself to Hazrāt Sheikh Ajjal Shirazi رحمة الله وَتَعَالَىٰ عليه who was a 'Mustajaab ud Dawaat' (One whose Prayers to Allah سُبْحَانَهُ وَتَعَالَىٰ are answered) Wali Allah سُبْحَانَهُ وَتَعَالَىٰ. When he arrived he overheard a Murid, who was a Cloth Trader, saying to the Saint that a son had been born to him and please Pray for him. The Sheikh replied "Alright, bring him to me after the Morning Prayers ('Fajr') and place him on my right." Hazrāt Nuruddin Mubarak's رحمة الله وَتَعَالَىٰ عليه father determined in his heart that he would also bring his son to the Sheikh. Early next morning he reached the Mosque before the Morning Prayers and waited until the Sheikh had completed his Prayers. As the Sheikh turned his head towards the right in Salaam, Hazrāt Nuruddin Mubarak's father presented his Son to Sheikh Ajjal رحمة الله وَتَعَالَىٰ عليه The Sheikh prayed for the boy and concentrated on him. Hazrāt Nuruddin Mubarak رحمة الله وَتَعَالَىٰ عليه had been transformed to a 'Wali' (Friend) of Allah سُبْحَانَهُ وَتَعَالَىٰ by the intersession of Hazrāt Sheikh Ajjal Shirazi Ghaznavi رحمة الله وَتَعَالَىٰ عليه.[13]
561 AH 1166 CE	Wisaal Sharif Pir e Piraan, Hazrāt Meera, Mehboob e Subhani, Qutb e Rabbani, Ghaus Al Azam Hazrāt Syedna Sheikh Abu Muhammad Muhiyuddin Abdul Qadir رحمة الله وَتَعَالَىٰ عليه bin Musa al Jilani al Hassani رحمة الله وَتَعَالَىٰ عليه.
	19. Sheikh ush Shayukh Hazrāt Syedna Shahabuddin Abu Hafs Umar رحمة الله وَتَعَالَىٰ عليه bin Mohammad al Bakri al Suhrawardī رحمة الله وَتَعَالَىٰ عليه. Qadriya Shurwardīya and Firdausia (Awwal Nisbat) Sillasil. Hazrāt Ghaus ul Azam رحمة الله وَتَعَالَىٰ عليه said to him "Ya Omar ant bAakhir al Mushureen Iraq" (Oh Omar you will be the last of the renowned Sheikhs of Iraq). It was Hazrāt Ghaus ul Azam رحمة الله وَتَعَالَىٰ عليه who had kept the name of Hazrāt Shahabuddin Omar رحمة الله وَتَعَالَىٰ عليه. He received his early training from Hazrāt Abu Najib Zia'uddin Abdul Qahir Suhrawardi . رحمة الله وَتَعَالَىٰ عليه
	19. Hazrāt Shah Tajuddin Mir Syed Abdur Razzaq رحمة الله وَتَعَالَىٰ عليهb. Qadriya Razzaqiya Sillsila. Hazrāt ʿAbd al Razzāq رحمة الله وَتَعَالَىٰ عليه bin Hazrāt ʿAbd al Qādir al Jīlānī رحمة الله وَتَعَالَىٰ عليه (c. Dhul Qa'dah 528 AH – 6 Shawwal 603 AH/ 9 September 1134 – 7 May 1207), also known as Hazrāt Abū Bakr al Jīlī رحمة الله وَتَعَالَىٰ عليه or Hazrāt ʿAbd al Razzāq al Jīlānī رحمة الله وَتَعَالَىٰ عليه (often simplified as Hazrāt Abdul Razzāq Jilani رحمة الله وَتَعَالَىٰ عليه) for short, or reverentially as Hazrāt Sheikh ʿAbd al Razzāq al Jīlānī رحمة الله وَتَعَالَىٰ عليه by Sunni Muslims, was a Persian Sunni Muslim Hanbali Theologian, Jurist, Traditionalist, and Sufi Mystic based in Baghdad. As the Son and Spiritual Heir of the

13 Akhbar ul Akhyar; Mirrat ul Asrar and Khazeena tul Asfiya as reported by Hazrāt Naseeruddin Mehmood Chiragh e Dehlvi رحمة الله وَتَعَالَىٰ علي.

renowned Jurist and Mystic, Hazrāt Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه (W. 1166 CE), the Founder of the Qādiriyya Order of Sunni Mysticism, Hazrāt Abdul Razzāq Jilani رحمة الله وَتَعَالَىٰ عليه received his initial Training in all the Traditional Islamic Sciences under his Forebear, Prior to setting out "on his own to attend the Lectures of other Prominent Hanbali Scholars" in his Region. Hazrāt Abdul Razzāq رحمة الله وَتَعَالَىٰ عليه is sometimes given the Arabic Honorary Epithet, Hazrāt Tāj al Dīn رحمة الله وَتَعَالَىٰ عليه (Crown of the Religion), in Sunni Tradition, due to his Reputation as an Outstanding Jurist and Mystic of the Hanbali School.

Hazrāt Abdul Razzāq Jilani رحمة الله وَتَعَالَىٰ عليه was born on September 9, 1134 CE (18 Dhul Qa'dah 528 AH) in Baghdad. His Father Hazrāt Abdul Qadir Jilani was recorded as a Hassani and Husayni Syed, i.e. his Maternal and Paternal Ancestry included Hazrāt Hassan رضي الله وَتَعَالَىٰ عنه and Hazrāt Hussain رضي الله وَتَعَالَىٰ عنه ibn Hazrāt Ali كرم الله وَتَعَ الَىٰ وجهو s, the Sons of Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو, Cousin of The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم and Hazrāt Bibi Fatima tuz Zahra رضي الله تَعَالَى عنها, The Holy Prophet Muhammad's صلى الله وَتَعَالَىٰ عليه و آله وسلم Daughter.

His full Name is, Sultan ul Faqr, Hazrāt Abu Bakr Tajuddin Sheikh Syed Abdul Razzāq Jilani رحمة الله وَتَعَالَىٰ عليه, the word Syed denotes his Descent from Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم. The Name Tajuddin رحمة الله وَتَعَالَىٰ عليه describes him as a "Crown of Religion" as he was the Mufti of Iraq during his time. The phrase, al Jilani refers to Jilan, the place of his Father's birth and he carried the Family Name. However, Abdul Razzāq رحمة الله وَتَعَالَىٰ عليه also carried the epithet, Sultan ul Faqr, referring to his Spiritual Status. His Patronymic is Hazrāt Abu Bakr رحمة الله وَتَعَالَىٰ عليه although rarely taken as part of his Name.

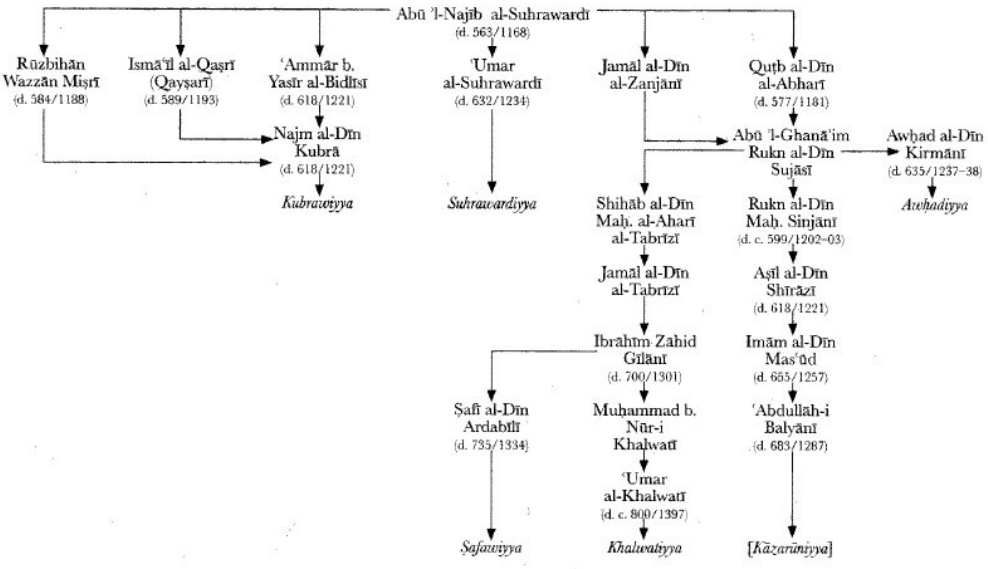
He got Religious and Spiritual education directly from his Father, benefiting other Scholars of his time. He got Knowledge of Hadith and Fiqh from his Father, Muhaddiths and learned group of scholars of that time. Being a Mufti of Iraq and due to his excellence as a Jurist and Scholar, he got the title of ‘Tajuddin’ which literally means ‘the Crown of Religion’. He was known for his Abstinence and Renunciation, sending most of his time in Prayers and Zikr. He only met People to Preach, turning many Devotees into Notable Scholars and Mystics.

Hafiz Imaduddin Ibn e Kathir writes, "Hazrāt Abdul Razzāq رحمة الله وَتَعَالَىٰ عليه was a perfectly accomplished Mystic, Ascetic and Pious person. No one among the children of Hazrāt Sheikh Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه was more Learned and accomplished than him. He rejected Worldly riches, status and high posts. He was least interested in Worldly Pleasures and always looked forward to the Hereafter. He listened and learned Hadith from many Scholars and many People learned Hadith from him".

The Incident of Celestial Beings.

One day Hazrāt Sheikh Abdul Razzāq رحمة الله وَتَعَالَىٰ عليه was Present in the Assembly of his Father. Some Mysterious and Invisible Beings were flying in Sky, he saw them with fear but Hazrāt Ghaus ul Azam رحمة الله وَتَعَالَىٰ عليه told him not to worry as he was one of them. Hazrāt Abu Zura'a Zahir Bin Al Muqaddas Ad Dari رحمة الله وَتَعَالَىٰ عليه is reported to have said, “Today, a few

	such People are also present here who live across the Mountain of Qa'f Qudas, their foot steps are in the Air, their Cloaks and the Crowns of Love of Allah سُبْحَانَهُ وَتَعَالَىٰ on their heads are Burning due to the extreme Fire of Divine Passion." Hazrāt Sheikh Abdul Razzāq رحمة الله وَتَعَالَىٰ عليه was sitting close to the chair of Hazrāt Sheikh Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه, listening to his words, he lifted his Head and Gazed at the Sky, in a moment his Cloak and Turban started burning and he fainted. Hazrāt Abdul Qadir Jilani rose up and put the fire out with his hands saying "Oh Abdul Razzāq رحمة الله وَتَعَالَىٰ عليه you are also one of them". Abu Zura'a says that "after the Sermon I asked Hazrāt Sheikh Abdul Razzāq الَىٰ عليه ss ة الله وَتَعَ ss رحم about the Incident. He explained that when he Gazed at the Sky he saw some Celestial Spiritual People in the air whose Cloaks and Turbans were Blazing with the Extreme Fire of Divine Passion and they were Circling and Dancing in the Air, they were Thundering like Clouds with the Ache of Divine Love. Seeing them he also felt the same".
563 AH 1168 CE	Wisaal Sharif Hazrāt Abu Najib ʿAbd al Qāhir bin ʿAbd Allāh al Bakrī, Ziyāuddīn Shurwardī رحمة الله وَتَعَالَىٰ عليه. After the Seljuk Sultan Mas'ud Died and in the Power Vacuum which Resulted, the Khalîfa al Muqtafi and his Vizier Ibn Hubayra began to Assert Control over Baghdad, among other Things Ordering the Dismissal of Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه from the Nizamiyya. After this Debacle, we hear little about Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه until 557 AH 1161-1162 CE when his Cousin, and Director of the Ribat Sa'adat al Khadim, Hazrāt Abi'l Haris A'azz as Suhrawardi رحمة الله وَتَعَالَىٰ عليه Passed Away. After this, Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه Left Baghdad with the Intention of Traveling to Jerusalem, most likely Taking his Young Ward Hazrāt 'Umar as Suhrawardi رحمة الله وَتَعَالَىٰ عليه with him. His Biographers give no Due as to Why he Decided to Leave at this Time, but it is Possible that the Passing Away of his Cousin raised Questions over the Directorship of Hazrāt Wajih ad Din's رحمة الله وَتَعَالَىٰ عليه *Ribat.* In that Same Year we find Hazrāt Abu Najib رحمة الله وَتَعَالَىٰ عليه in Mosul, Preaching to much Acclaim in the City's Congregational Mosque. From there, he Traveled on to Damascus where he is said to have been Honorably Received by Nur ad Din Zangi, once again gaining Fame for his Fiery Public Preaching. Due to the Continuing Hostilities between Nur ad Din Zangi and the Crusaders, however, he was Prohibited from Traveling Further than Damascus and was Forced to Return to Baghdad where he Passed Away a few Years later on the 17th of Jumadi as Sani, 563 AH 28 February, 1168 CE. He was buried in his *Madrasa.* Compared to his illustrious nephew, Hazrāt Abu Najib's رحمة الله وَتَعَالَىٰ عليه Literary Output was not Vast, and he Seems to have Spent most of his Time Engaged in other Pursuits. Beyond his Important Sufi Handbook, the ***Kitab Adab al Muriden,*** his Biographers Credit him with one other Work, the ***Gharib al Masabih,*** a Commentary on al Baghawi's (d. 516 AH 1122 CE)

	Masabih as Sunna, **a Popular Collection of *Ahadis L*ater made Famous in the Recension of Wali ad Din (d. *732 AH 1342 CE)* entitled *Mishkiit al Masabih*. Although not as Productive as his Nephew, his Influence, However, was Vast and Far-Reaching.** **Hazrāt 'Umar as Suhrawardi رحمة الله وَتَعَالَىٰ عليه, for Instance, Quotes him Extensively in his own Sufi Handbook, the *'Awarif al Ma'warif,* and the *Kitab Adab al Murideen* Heavily Influenced His as Well as Later Generations of Sufis, which in Addition to Numerous Commentaries was also Translated into Persian.** **Hazrāt Abul Qahir Abu Najib as Suhrawardi رحمة الله وَتَعَالَىٰ عليه was the founder of the aristocratic Suhrawardīya. He is characterized by strict observance of the manners to be observed in the Holy Court and is the author of "Adab al Muridin" "The good conduct and manners of the Seekers."**
	19. Hazrāt Sheikh Ziyāuddīn B/ Yāsir ʿAmmār Al Bidlīsī ibn Matār ibn Sahāb ash Shaybānī رحمة الله وَتَعَالَىٰ عليه. Shurwardiya, Kubraviya/ Firdausiya Sillsila (Awwal Nisbat). **Early Initiatic Lineages Associated with Abū ʾl-Najīb al-Suhrawardī***  **Hazrāt Yāsir ʿAmmār Al Bidlīsī رحمة الله وَتَعَالَىٰ عليه was an "Educational" Ṣūfī Master *(Sheikh Tarbiya)* who Presented Sufi thought in a New Way to Provide Contemplation and Influence for the Reader.** **A Native of Bidlīs (Bitlis, in Eastern Turkey), he was a Disciple of Hazrāt Abū Najīb as Suhrawardī رحمة الله وَتَعَالَىٰ عليه. Hazrāt ʿAmmār Bidlīsī's رحمة الله وَتَعَالَىٰ عليه own Most Distinguished Student was the Future Great Persian Ṣūfī Master Hazrāt Najmuddīn al Kubrā رحمة الله وَتَعَالَىٰ عليه (d. 618/1221).** **Hazrāt Bidlīsī رحمة الله وَتَعَالَىٰ عليه left two Arabic works, Bahjat at Tāʾefa Biʾllāh alʿĀrefa (ms. Berlin Ahlwart no. 2842) and Ṣawm al Qalb (ms. Berlin**

	no. 3133; Brockelmann, GALI, p. 567). In the Former he Treats Various Mystical Topics Individually, while in the Latter he Portrays the Entire Vita Purgativa under the Image of the Fast of the Heart given by the Title. **Hazrāt Yāsir ʿAmmār Al Bidlīsī رحمـة الله وَتَعَـالَىٰ عليه does not Distinguish himself by any New Concepts. Rather he Seeks to Present Traditional Sufi Thought Anew in an Almost Dithyrambic Form (The dithyramb was an ancient Greek hymn wild and Ecstatic character with the Paean. According to Aristotle, the Dithyramb was the Origin of Athenian Tragedy. An Impassioned Oration, Wildly Irregular in Form or wildly Enthusiastic Speech or Piece of Writing is still Occasionally Described as *Dithyrambic*) with Rhyme and Wordplay, to Move the Reader to Profound Contemplation with References Drawn from the Available Sufi Thought and Language. His Influence was Probably Confined to his Pupils and theirs as Dissemination of his Writings and Thought would Certainly have been Hindered by their Large Share of Rhetorical Argumentation, which was Bound to the Original Context and Could not be Converted into Straightforward Communication.** **Reinforcing the Most Important Fact That Sufi Teachings are meant for the Disciples and Apply Only Generally to the Public at Large.** **Secondly, Sufi Teaching is Direct and NOT to be Gleaned from Books. Here Logic and Rational Thought is Over-Ruled by Intuitive Thought and Logical Analysis has to be Unlearned!**
564 – 650 AH **1169 – 1252 CE**	Ayubid Dynasty in Egypt.
566 – 617 AH 1170 – 1220 CE	Zengid Dynasty (Sinjar).
568 – 658 AH **1172 – 1260 CE**	Ayyubid Dynasty (Ba'albaak).
569 AH 1173 CE	**Birth Hazrāt Syedna Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Qutbuddin Bakhtiyar Kaki رحمـة الله وَتَعَـالَىٰ عليه was born in 569 AH (1173 CE) in a small town called Aush (alternatively Awash or Ush) in the Fergana Valley (present Osh, part of historic Transoxiana).** **He was born in the middle of the night, a brightness lighting up the whole house and a strange light being cast all around. After his birth it is reputed that he prostrated himself in adoration and uttered the words "Allah, Allah" سُبْحَانَهُ وَتَعَالَىٰ. After sometime he raised his head and the light disappeared.** **Like many other great Sufi Saints, he also belonged to the direct lineage of the Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آلـه وسـلم, descending from Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنـه, the greatest Martyr of Islam in the well known tragedy of Karbala.** **Nobody knew that the son of Hazrāt Syed Kamaludddin رحمة الله وَتَعَالَىٰ عليه who was himself a very pious gentleman, would one day play a most distinguished role in the development and history of Sufism in India. When**

	Hazrāt Qutbuddin رحمة الله وَتَعَالَىٰ عليه was just eighteen months old, he lost his Father. His Mother, who was also a pious and very intelligent lady, however, made suitable arrangements for her dear child's education. At the tender age of 5, he was put under the loving care of a learned Tutor, Maulana Abu Hafs, who started him with the teaching of both Theological and Spiritual sides of Knowledge. Along with his early education, he was also devoted to Mujahida (Devotional Practices) for his Spiritual Training and when Hazrāt Khwājā Moinuddin Chishti رحمة الله وَتَعَالَىٰ عليه visited Aush, during one of his travels, Khwājā Qutbuddin رحمة الله وَتَعَالَىٰ عليه, who was then 17 years old, offered himself as a Murid (Disciple) to the great Saint and sought his Blessings for a Spiritual Career. The great Khwājā Sahib of Ajmer, who had already intuitively perceived the Divine spark in the young Aspirant, accepted him with the caveat that he first complete his Religious Study.
569 – 626 AH **1174 – 1229 CE**	Ayyubid Dynasty (Yemen).
572 AH 1177 CE	**Hazrāt Fariduddin Attar Naqšhbandi writes رحمة الله وَتَعَالَىٰ عليه, The Conference of the Birds or Speech of the Birds, Manṭiq uṭ Tayr, also known as Maqāmāt uṭ Tuyūr;) is a Persian poem by Sufi poet commonly known as Attar of Nishapur. The title is taken directly from the Qur'an, 27:16, where Hazrāt Suleimān علیہ السّلام (The Prophet Solomon Upon Whom Be Peace) and Hazrāt Dā'ūd علیہ السّلام (The Prophet David Upon Whom Be Peace) are said to have been taught the language, or speech, of the birds (Manṭiq ut Tayr).**
574 AH **1179 CE**	**Birth Hazrāt Syedna Baba Fariduddin Ganj e Shakkar رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Fariduddin Masud رحمة الله وَتَعَالَىٰ عليه was born some time in 571 AH (1175 CE) at a village called Kothewal, 10 km from Multan in the Punjab region of what is now Pakistan, to Hazrāt Jamāluddīn Suleimān رحمة الله وَتَعَالَىٰ عليه and Hazrāt Maryam Bībī رحمة الله وَتَعَالَىٰ عليه (Qarsum Bībī), daughter of Hazrāt Sheikh Wajīhuddīn Khojendī رحمة الله وَتَعَالَىٰ عليه, he is believed by most Islamic historians to be a descendant of Hazrāt Umar Farooq the second Khalifa of Islam. He was a Sunni Muslim and was one of the Founding Fathers of the Chishti Sufi Order-** **Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ عليه received his early education at Multan, which had become a Center for Muslim education; it was there that he met his Teacher Qutbuddin Hazrāt Bakhtiyār Kaki رحمة الله وَتَعَالَىٰ عليه, a noted Sufi Saint, who was passing through Multan on his way from Baghdad to Delhi. Upon completing his education, Hazrāt Farīd رحمة الله وَتَعَالَىٰ عليه left for Sistan and Kandahar and went to Makkah for the Hajj pilgrimage with his parents at the age of 16.**
574 AH **1179 CE**	**Wisaal Sharif Hazrāt Abdul Khaliq Ghujduvani رحمة الله وَتَعَالَىٰ عليه.** **For most of his life, Hazrāt Abdul Khaliq رحمة الله وَتَعَالَىٰ عليه lived in the town**

of Ghujduwan and it was there that he passed away. Various dates have been put forth for his death, ranging from 1179 to 1220.

His Successor, Hazrāt Arif Riwgari رحمة الله وَتَعَالَىٰ عليه narrates:

"I was once witness to an event in which my master Ghujdawani said in the last part of his life:

"O my friends! Work hard. Embrace this path. May Allah سُبْحَانَهُ وَتَعَالَىٰ not Leave you Deprived upon this path.

One hour later we heard a voice from the unseen:

'O self at rest and at peace, return to your Lord, well-pleasing and well-pleased! Enter among My slaves! Enter My Garden' (Fajr, 89:27-30)

Then our Master gave up his spirit. Even when we were preparing for his funeral prayer, his lips were still moving saying: "Allah, Allah". سُبْحَانَهُ وَتَعَالَىٰ Everyone was in a state of shock. We kept asking each other: "What is the wisdom in this?"

A Hadis of the Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم states:

"However you lived that is how you will die and however you die, that is how you will be raised up again" (Munawi, Fayz al-Qadir, V, 663).

Whilst still alive, Hazrāt Abdul Khaliq Ghujdawani رحمة الله وَتَعَالَىٰ عليه warned his students about making a tomb over his grave. This is why for a long time, there was no tomb over his grave. Today his tomb is a simple and modest structure, made up of a rectangular piece of marble.

His Wise Words

One time Hazrāt Abdul Khaliq رحمة الله وَتَعَالَىٰ عليه replied to a question about Khushu (reverence) in prayer as follows:

"A person who performs their Salat (perfectly) is enveloped in such awe and reverence that if someone casts an arrow at him he will not say anything".

"It is necessary to abide by the religious commands and prohibitions always, placing one's feet on the prayer mat of the Sharia and Istiqama, to act with Taqwa and by the Sunnah, and to flee from Ruksa (using one's licence) and innovations. One should take the Holy Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم words as one's guide, and learn his hadith and the words of the Companions".

The Ruksa that is indicated here are not the Sharia rulings that Allah سُبْحَانَهُ وَتَعَالَىٰ Has Placed in order to make things easy for His servants, such as wiping over the boots (Masah), or shortening the prayer whilst traveling. The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم said:

"Just as Allah سُبْحَانَهُ وَتَعَالَىٰ, Most High, is not Pleased when people do those things that He Has Forbidden, so too He is Pleased when His servants use the License that He Has Given".[14]

Some examples of the unwanted Ruksa that are indicated here are becoming

14 Ahmad, II, 108

overwhelmed with lawful pleasures, to go to extremes in laughing and comedy, to slip into heedlessness and for one's stomach to be always full.

"Flee from keeping company with heedless people as you would flee from a lion".

"Know that the beginning of the Path is Tawbah. The meaning of Tawbah is to shun all words and acts that are displeasing to Allah سُبْحَانَهُ وَتَعَالَىٰ".

"One of the most necessary acts of Courtesy on this Path is to be in a constant state of Ablution. Another one is to perform two Rakats of Shukur e Wuzu (Gratefulness for Ablution) provided it is not a time of Karahah".

His Last Testament to His Students

My dear child! I advise you this, that you take Taqwa as your mark. Hold on tightly to your acts of worship and your other duties. Watch over your states. Always be in a state of fear of making a mistake.

Carry out your responsibilities towards the Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم by obeying the rulings of Allah سُبْحَانَهُ وَتَعَالَىٰ. Abide by the rights of your Mother and Father and your teacher so that Allah سُبْحَانَهُ وَتَعَالَىٰ, Most High, can protect you.

Never abandon your Recitation of the Holy Qur'an. Bring order to your inner and outer in accordance with the Qur'an. Recite the Qur'an with Contemplation and take your lesson from it, with teary eyes, either in secret or in the open. Measure your every State against the Qur'an and make it accordingly.

Never remain distant from study. Learn the sciences of Fiqh and Ahadis. Stay away from ignorant Sufis who are thieves on the Path of Religion and who waylay the Paths of the Muslims.

Tightly embrace the Sunnah of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and take the way of the Imam's of the righteous predecessors.

Do not keep company with worldly youth, the people of innovation or arrogant wealthy men! They will steal your Religion from you.

Be content with two loaves of bread from the World and eat from what is lawful, for this is the key to all good. Stay away from the forbidden otherwise you will find yourself distant from Allah سُبْحَانَهُ وَتَعَالَىٰ.

Flee those people who follow their carnal desires, and keep company with the poor and needy. Protect yourself from the deceiving embellishments of the world, so that the fire will not burn you. Carry your own load.

Eat and dress from what is lawful so that you can taste the pleasure of your Worship.

Always fear the Wrath of Allah سُبْحَانَهُ وَتَعَالَىٰ and never forget that you will be made to stand in the place of Judgment.

Worship often Day and Night and never abandon the Congregational Prayer. However do not be the Imam or Muezin if there is a possibility of you becoming proud or conceited.

	Do not appear in the Courts unless it is absolutely necessary. Do not keep company with arrogant Sultans. Do not leave the advice of the Friends of Allah سُبْحَانَهُ وَتَعَالَىٰ. **Intensely flee from fame. Let not your religiousness be the talk on every one's lips.** **Try to please the Friends of Allah سُبْحَانَهُ وَتَعَالَىٰ, taking great care in this matter.** **Do not become proud if someone Praises you, nor saddened if someone Criticizes you. Let the people's Praise and Criticism be equal in your sight. (Take great care in ensuring that Allah سُبْحَانَهُ وَتَعَالَىٰ is Pleased with you).** **Always treat people with good character.** **Be courteous and well-mannered. Have mercy on all people, be they young or old. Do not laugh too much; for too much laughter is from heedlessness and it will deaden the heart.**
	11. Hazrāt Khwājā Muhammad Arif Ra'ywagrī رحمة الله وَتَعَالَىٰ عليه العزيز. Naqšhbandiya Khalîfa. **Hazrāt Khwāja Ārif Ra'ywagrī رحمة الله وَتَعَالَىٰ عليه, May Allāh سُبْحَانَهُ وَتَعَالَىٰ Sanctify his Secret, was the Deputy of Hazrāt Khwāja Abd al-Khāliq Ghujdawānī. He was born in a village called Ra'ywagr, about fifteen miles from Bukhārā, Uzbekistān.** **He stood at the door of his Sheikh, Khwājā Abdul Khaliq رحمة الله وَتَعَالَىٰ عليه and served him until the Sheikh gave him Permission for Irshad (giving Guidance). He took the Secret of the Order from his Sheikh who witnessed his attainment to the state of perfection. He filled the countries around Bukhara with the scent of his Blessings. He opened the minds and the hearts of the people of his time to the secrets of his Knowledge.** **He was a Knower whose Inner Truth appeared to him in all its brightness and light. He was a Sun of Knowledge who illuminated the dark sky of his Age. He was called the Light in the Garden of Reality and the Light in the Garden of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم .** **His students recorded many of his sayings. The following are some of them:** **"Trust in Allah سُبْحَانَهُ وَتَعَالَىٰ until He becomes your Teacher. Make the Remembrance of Death your partner."** **"Too much hope in the future veils you from the good found in Allah's سُبْحَانَهُ وَتَعَالَىٰ Way."** **"Whoever says ten times in a day, 'Oh Allah سُبْحَانَهُ وَتَعَالَىٰ Guide the Nation of Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم. Oh Allah سُبْحَانَهُ وَتَعَالَىٰ Bless the Nation of Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم. Oh Allah سُبْحَانَهُ وَتَعَالَىٰ remove all afflictions from the Nation of Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم,' will be written among the group of Saints known as the *Abdal*."** **"Whoever asks for Paradise without any good deeds it will be written for**

	him as the Sin of Sins. Whoever awaits intercession without a cause, has a form of pride." **"It is surprising to see so many Righteous *(Saliheen)*, and yet so few Truthful believers *(Sadiqeen)*."** **"To achieve healing from any affliction keep your affliction secret from people because they can be of no benefit to you. They can neither help you nor can they keep it from reaching you."** **"There are three kinds of hearts: the heart like a mountain, which nothing can move; the heart like a palm-tree, its roots firm but its branches in motion; and the heart like a feather, which the wind blows from right to left."** **"Who hopes to protect his Religion, must avoid the company of people."** **"O Allah سُبْحَانَهُ وَتَعَالَىٰ, whenever you want to punish me, do it, but don't keep me away from Your Presence."** **Hazrāt Khwāja Ārif رحمة الله وَتَعَالَىٰ عليه wrote a treatise on Tasawwuf, called "Ārif Nāma", and one of its Manuscripts is located in the library of Khānqāh Mūsā Zaī Sharīf, district Derā Ismāīl Khān, Pakistan.**
574 – 732 AH **1178 – 1372 CE**	Ayyubid Dynasty (Hama).
574 – 651 AH **1178 – 1272 CE**	Ayyubid Dynasty (Hims).
576 – 648 AH **1180 – 1250 CE**	Zangid Dynasty (Jazira).
579 – 658 AH **1183 – 1260 CE**	Ayyubid Dynasty in Allepo.
581 – 658 AH **1185 – 1260 CE**	Ayyubid Dynasty (Mayyafariqin, Sinjar).
582 – 658 AH **1186 – 1260 CE**	Ayyubid Dynasty in Damascus.
583 AH 1187 CE	Saladin is the Western Name of Salah al-Din Yusuf ibn Ayyub, the Muslim Sultan of Egypt and Syria who Famously Defeated a Massive Army of Crusaders in the Battle of Hattin and Captured the City of Jerusalem in 1187 CE. At the Height of his Power, he Ruled a Unified Muslim Region Stretching from Egypt to Arabia. Saladin was Celebrated by Muslims and Many Westerners of later Generations for his Political and Military Skills, as Well as his Generosity and Chivalry. Saladin was Born Yusuf Ibn Ayyub in the Central Iraqi City of Tikrit in 1137 CE or 1138 CE. His Family was of Kurdish Descent, and his Father Ayyub and Uncle Shirkuh were Elite Military Leaders under Imad al-Din Zangi, a Powerful Ruler who Governed Northern Syria at the Time. After Growing up in Damascus and

	Rising through the Military Ranks, the Young Saladin Joined an Army Commanded by his Uncle Shirkuh, who Served Zangi's Son and Heir, Nur al-Din, on a Military Expedition to Egypt. In 1169 CE, after Shirkuh's Death, Saladin was Chosen to Succeed him in Command of Nur al-Din's Forces in Egypt. He was also Appointed Vizier of the Crumbling Fatimid Khalifate, which ruled Egypt at the Time. With the Death of the last Fatimid Khalifa in 1171 CE, Saladin became Governor of Egypt, and set about Reducing the Power and Influence of Shia Islam and reestablishing a Sunni regime there. Governing in the Name of Nur al-Din, he Strengthened Egypt as a Base of Sunni Power in the Near East.[15]
585 – 588 AH 1189–1192 CE	Upon hearing of the Defeat at the Battle of Hattin, a new Call for Help was sent. By March 1188, Henry II of England, Richard (Henry's son), Philip II of France, and the Holy Roman Emperor Frederick I had Sworn Crusade Vows. The French and English Contingents were Delayed in their Departure by Mutual Suspicion. The Germany Army was not Delayed, but their Progress Disintegrated upon the Death of Frederick I while Crossing the Goksu River in June 1190. Henry II had Died before even Leaving on Crusade, but Richard and Philip Arrived in the Holy Land by the Summer of 1191. They Laid Siege to Acre, which Surrendered in July of that year. The two then worked out a Compromise for who should Control Jerusalem between the Feuding Parties from the Dispute after Baldwin V's Death. In the Third Crusade European Leaders Attempted to Reconquer the Holy Land after its Fall to the Muslim Leader Saladin in 1187 CE. The Crusade was Led by three European Monarchs, hence its other name of 'the Kings' Crusade'. The three Leaders were: Frederick I Barbarossa, King of Germany and Holy Roman Emperor (r. 1152-1190 CE), Philip II of France (r. 1180-1223 CE) and Richard I 'the Lionhearted' of England (r. 1189-1199 CE). Despite this Pedigree, the Campaign was a Failure, the Holy City never even being Attacked. Along the way, there were some Victories, Notably the Capture of Acre and the Battle of Arsuf. Fizzling out with a Whimper, the Crusade Collapsed Because, by the Time they Arrived at their Objective, the Western Leaders Found themselves without Sufficient Men or Resources to Resist the still intact Armies of Saladin. Although a Compromise was Negotiated with Access for Pilgrims to Jerusalem Permitted and a Christian Foothold Maintained in the Middle East, Another Attempt to take the Holy City would Shortly be made the Original Objective of the Fourth Crusade of 1202-1204 CE.[16]
586 – 587 AH 1190 – 1192 CE	Richard I took the Sea Route to the Middle East. The Experienced Campaigner, as Meticulous as ever, had Swung his Entire Kingdom's Resources towards the Campaign, Amassing a Fleet of 100 Ships and 60,000 Horses. On his way,

15 https://www.history.com/topics/africa/saladin
16 https://www.worldhistory.org/Third_Crusade/

	Richard Captured Messina on Sicily in 1190 CE, and when the King's Army Grouped for the first Time on the Island in April 1191 CE, there were 17,000 Soldiers ready for Action. The English King knew full well that the Make-or-Break Factor for any Campaign was Logistics and he set about Ensuring he had a Good Line of Supply by next Capturing Cyprus. Officially still Byzantine, the Island now had a Rebel leader, Isaac Komnenos, who had Proclaimed himself its Independent Ruler. Richard Proved Unstoppable and, with the Rather Lame Excuse that the Locals had not Treated some Shipwrecked Crusaders very Kindly, Cyprus was taken in May 1191 CE. The Island's Inhabitants were Forced to Pay a 50% Tax on all Possessions to Further Boost the Crusader King's Campaign coffers. The Crusaders would Govern the Island, Subsequently used as a Supply base for Armies on their Way to the Middle East, until the Venetians Took Over in 1571 CE.[17]
586 AH 1190 CE	**Birth Hazrāt Sheikh e Alam, Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه.** **Abū al-Maʿālī Sayf al-Dīn Saʿīd b. al-Muṭahhar b. Saʿīd Bākharzī (al-Bākharzī, Persian: (1261–1190) باخرزی shortened as Sayf al-Dīn al-Bākharzī, was a Poet, Sheikh, and Theologian who lived in the 13th Century. As suggested by his Nisba, he was born and raised in Bakharz, a District of the Province of Quhistan in Khorasan, and he got Religious Education in Herat and Nishapur. When he achieved unusual successes in Mystical Teaching, he moved to Khorezm.**
585-587 AH 1191 CE	**Birth Hazrāt Khwājā Ali Ramitani al Azizan رحمة الله وَتَعَالَىٰ عليه. (715-585 AH)** **He was born in Ramitan, a town located near four miles from Bukhara (now Uzbekistan), circa 585 AH. He was also called Nassāj, meaning weaver, as initially he used to weave clothes.**
592 AH 1196 CE	**Birth Hazrāt Khwājā Makhdoom Ali Ahmed Alauddin Sabir Kaliyari رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Khawaja Sultan Ul Arifeen Sayyid Sabir Pak Ali Ahmed رحمة الله وَتَعَالَىٰ عليه was the Great Grandson of Hazrāt Peer Ghous Ul Azam Sayyid Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه. His Father was Hazrāt Syed Abdus Salaam Abdur Rahim Jilani رحمة الله وَتَعَالَىٰ عليه, Son of Hazrāt Syed Abdul Wahaab Jilani رحمة الله وَتَعَالَىٰ عليه, eldest Son of Hazrāt Syed Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه. His Mother was Hazrāt Sayyidah Jamilah رحمة الله وَتَعَالَىٰ عليه, elder Sister of Hazrāt Baba Farid Ganjshakkar رحمة الله وَتَعَالَىٰ عليه and direct descendant of Hazrāt Umar Al Faruq رضي الله وَتَعَالَىٰ عنه. Hazrāt Alauddin Sabir Kaliyari رحمة الله وَتَعَالَىٰ عليه was born in Herat, Present Day Afghanistan in 13 Rabi' al Awwal, 592 Hijri (1196). After the Passing Away of his Father, Hazrāt Syed Abul Rahim رحمة الله وَتَعَالَىٰ عليه, his Mother, brought him to Pakpattan in 1204 to Hazrāt Baba Fareed رحمة الله وَتَعَالَىٰ عليه.**

17 https://www.worldhistory.org/Third_Crusade/

593 – 646 AH 1197–1248 CE	Ḍiyāʾ Al-Dīn Abū Muḥammad ʿAbdllāh Ibn Aḥmad al-Mālaqī, commonly known as Ibn al-Bayṭār was an Andalusian Arab Physician, Botanist, Pharmacist and Scientist. His main contribution was to systematically record the additions made by Islamic Physicians in the Middle Ages, which added between 300 and 400 types of medicine to the one thousand previously known since antiquity. He was a Student of Abu al-Abbas al-Nabati.
594 – 606 AH 1198 – 1204 CE	In 1198 CE, Pope Innocent II called for another Crusade, and in November 1199 CE a group of French knights took Crusade vows. A treaty was made with the doge of Venice, Enrico Dandolo (who had been blinded in a pogrom against Latins in Constantinople) for aid in reaching the mideast. In 1202 CE, when it became clear that they had fewer Crusaders (and less money) than expected, some of the European forces seized the port of Zara from the king of Hungary, who was also under Crusade vows, to earn their passage. In response Innocent III excommunicated the Venetians and forbade an attack on Byzantium This message did not arrive until too late, though whether or not it would not have made a difference is debatable. The Crusaders captured Constantinople in 1203 CE and put Alexius IV on the throne. In late January 1204 CE, Murzuphlus soon seized the throne and named himself Alexius V; he subsequently ordered the Crusaders to leave. The Crusaders responded by retaking Constantinople, this time plundering it as well. They then founded the Latin Empire out of territory conquered from Byzantium. Byzantines formed a government in exile and managed to retake Asia Minor by 1235. In 1261 CE CE they recaptured Constantinople, ending the Latin Empire. The fighting, however, further weakened the Byzantine empire, and in 1453 CE, the Ottoman Turks took over region, capturing Constantinople on May 29, 1453 CE.
595 AH – 1199 CE	**Nalanda University destroyed; demise of Buddhism in India.** In around 1193 CE, Muhammad bin Bakhtiyar Khalji, a Turkic Chieftain out to make a name for himself, was in the service of a commander in Awadh. The Persian historian, Minhaj-i-Siraj in his *Tabaqat-i Nasiri*, recorded his deeds a few decades later. Khalji was assigned two villages on the border of Bihar which had become a political no-man's land. Sensing an opportunity, he began a series of plundering raids into Bihar and was recognised and rewarded for his efforts by his superiors. Emboldened, Khalji decided to attack a fort in Bihar and was able to successfully capture it, looting it of a great booty. Minhaj-i-Siraj wrote of this attack: > Muhammad-i-Bakht-yar, by the force of his intrepidity, threw himself into the postern of the gateway of the place, and they captured the fortress, and acquired great booty. The greater number of the inhabitants of that place were Brahmans, and the whole of those Brahmans had their heads shaven; and they were all slain. There were

> a great number of books there; and, when all these books came under the observation of the Musalmans, they summoned a number of Hindus that they might give them information respecting the import of those books; but the whole of the Hindus had been killed. On becoming acquainted [with the contents of those books], it was found that the whole of that fortress and city was a College, and in the Hindui tongue, they call a College Bihar.

This passage refers to an attack on a Buddhist monastery (the "Bihar" or *Vihara*) and its Monks (the shaved Brahmans). The exact date of this event is not known with scholarly estimates ranging from 1197 to 1206 CE. While many historians believe that this monastery which was mistaken for a fort was Odantapura, some are of the opinion that it was Nalanda itself. However, considering that these two Mahaviharas were only a few kilometers apart, both very likely befell a similar fate. The other great Mahaviharas of the age such as Vikramshila and later, Jagaddala, also met their ends at the hands of the Turks at around the same time.

Another important account of the times is the biography of the Tibetan Monk-pilgrim, Dharmasvamin, who journeyed to India between 1234 CE and 1236 CE. When he visited Nalanda in 1235 CE, he found it still surviving, but a ghost of its past existence. Most of the buildings had been damaged and had since fallen into disrepair. But two viharas, which he named *Dhanaba* and *Ghunaba*, were still in serviceable condition with a 90-year-old teacher named *Rahula Shribhadra* instructing a class of about 70 Students on the premises. Dharmasvamin believed that the Mahavihara had not been completely destroyed for superstitious reasons as one of the soldiers who had participated in the desecration of a Jnananatha temple in the complex had immediately fallen ill.

While he stayed there for six months under the tutelage of Rahula Shribhadra, Dharmasvamin makes no mention of the legendary library of Nalanda which possibly did not survive the initial wave of Turkic attacks. He, however, provides an eyewitness account of an attack on the derelict Mahavihara by the Muslim soldiers stationed at nearby Odantapura (now Bihar Sharif) which had been turned into a military headquarters. Only the Tibetan and his nonagenarian instructor stayed behind and hid themselves while the rest of the Monks fled Nalanda. Contemporary sources end at this point. But traditional Tibetan works which were written much later suggest that Nalanda's story might have managed to endure for a while longer even if the institution was only a pale shadow of its former glory. The Lama, Taranatha, states that the whole of Magadha fell to the Turks who destroyed many monasteries including Nalanda which suffered heavy damage. He however also notes that a King of Bengal named Chagalaraja and his queen later patronised Nalanda in the fourteenth and fifteenth centuries, although no major work was done there.

An 18th-century work named *Pag sam jon zang* recounts another Tibetan legend which states that chaityas and viharas at Nalanda were repaired once again by a

	Buddhist sage named Mudita Bhadra and that Kukutasiddha, a minister of the reigning King, erected a temple there. A story goes that when the structure was being inaugurated, two indignant (Brahmanical) Tirthika mendicants who had appeared there were treated with disdain by some young novice Monks who threw washing water at them. In retaliation, the mendicants performed a 12-year penance propitiating the sun, at the end of which they performed a fire-sacrifice and threw "living embers" from the sacrificial pit into the Buddhist temples. The resulting conflagration is said to have hit Nalanda's library. Fortunately, a miraculous stream of water gushed forth from holy manuscripts in the ninth story of Ratnodadhi which enabled many manuscripts to be saved. The heretics perished in the very fire that they had kindled._ While it is unknown when this event was supposed to have occurred, archaeological evidence (including a small heap of burnt rice) does suggest that a large fire did consume a number of structures in the complex on more than one occasion. A stone inscription notes the destruction by fire and subsequent restoration at the Mahavihara during the Reign of Mahipala (r. 988–1038 CE). Johan Elverskog, a Scholar of Central Asia, Islam and Buddhism, professor and chair of religious studies at SMU, looking at the wider reasons for Nalanda's decline as a cultural centre, and how it is used in certain anti-Islamic rhetoric, talks of local Buddhists making deals with Muslim rulers early on, which assured that Buddhic activities in Nalanda went on for centuries: he says that one Indian master "was trained and ordained at Nalanda before he traveled to the court of Khubilai Khan", Chinese Monks were travelling there to get texts as late as the fourteenth century, and concludes that "the Dharma survived in India at least until the seventeenth century." He mainly blames British historiography, which used these "claims of Muslim barbarity and misrule in order to justify the introduction of their supposedly more humane and rational form of colonial rule". The subjects taught at Nalanda covered every field of learning, and it attracted pupils and Scholars from Korea, Japan, China, Tibet, Indonesia, Persia and Turkey. Xuanzang left detailed accounts of the school in the 7th Century. He described how the regularly laid-out towers, forest of pavilions, harmikas and temples seemed to "soar above the mists in the sky" so that from their cells the Monks "might witness the birth of the winds and clouds". The pilgrim states: "An azure pool winds around the monasteries, adorned with the full-blown cups of the blue lotus; the dazzling red flowers of the lovely kanaka hang here and there, and outside groves of mango trees offer the inhabitants their dense and protective shade." **The University.** At its peak the school attracted Scholars and Students from near and far, with some traveling from Tibet, China, Korea, and Central Asia. The highly formalized methods of Buddhist studies helped the establishment of large

	teaching institutions such as Taxila, Nalanda, and Vikramashila, which are often characterised as India's early universities. Archaeological evidence also notes Kcontact with the Shailendra dynasty of Indonesia, one of whose Kings built a monastery in the complex. Nalanda flourished under the patronage of the Gupta Empire in the 5th and 6th Centuries, and later under Harsha, the Emperor of Kannauj. The liberal cultural traditions inherited from the Gupta age resulted in a period of growth and prosperity until the 9th Century CE. The subsequent centuries were a time of gradual decline, a period during which the Tantric developments of Buddhism became most pronounced in eastern India under the Pala Empire. Much of our knowledge of Nalanda comes from the writings of pilgrim Monks from Asia, such as Xuanzang and Yijing, who travelled to the Mahavihara in the 7th century CE. Vincent Smith remarked that "a detailed history of Nalanda would be a history of Mahayanist Buddhism." Many of the names listed by Xuanzang in his travelogue as alumni of Nalanda are the names of those who developed the overall philosophy of Mahayana. All Students at Nalanda studied Mahayana, as well as the texts of the eighteen (Hinayana) sects of Buddhism. Their curriculum also included other subjects, such as the Vedas, logic, Sanskrit grammar, medicine, and Samkhya. Nalanda was destroyed three times but was rebuilt only twice. It was ransacked and destroyed by an army of the Mamluk Dynasty of the Delhi Sultanate under Bakhtiyar Khalji in c. 1202 CE. While some sources note that the Mahavihara continued to function in a makeshift fashion after this attack, it was eventually abandoned altogether and forgotten until the 19th century, when the site was surveyed and preliminary excavations were conducted by the Archaeological Survey of India. Systematic excavations commenced in 1915 CE, which unearthed eleven monasteries and six brick temples neatly arranged on grounds 12 hectares (30 acres) in area. A trove of sculptures, coins, seals, and inscriptions have also been discovered in the ruins, many of which are on display in the Nalanda Archaeological Museum, situated nearby. Nalanda is now a notable tourist destination, and a part of the Buddhist tourism circuit. On 25 November 2010 CE, the Indian government, through an Act of Parliament, resurrected the ancient university through the Nalanda University Bill, and subsequently a new Nalanda University was established. It has been designated as an "International University of National Importance." **The Library.** It is evident from the large numbers of texts that Yijing carried back with him after his 10-year residence at Nalanda, that the Mahavihara must have featured a well-equipped library. Traditional Tibetan sources mention the existence of a great library at Nalanda named *Dharmaganja* (*Piety Mart*) which comprised three large multi-storeyed buildings, the *Ratnasagara* (*Ocean of Jewels*), the *Ratnodadhi* (*Sea of Jewels*), and the *Ratnaranjaka* (*Jewel-adorned*). Ratnodadhi

was nine storeys high and housed the most sacred manuscripts including the *Prajnyaparamita Sutra* and the *Guhyasamaja*.

The exact number of volumes in the Nalanda library is not known, but it is estimated to have been in the hundreds of thousands. When a Buddhist Scholar at Nalanda died, his manuscripts were added to the library collection. The library not only collected religious manuscripts but also had texts on such subjects as grammar, logic, literature, Astrology, Astronomy, and medicine. The Nalanda library must have had a classification scheme which was possibly based on a text classification scheme developed by the Sanskrit linguist, Panini. Buddhist texts were most likely divided into three classes based on the Tripitaka's three main divisions: the Vinaya, Sutra, and the Abhidhamma.

Curriculum.

In his biography of Xuanzang, Hwui-Li states that all the Students of Nalanda studied the Great Vehicle (Mahayana) as well as the works of the eighteen (Hinayana) sects of Buddhism. In addition to these, they studied other subjects such as the Vedas, *Hetuvidyā* (Logic), *Shabdavidya* (Grammar and Philology), *Chikitsavidya* (Medicine), the works on magic (the Atharvaveda), and Samkhya. Xuanzang himself studied a number of these subjects at Nalanda under Shilabhadra and others. Besides Theology and Philosophy, frequent debates and discussions necessitated competence in Logic. A Student at the Mahavihara had to be well-versed in the systems of Logic associated with all the different schools of thought of the time as he was expected to defend Buddhist systems against the others. Other subjects believed to have been taught at Nalanda include law, **Astronomy, and City-Planning.**

Tibetan tradition holds that there were "four doxographies" (Tibetan: *grub-mtha'*) which were taught at Nalanda:

1 Sarvastivada Vaibhashika
2 Sarvastivada Sautrantika
3 Madhyamaka, the Mahayana philosophy of Nagarjuna
4 Chittamatra, the Mahayana philosophy of Asanga and Vasubandhu

In the 7th Century, Xuanzang recorded the number of teachers at Nalanda as being around 1510. Of these, approximately 1000 were able to explain 20 collections of Sutras and Shastras, 500 were able to explain 30 collections, and only 10 teachers were able to explain 50 collections. Xuanzang was among the few who were able to explain 50 collections or more. At this time, only the Abbot Shilabhadra had studied all the major collections of Sutras and Shastras at Nalanda.

Administration.

The Chinese Monk Yijing wrote that matters of discussion and administration at Nalanda would require assembly and consensus on decisions by all those at the assembly, as well as resident Monks:

> If the Monks had some business, they would assemble to discuss the matter. Then they ordered the officer, Vihārapāla, to circulate and

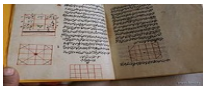
	report the matter to the resident Monks one by one with folded hands. With the objection of a single Monk, it would not pass. There was no use of beating or thumping to announce his case. In case a Monk did something without consent of all the residents, he would be forced to leave the monastery. If there was a difference of opinion on a certain issue, they would give reason to convince (the other group). No force or coercion was used to convince. Xuanzang also noted: The lives of all these virtuous men were naturally governed by habits of the most solemn and strictest kind. Thus in the seven hundred years of the monastery's existence no man has ever contravened the rules of the discipline. The King showers it with the signs of his respect and veneration and has assigned the revenue from a hundred cities to pay for the maintenance of the religious. A vast amount of what came to comprise Tibetan Buddhism, both its Mahayana and Vajrayana traditions, stems from the teachers and traditions at Nalanda. Shantarakshita, who pioneered the propagation of Buddhism in Tibet in the 8th century was a Scholar of Nalanda. He was invited by the Tibetan King, Khri-sron-deu-tsan, and established the monastery at Samye, serving as its first abbot. He and his disciple Kamalashila (who was also of Nalanda) essentially taught Tibetans how to do philosophy. Padmasambhava, who was also invited from Nalanda Mahavihara by the King in 747 CE, is credited as a founder of Tibetan Buddhism. The Scholar Dharmakirti (c. 7th CenturyCE), one of the Buddhist founders of Indian philosophical logic, as well as one of the primary theorists of Buddhist atomism, taught at Nalanda. Other forms of Buddhism, such as the Mahayana Buddhism followed in Vietnam, China, Korea and Japan, flourished within the walls of the ancient school. A number of Scholars have associated some Mahayana texts such as the *Shurangama Sutra*, an important sutra in East Asian Buddhism, with the Buddhist tradition at Nalanda. Ron Epstein also notes that the general doctrinal position of the sutra does indeed correspond to what is known about the Buddhist teachings at Nalanda toward the end of the Gupta period when it was translated. Several Buddhist institutions overseas have chosen to call themselves Nalanda to acknowledge Nalanda's influence. These include Nalanda Buddhist Society in Malaysia and Nalanda College, Colombo, Sri Lanka, Nalanda Buddhist Education Foundation, Indonesia, Nalanda Buddhist Institute, Bhutan.
597 – 757 AH **1200 – 1356 CE**	**Era of the Great Sheikhs of the Chishtīya Sillsila.**
598 AH – 673 AH 1201 CE –1274 CE	Nasiruddin at Tusi. His Real name was Muhammad ibn Muhammad ibn al Hasan al Tusi. In fact at

Tusi was known by a number of different names during his lifetime such as Muhaqqiq e Tusi, Khwājā e Tusi and Khwājā Nasir.

Persian Polymath, Architect, Philosopher, Physician, Scientist, and Theologian. Nasir ad Din at Tusi was a well published author, writing on subjects of Math, Engineering, Prose, and Mysticism. Additionally, at Tusi made several Scientific Advancements. In Astronomy, at Tusi created very accurate Tables of Planetary Motion, an updated Planetary model, and critiques of Ptolemaic Astronomy. He also made strides in Logic, Mathematics but especially Trigonometry, Biology, and Chemistry. Nasir al-Din al-Tusi left behind a great legacy as well. Some consider Tusi one of the Greatest Scientists of Medieval Islam, since he is often considered the Creator of Trigonometry as a Mathematical discipline in its own right. The Muslim Scholar Ibn Khaldun (1332–1406 CE) considered Tusi to be the greatest of the later Persian Scholars. There is also reason to believe that he may have influenced Copernican Heliocentrism.

Sharaf al-Dīn al-Ṭūsī. Followed al Khayyam's application of Algebra of Geometry, rather than follow the general development that came through al-Karaji's school of Algebra. Wrote a treatise on Cubic Equations which describes thus: "[the Treatise] represents an essential contribution to another Algebra which aimed to study Curves by means of Equations, thus inaugurating the beginning of Algebraic Geometry."

Works:

Tusi has about 150 works, of which 25 are in Persian and the remaining are in Arabic, and there is one treatise in Persian, Arabic and Turkish.

A Treatise on the Astrolabe by Tusi, Isfahan 1505 CE.

- Sayr wa Suluk (The Voyage) - Autobiography.
- Kitāb al Shakl al qattāʾ Book on the complete quadrilateral. A five-volume summary of trigonometry.
- At Tadhkirah fi'ilm al hay'ah – A memoir on the Science of Astronomy. Many commentaries were written about this work called Sharh al-Tadhkirah (A Commentary on at Tadhkirah) - Commentaries were written by Abd al-Ali ibn Muhammad ibn al Husayn al Birjandi and by Nazzam Nishapuri.
- Akhlaq i Nasiri – A work on Ethics.
- al-Risalah al Asturlabiyah – A Treatise on the Astrolabe.
- Zij-i Ilkhani (Ilkhanic Tables) – A major Astronomical Treatise, completed
- in 1272.
- Sharh al Isharat (Commentary on Avicenna's Isharat).
- Awsaf al Ashraf a short mystical-ethical work in Persian.

	• Tajrīd al Iʿtiqād (Summation of Belief) – A commentary on Shia • doctrines. • Talkhis al Muhassal (summary of summaries). • Maṭlūb al muʾminīn (Desideratum of the Faithful). • Aghaz u anjam - Esoteric interpretation of the Quran.
598 AH 1202 CE	The fleet of the fourth Crusade departs from Venice – only to be diverted from its purposes by Venetian guile, originally intended to recapture Jerusalem, instead led to the sack of Constantinople, Capital of the Byzantine Empire. A German order, the Knights of the Sword, begins the forcible conversion of Latvia and Estonia to Christianity.
Late 5th Early 6th Century AH 13th Century CE	**Sultanates.** Various **automatons**: Al-Jazari's inventions included automaton peacocks, a hand-washing automaton, and a musical band of automatons. A Water clock and one of the engineering marvels of the medieval world was built by al-Jazari, which gave physical form to the concept of multiculturalism. It featured an Indian elephant, Chinese dragons, a Greek water mechanism, an Egyptian phoenix, and wooden robots in traditional Arabian attire. The timing mechanism was based on a water-filled bucket hidden inside the elephant. **Camshaft**: The camshaft was described by Al-Jazari in 1206 CE. He employed it as part of his automata, water-raising machines, and water clocks such as the castle clock. **Candle clock** with **dial** and **fastening mechanism**: The earliest reference of the candle clock is described in a Chinese poem by You Jiangu (520 CE), However the most sophisticated candle clocks known, were those of Al-Jazari in 1206. It included a dial to display the time. **Crankshaft**: Al-Jazari (1136–1206 CE) is credited with the invention of the crankshaft. He described a crank and connecting rod system in a rotating machine in two of his water-raising machines. His twin-cylinder pump incorporated a crankshaft, including both the crank and shaft mechanisms. **Crank-slider**: Ismail al-Jazari's water pump employed the first known crank-slider mechanism. **Cotton gin** with **worm gear**: The worm gear roller gin was invented in the Delhi Sultanate during the 13th to 14th Centuries CE. **Design and construction methods**: English technology historian Donald Hill wrote, "We see for the first time in al-Jazari's work several concepts important for both design and construction: the lamination of timber to minimize warping, the static balancing of wheels, the use of wooden templates (a kind of pattern), the use of paper models to establish designs, the calibration of orifices, the grinding of the seats and plugs of valves together with emery powder to obtain a watertight fit, and the casting of metals in closed mold boxes with sand." **Draw bar**: The draw bar was applied to sugar-milling, with evidence of its use

	at Delhi in the Mughal Empire by 1540 CE, but possibly dating back several Centuries earlier to the Delhi Sultanate. Minimising **intermittence**: The concept of minimising the intermittence is first implied in one of Al-Jazari's saqiya devices, which was to maximise the efficiency of the saqiya. **Programmable automaton** and **drum machine**: The earliest programmable automata, and the first programmable drum machine, were invented by Al-Jazari, and described in *The Book of Knowledge of Ingenious Mechanical Devices*, written in 1206 CE. His programmable musical device featured four automaton musicians, including two drummers, that floated on a lake to entertain guests at royal drinking parties. It was a programmable drum machine where pegs (cams) bump into little levers that operated the percussion. The drummers could be made to play different rhythms and different drum patterns if the pegs were moved around. **Tusi couple**: The couple was first proposed by Nasir al-Din al-Tusi in his 1247 CE Tahrir al-Majisti (Commentary on the Almagest) as a solution for the latitudinal motion of the inferior planets. The Tusi couple is explicitly two circles of radii x and 2x in which the circle with the smaller radii rotates inside the Bigger circle. The oscillatory motion be produced by the combined uniform circular motions of two identical circles, one riding on the circumference of the other. **Griot**: The griot musical tradition originates from the Islamic Mali Empire, where the first professional griot was Balla Fasséké. Segmental **gear**: A segmental gear is "a piece for receiving or communicating reciprocating motion from or to a cogwheel, consisting of a sector of a circular gear, or ring, having cogs on the periphery, or face." Professor Lynn Townsend White, Jr. wrote, "Segmental gears first clearly appear in al-Jazari". **Sitar**: According to various sources, the sitar was invented by Amir Khusrow, a famous Sufi inventor, poet, and pioneer of Khyal, Tarana and Qawwali, in the Delhi Sultanate. Others say that the instrument was brought from Iran and modified for the tastes of the rulers of the Delhi Sultanate and Mughal Empire.
c.1200–1246 CE 1200–1268 CE c.1200–1272 CE 1200–1280 CE c.1200 CE died c. 1204–1207 CE 1210–1285 or 1295 CE 1214–1274 CE	**Christian Mystics.** • Thomas Gallus. • Beatrice of Nazareth. • David of Augsburg. • Albertus Magnus. • Brethren of the Free Spirit. • Amalric of Bena, also known as Amaury de Bène or Amaury de Chartres; also known as Almaricus, Amalricus, Amauricus. • Mechthild of Magdeburg.

1221–1274 CE 1135-1202 CE c.1230–1306 CE c.1232–1315 CE c.1240–1306/ 1310 CE 1241–1299 CE 1242–1312 CE 1248–1309 CE 1256–1302 CE d.1258 CE d.1260 CE 1260–1328 CE 1265?-1335 CE d.1268 CE 1277–1355 CE 1291–1351 CE 1293–1381 CE c.1296–1359 CE c.1296–1366 CE d.1300 CE d.1310 CE c. 1244–1315 CE d.1316 CE d. c. 1352 CE d.1358 CE 13th c CE 13th c CE 13th c CE	• Douceline of Digne. • Bonaventure of Bagnoregio. • Joachim of Flora. • Jacopone da Todi. • Ramon Llull. • Marguerite d'Oingt, (of Mionnay). • Mechtilde of Hackeborn. • Christina von Stommeln. • Angela of Foligno. • Gertrude the Great, also known as Gertrude of Helfta. • Juliana of Cornillon. • Ida van Leeuw. • Meister Eckhart. • Heilwige Bloemardinne. also known as Heilwijch Blomart. • Beatrice of Nazareth. • Christina Ebner. • Margareta Ebner. • John of Ruysbroeck. • Gregory Palamas. • Henry Suso. • Ida of Louvain. • Marguerite Porete (of Hainaut). • Agnes Blannbekin. • Elizabeth of Spalbeek. • Henry of Nördlingen. • Gertrude of Oosten. • Gerard Appelmans. • The Ancrene Rule. • Beguines and Beghards.
600s AH 1200s CE	The new Christian Doctrine of Transubstantiation prompts rumors that the Jews desecrate the consecrated Host. The longbow, a weapon of great use to English armies, is probably first developed in Wales. Terracotta heads and figures are buried in graves in the region of Djenné in modern Mali. The Samurai provide military support for the shogun, in a system similar to feudalism at this same period in Europe. In the Cathedral on Torcello, and in St Mark's, Venetian mosaics are a culmination in the west of the Byzantine tradition.

	Flemish towns begin to acquire municipal independence, as communes, following the earlier Italian trend. Bushido, the code of the Samurai, emphasizes the necessary qualities of respect, decorum, courage and martial skill. German pressure eastwards (the Drang nach Osten) steadily brings colonists into regions previously occupied by Slavs. The Chinese develop a feature of great significance in the history of seafaring – a stern post rudder which is an integral part of the ship. The heresy of the Cathars (meaning 'pure' ones) is now so well established in southern France that they have bishops of their own.
Late 6th early 7th Century AH 13th Century CE	**Fritware**: It refers to a type of pottery which was first developed in the Near East, beginning in the late 1st millennium, for which frit was a significant ingredient. A recipe for "fritware" dating to c. 1300 CE written by Abu'l Qasim reports that the ratio of quartz to "frit-glass" to white clay is 10:1:1. This type of pottery has also been referred to as "stonepaste" and "faience" among other names. A 9th-Century CE corpus of "proto-stonepaste" from Baghdad has "relict glass fragments" in its fabric. **Mercury clock**: A detailed account of technology in Islamic Spain was compiled under Alfonso X of Castile between 1276 and 1279 CE, which included a compartmented mercury clock, which was influential up until the 17th Century. It was described in the *Libros del saber de Astronomia*, a Spanish work from 1277 CE consisting of translations and paraphrases of Arabic works. **Mariotte's bottle**: The *Libros del saber de Astronomia* describes a water clock which employs the principle of Mariotte's bottle. **Metabolism**: Although Greek philosophers described processes of metabolism, Ibn al-Nafees is the first Scholar to describe metabolism as "a continuous state of dissolution and nourishment". **Naker**: Arabic nakers were the direct ancestors of most timpani, brought to 13th-Century CE Continental Europe by Crusaders and Saracens.
7th Century AH 13th Century CE	Al-Jawbari describes the preparation of rose water in the work "Book of Selected Disclosure of Secrets" (Kitab kashf al-Asrar). Materials; glassmaking: Arabic manuscript on the manufacture of false gemstones and diamonds. Also describes spirits of alum, spirits of saltpetre and spirits of salts (hydrochloric acid). An Arabic manuscript written in Syriac script gives description of various chemical materials and their properties such as sulfuric acid, sal-ammoniac, saltpetre and zaj (vitriol). Mechanical engineering: Ismail al-Jazari described 100 mechanical devices, some 80 of which are trick vessels of various kinds, along with instructions on how to construct them. Medicine; Scientific method: Ibn Al-Nafis (1213–1288 CE) Damascene

	Physician and Anatomist. Discovered the lesser circulatory system (the cycle involving the ventricles of the heart and the lungs) and described the mechanism of breathing and its relation to the blood and how it nourishes on air in the lungs. Followed a "constructivist" path of the smaller circulatory system: "blood is purified in the lungs for the continuance of life and providing the body with the ability to work". During his time, the common view was that blood originates in the liver then travels to the right ventricle, then on to the organs of the body; another contemporary view was that blood is filtered through the diaphragm where it mixes with the air coming from the lungs. Ibn al-Nafis discredited all these views including ones by Galen and Avicenna (ibn Sina). At least an illustration of his manuscript is still extant. William Harvey explained the circulatory system without reference to ibn al-Nafis in 1628 CE. Ibn al-Nafis extolled the study of comparative anatomy in his "Explaining the dissection of [Avicenna's] Al-Qanoon" which includes a preface, and citations of sources. Emphasized the rigours of verification by measurement, observation and experiment. Subjected conventional wisdom of his time to a critical review and .verified it with experiment and observation, discarding errors
600 AH 1204 CE	The French King, Philip II, takes Normandy from the English, and follows this success by taking Anjou a year later. The Crusaders of the fourth Crusade besiege, take and destroy the Christian City of Constantinople. The Byzantine Empire continues, in much reduced form, with a new Capital at Nicaea. Venice takes the useful islands of Corfu and Crete as part of the spoils of the fourth Crusade. A Latin Empire is set up in Constantinople on the same basis as the Latin Kingdom of Jerusalem.
601 AH 1205 CE	The story of Parsifal and the Holy Grail becomes the subject of a courtly epic by Wolfram von Eschenbach. Many of the treasures adorning the church of San Marco in Venice are loot taken from Constantinople during the fourth Crusade.
602 AH 1206 CE	Temujin, elected chief of all the Mongol tribes, takes the name Genghis Khan,
603 – 1043 AH 1206 – 1634 CE	The Great Mongols.
603 - 958 AH 1206 – 1551 CE	The Dughlat clan (Kazakh: Dulat, lit. 'ruthless or fierce warrior'; Mongolian: *Dolood/ sevens, Doloo/ seven; Middle Mongolian: Doluga, Dolugad*; Dulğat) was a Mongol (later Turko-Mongol) clan that served the Chagatai khans as hereditary vassal rulers of the several cities of the western Tarim Basin from the 14th Century CE until the 16th Century CE. The most famous member of the clan, Mirza Muhammad Haidar, was a military adventurer, historian, and the ruler

of Kashmir (1541–1551 CE). His historical work, the *Tarikh-i Rashidi*, provides much of the information known about the family.

Early History.

The Dughlat tribe is mentioned as having supported Genghis Khan during his creation of the Mongol Empire in the early 13th Centur CE. Rashid al-Din Hamadani identifies the Dughlad (Dughlat) as a minor tribe of the Mongols. At an early date the entire tribe moved out of Mongolia and eventually settled in the area comprising the *ulus* of Chagatai Khan.

In the mid-14th Century CE the authority of the Chagatai khans underwent a sudden decline. In the western part of the khanate (specifically Transoxiana and the bordering provinces), the khans had become rulers in name only, with real power in the hands of the local Turko-Mongol amirs after 1346 CE. In the eastern provinces (spec. the Tarim Basin and the area that was to become Moghulistan) the authority of the khans in Transoxiana was virtually nonexistent. As a result, power there was in the hands of the local lords and tribal chiefs.

By this time the Dughlats had become one of the most eminent clans in the eastern regions. Chief among their holdings were the towns Aksu, Kashgar, Yarkand, and Khotan Their influence allowed them to select a Genghisid khan of their own choosing. In 1347 CE, according to the *Tarikh-i Rashidi*, the Dughlat Amir Bulaji raised a certain Tughlugh Timur to the khanship and recognized his authority. The new khan, despite owing his throne to the Dughlats, was a man of strong character and maintained effective control of Moghulistan. He also converted to Islam, an act that was copied by the Dughlats (one of whom, Amir Tulik, had been secretly converted even before the khan's adoption of the faith).

Qamaruddin.

Under Tughlugh Timur, both amirs Tuluk and Bulaji had held the office of *ulus beg*. After the death of Bulaji the office was given to his son Khudaidad. This was contested by Bulaji's brother, Qamar ud-Din, who desired to be *ulus beg* himself. His request for the office to be transferred to him was refused by Tughlugh Timur; consequently after the latter's death Qamar ud-Din revolted against Tughlugh Timur's son Ilyas Khoja Khan. He was likely responsible for the death of Ilyas Khoja; most of the family members of Tughlugh Timur were also killed. Qamar ud-Din proclaimed himself khan (the only Dughlat ever to do so) and, although he did not gain the support of many of the amirs, managed to maintain his position in Moghulistan.

Qamar ud-Din's Reign consisted of a series of wars with Timur, the Amir of Transoxiana. Qamar ud-Din's forces unable to defeat Timur, but at the same time Timur was incapable of decisively defeating the Moghuls, who were able to retreat into the barren steppe country of Moghulistan. During a fresh invasion by Timur and his army in 1390 CE, however, Qamar ud-Din disappeared. His disappearance enabled a Chagatayid, Khizr Khoja, to gain control of

Moghulistan.

The Dughlats in the 15th Century CE.

Qamar ud-Din's disappearance had left his nephew Khudaidad the senior member of the Dughlat family. According to the *Tarikh-i Rashidi*, Khudaidad had been an early supporter of Khizr Khoja and had hid him from Qamar ud-Din during the latter's purge of members of the house of Chagatai. Khudaidad's power rapidly increased and he became a King-maker in the years after Khizr Khoja's death. He also divided Aksu, Khotan, and Kashgar and Yarkand amongst his family members; this division of territory lasted until the time of Mirza Aba Bakr.

Khudaidad eventually left the service of the Moghul khans; this did not preclude the other Dughlats from maintaining good relations with them. During the 15th century, Kashgar was recovered after it was temporarily seized by Timur's grandson Ulugh Beg; on the other hand, Aksu was given over to the Moghul Khans.

Dughlat Clan of Kazakhs.

Now, the Dughlat (Dulat Kazakh language) is one of the major tribe of modern Kazakh people, they belong to Senior-Juz of Kazakhs, mainly inhabited in the east and southern parts of Kazakhstan such as Almaty Oblysy and Jetysu region of Kazakhstan, with a population of approximately 3,000,000 among Kazakhs (see the Dughlat tribe of Kazakh people - from Wikipedia Dughlat introduction in Kazakh language). The Duglats sub-clans are Botpay, Shymyr, Sikymy, Zhanys and Eskeldy (see the brief introduction of Dulats). The most recently Y-DNA tests which investigated by KZ DNA Project in Kazakhstan shows that the Y-DNA haplogroup of Dughlat tribe of Kazakhs carries C3 haplogroups see KZ DNA Project. The international ports of Dulat (Dulata Kouan) in the Qapqal Xibe Autonomous County of the Ili Kazakh Autonomous Prefecture of China was named after with the Dughlats, because of the historical inhabitant of Dughlats clans in this area in the past, the ports of Dulat was opened in 2003 CE with the agreement of governments of both Kazakhstan and China.

Mirza Aba Bakr.

Mirza Aba Bakr, the great-great-grandson of Khudaidad, built up an independent Kingdom for himself in the last decades of the 15th Century CE. Beginning with the seizure of Yarkand, which was henceforth his capital, he conquered Khotan and Kashgar from other members of his family and defied numerous attempts by the Moghul Khans to force him into submission. By the beginning of the 16th Century CE he was also conducting raids into Ferghana, Badakshan and Ladakh. Near the end of his Reign he even managed to plunder Aksu, which was still held by the Moghuls. In 1514 CE his forces were defeated by the Moghul Sultān Said Khan, compelling him to flee. This marked the end of Dughlat control over the western Tarim Basin cities, which were in the hands of the Moghul khans until they were conquered by the Dzungars in the late 17th Century CE.

	Mirza Muhammad Haidar. Mirza Muhammad Haidar was the nephew of Mirza Aba Bakr. He was the son of Muhammad Husain Kurkan, who had married into the family of the Moghul khans and had spent his life alternating between serving the Moghuls, the Timurid Babur and the Shaybanid Uzbeks. Mirza Haidar himself entered the service of Sultān Said Khan just before the latter's conquest of Mirza Aba Bakr's Kingdom. During the khan's lifetime he conducted a holy war in Ladakh on his behalf. After Sultān Said Khan's death in 1533 CE his son Abdur Rashid Khan executed Mirza Haidar's uncle; fearing the same fate, Mirza Haidar fled to the Mughal Emperor Humayun in Northern India. It was in the service of the emperor that he undertook the conquest of Kashmir in 1541 CE. Mirza Haidar was more or less able to retain his position as ruler of Kashmir for ten years, during which he wrote the *Tarikh-i Rashidi*. His Reign in Kashmir ended in 1551 CE when he was killed while fighting against a revolt.
603 AH 1207 CE	**Wisaal Sharif Hazrāt Shah Tajuddin Mir Syed Abdur Razzaq رحمة الله وَتَعَالَىٰ عليه.** **The date of his Passing Away is mostly noted to be 6 Shawwal 603 AH. His Shrine is besides the Shrine of Hazrāt Imam Ahmad Bin Hanbal رحمة الله تعالٰى عليه near Baab-e-Harm in Baghdad. Few visitors and devotees are able to pay their regards due to the flow of river Tigris. Some Authors state that he Passed Away on a Saturday, the 7 Shawwal 613 AH (some books mentioned 595 H, 1198 CE) in Baghdad. A large crowd attended his funeral prayers, which were held also in many other places in Baghdad.** **The Shajra Sharif of the Qadriya Rizvia mentions the date as 6 Shawal, 623 AH.**[18] **Works.** **Jala ul Khawatir.**
	20/ 17. Hazrāt Mir Syed Amaduddin Abu Swaleh Abdullah Nasr bin Hazrāt Abdur Razaq رحمة الله وَتَعَالَىٰ عليه. Qadriya Razzaqiya Sillsila. **(560 – 632 AH). He was born on 24 Rabi us Saani, 560 AH in Baghdad Sharif. Hazrāt Abu Swaleh Abdullah Nasr رحمة الله وَتَعَالَىٰ عليه was brought up and educated by his venerable Father, Hazrāt Abdur Razaq رحمة الله وَتَعَالَىٰ عليه. Apart from this he learned ahadis from his Grandfather The Ghaus Al Azam Hazrāt Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه himself as well as other distinguished and Learned Aalims.** **He was reputed to be of exemplary sweet discourse and mild, benevolent temperament.** **The Learned Hafiz Ibn e Rajab Hambali has written in his book, Tabqat, that he was appointed as the Chief Judge of Baghdad and was an Orator of distiction. He was the Chief Caretaker of his Grand Father's Madrassa in**

18 Khazeena tul Asfiya, Masalik as Salikeen, Shajra tul Kamileen.

	Baghdad Sharif. **The Religious Edicts (Fatwas) that he penned were of great elequence and displayed a deep Knowledge of Sharia and Fiqh (Canonical Law and Jurisprudence).** **It is recorded in the Treatise of Ibn e Kaseer that he was Fearless in applying the Law and remained constantly engaged in Guiding the Rulers to Reform in accordance with the Injunctions of Islam.** **His Sermons and lectures in his Grand Father's Madrassa attracted many students, who flocked to learn from him. Sarsari is reported to have written a Qasida about him stating:**[19] **ولی عصر ناقد کان فی الفقہ ابو صالح نصر لکل موء مل۔** **Sheikh Abu Nasr (رحمۃ اللہ وَتَعَالٰی علیہ) is the Imam of The Times of Fiqh.** **He has the Solutions and is the Helper of all the Perplexed.** **There remains no trace of his many works except that of his Book on Fiqh, Irshad e Mubtadeen which is an extremely important work on Hanbali Fiqh.** **He is also reported to have been a reputed Arabic Poet.** **In accordance to the Shajra Sharif of the Qadriya Rizviya he is reported to have Passed Away on 27 Rajab, 632 AH. However, some authors have mentioned 6 – 12 – 13 Shawal, 633 AH. He lies buried near the Shrine of Hazrat Imam Hanbal رحمۃ اللہ وَتَعَالٰی علیہ**
604 AH 1208 CE	The murder of the Pope's Legate to Toulouse provokes the Albigensian Crusade, which aims to wipe out the Catharist Heresy.
604 AH **1208 CE**	**Wisaal Sharif Hazrāt Sheikh Ziyāuddīn Yāsir ʿAmmār Al Bidlīsī ibn Matār ibn Sahāb ash Shaybānī رحمۃ اللہ وَتَعَالٰی علیہ.** **He was Known as Hazrāt ʿAmmār Bidlīsī رحمۃ اللہ وَتَعَالٰی علیہ, was an "Educational" Ṣūfī Master *(Shaykh Tarbiya)*, who Passed Away between 590 AH 1194 CE and 604 AH 1207–8 CE.**[20] **A native of Bidlīs (Bitlis, in Eastern Turkey), he was a Pupil of Hazrāt Abūl Najīb as Suhrawardī رحمۃ اللہ وَتَعَالٰی علیہ (W. 563 AH 1168 CE); both were Sunnīs.**[21] **Hazrāt ʿAmmār Bidlīsī رحمۃ اللہ وَتَعَالٰی علیہ left two Arabic Works Bahjat al-Tāʾefa Biʾllāh al ʿĀrea**[22] **and Ṣawm al Qalb.**[23] **In the former he treats various Mystical topics individually, while in the latter he portrays the entire Vita Purgativa under the image of the fast of the heart given by the title.** **Hazrāt ʿAmmār Bidlīsī رحمۃ اللہ وَتَعَالٰی علیہ does not distinguish himself by any new concepts. Rather he seeks to present traditional Sufi thought anew in an almost dithyrambic form with rhyme and wordplay, to move the reader to**

19 Qalaid ul Jawahir p. 164.
20 **Badeen, *Zwei mystische Schriften*, 1; Meir, 20**
21 **Badeen, *Zwei Mystische Schriften*, 2**
22 **ms. Berlin Ahlwart no. 2842**
23 **ms. Berlin no. 3133; Brockelmann, GAL^{2}I, p. 567**

	profound contemplation with references drawn from the available Sufi thought and language. There emerges no focal point for his various lines of thought nor any comprehensive, underlying system. His influence was probably confined to his pupils and theirs as dissemination of his writings and thought would certainly have been hindered by their large share of rhetorical argumentation, which was bound to the original context and could not be converted into straightforward communication.
605 AH 1209 CE	Wisaal Sharif Hazrāt Abī Naṣr al Fasā'ī al Daylamī al Baqlī ash Shīrāzī, Ṣadruddīn Abū Muhammad Rūzbihān Baqlī رحمـــة الله وَتَعَـــالَىٰ عليه was a Persian Poet, Mystic, teacher and Sufi Master. He wrote about his own life as well as published commentaries on Sufi Poets and Ideas. Hazrāt Rūzbihān Baqli's رحمـة الله وَتَعَـالَىٰ عليه most renowned work was his autobiography *Unveiling of Secrets* or *Kashf al-asrar.* Rūzbihān's diary is filled with visions of astonishing intensity, and it contains remarkable encounters with God, the Angels, the Prophets and the Sufi Saints. Written in Arabic, it describes the life of the author primarily as comprised of his Mystical Visions. Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه depicts himself in the Unseen World (Alam al Ghayb) in the Blessed Company of Allah سُبْحَانَهُ وَتَعَـالَىٰ, Saints, Prophets, and Angels. His self-portrait in this manner communicates his special status with Allah سُبْحَانَهُ وَتَعَالَىٰ. The sublime quality of these visions is well captured in the style of "Kashf al-Asrar": the writing is simultaneously simple and clear, but eloquent and rich with extraordinary images. Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه was born in 1128 CE to a family of Daylamite origin in Fasa in what is today Iran. As a teenager, Baqli worked as a Grocer. Although Hazrāt Rūzbihān Baqli رحمـة الله وَتَعَـالَىٰ عليه claimed to have had Religious Visions at ages three, seven, and fifteen, he said that his family was not Religious. He described these visions as dreams and powerful ecstasies in *The Unveiling of Secrets*. At age 15, Hazrāt Rūzbihān Baqli رحمة الله وَتَعَـالَىٰ عليه left Fasa to spend 18 months in desert, during which time he claimed to receive more Visions. After leaving the desert, he joined a Sufi Halqa (Circle). In *The Unveiling of Secrets,* Hazrāt Rūzbihān Baqli رحمـــة الله وَتَعَـالَىٰ عليه says he had his first "Unveiling" while training with the Sufis. He eventually returned to Fasa to seek a Master and Spiritual Guide; there he met and became a disciple of Hazrāt Sheikh Jamal al-Din Abi al-Wafa' ibn Khalil al-Fasa' رحمة الله وَتَعَالَىٰ عليه. It is speculated that Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه spent the next years traveling to Syria, Iraq, Kerman in Iran, Arabia, Performing the Hajj twice. He returned to Shiraz in 1165 CE and set up a Hospice where he taught for 50 years. He married several wives and had two sons and three

	daughters.. **Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه Passed Away in 1209 CE in Shiraz and was placed in a Tomb in his Ribat. For several generations after his Passing, Hazrāt Rūzbihān Baqli's رحمة الله وَتَعَالَىٰ عليه Legacy as a Sufi Master continued and Shiraz became a place of Pilgrimage. However, the popularity of his order waned and eventually disappeared and his Tomb fell into disrepair.** **In 1972 CE, Hazrāt Rūzbihān Baqli's رحمة الله وَتَعَالَىٰ عليه Tomb was restored by the Iranian Department of Antiquities.** **The two most important Hagiographies about him were written by family members almost a Century after his Passing Away: *The Gift to the People of Gnosis, in Memory of the Chief Axis of the World, Rūzbihān* (1300); and *The Spirit of the Gardens, on the Life of the Master Rūzbihān (1305)*. Some groups in the Middle East, Central Asia, India, and Persia still study his texts today.** **Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه wrote his Spiritual Experiences and his Poetry in a Dense, Rhetorical Prose style. He composed mostly in Arabic and Persian. His writings are unique because, while they do not include many dates or chronology, he talks about his personal life and his family, while not mentioning other outside events. Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه was known for his fondness and defense of many early Sufis' ecstatic sayings (*Shathiyat*) and therefore was dubbed "Doctor Ecstaticus."** **Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه completed his book *Commentary on Ecstatic Sayings or Sarh al-shathiyyat* in 1174 CE. He also wrote *The Spirits' Font* in 1184 CE. *The Unveiling of Secrets* or *Kashf al-Asrar* was completed in 1189 CE after eight years. It is both an Autobiography and a diary of visions and Sufi teachings. Many of his works emphasize the Sufi theories of Love, and also defend early Sufi Saints in their ecstatic utterances. The Sufi Saint Hazrāt Mansur Hallaj رحمة الله وَتَعَالَىٰ عليه was a primary example in Hazrāt Rūzbihān Baqli's رحمة الله وَتَعَالَىٰ عليه text.** **While direct literary references to Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه in later Sufism were not common, perhaps because of the difficulty of the texts, he was known for his love of beauty: fine fragrances, a beautiful face, and sweet voices. His texts were studied, however, by Hazrāt Jāmi رحمة الله وَتَعَالَىٰ عليه of the Fifteenth century and a Mughal Prince, Dara Shikoh of the Seventeenth Century.** **Among Sufi Writers, Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه stands out in the frequency and sophistication of his discussion on beauty in his writings in Arabic and Persian, ranging from Quran and Hadith commentaries to poetry. Topics that he implicitly addresses in his famously convoluted writings include the difference between *Jamāl* and *Husn*; the role of beauty in the Creation of the World; the nature of Divine, Cosmic, and human beauty; and the need for cultivating an eye for finding Beauty in all things.**[24]

	18. Hazrāt Sheikh Abu al Janab Ahmad ibn 'Umar ibn Muhammad ibn 'Abd Allah al Khiwaqi al Khwarizmi Najmuddin Kubra Walī Tarāsh رحمة الله وَتَعَالَىٰ عليه. Kubraviya/ Firdausiya Sillsila Daum Nisbat). 2. Shurwardiya, Kubraviya/ Firdausiya Sillsila (Awwal Nisbat). **Hazrāt Najmuddin Kubra رحمـة الله وَتَعَـالَىٰ عليه, Founder of the Kubraviya Order, began teaching in Khwarazm; a Region in North West Uzbekistan, which, in the past, was part of the great Persian Empire, under the rule of Cyrus, the Great. The Kubraviya Order soon expanded its wings and spread its teachings to Persia, Afghanistan, India and China. The Kubraviya, throughout their long history, produced Masters of great stature who taught and produced numerous, elaborate writings and Doctrines of the Sufis. In 540 AH 1145 CE, in Khwarazm, South of the Aral Sea, Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه was born. From a very young age, he displayed a surpassing intelligence. In school he received the nickname Kubra, which literally means "the Greatest …... (LXXIX: 34, Holy Qur'an). After completing his studies in Islamic Religious Sciences, Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه left his birthplace to pursue studies in other lands. He went to Persia to study the science of the Hadith then onto Egypt. In his early thirties, where he learned the Religious Sciences under the supervision of Hazrāt Sheikh Rūzbihān al Wazzan al Misri رحمة الله وَتَعَالَىٰ عليه. According to Hazrāt Najmuddin Kubra's رحمة الله وَتَعَالَىٰ عليه writings, it is known that he had at least one profoundly moving spiritual experience in his childhood. Some believe that Hazrāt Najmuddin Kubra's رحمة الله وَتَعَالَىٰ عليه direction in Spirituality may have been greatly affected by Hazrāt Baba Faraj Tabrizi رحمة الله وَتَعَالَىٰ عليه due to his impressive mannerisms and advice to pursue the esoteric sciences.** **His first experience as a Salik was in Dizful, in Western Persia, his thirst for esoteric matters attracted him to the Suhrawardīya order, where he was initiated by Hazrāt Ismail al Qasri رحمة الله وَتَعَالَىٰ عليه who after a short while perceived that Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه was dismissive of his Knowledge, he, therefore advised him to to go to his Brother in Spirituality Allegiance, Hazrāt Ammar ibn Yasir al Bidlisi رحمة الله وَتَعَالَىٰ عليه, who was also a disciple of Hazrāt Abu'l Najib as Suhrawardi رحمة الله وَتَعَالَىٰ عليه. Again his Teacher, Hazrāt Sheikh Ammar رحمة الله وَتَعَالَىٰ عليه noticed that Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه considered himself to be superior in Knowledge to him as well. Hazrāt Sheikh Ammar رحمـة الله وَتَعَـالَىٰ عليه advised Hazrāt Najmuddin Kubra رحمـة الله وَتَعَـالَىٰ عليه to go for further Instruction to Hazrāt Rūzbihān Baqli رحمـة الله وَتَعَـالَىٰ عليه, yet another Pir Brother. When Hazrāt Najmuddin Kubra رحمـة الله وَتَعَـالَىٰ عليه approached Hazrāt Rūzbihān Baqli رحمـة الله وَتَعَـالَىٰ عليه he saw him engaged in Ritual Ablution with a very quantity of water, the thought crossed Hazrāt**

24 https://krc.web.ox.ac.uk/event/sufi-conception-of-beauty-the-case-of-ruzbihan-baqli-d.-1209#/

	Najmuddin Kubra's رحمـة الله وَتَعَـالَىٰ عليه mind tht this person does not even Know of the Correct Prescribed amount of water for ablution, what is he going to teach me? Hazrāt Rūzbihān Baqli رحمة الله وَتَعَـالَىٰ عليه preceived tis thought through Intuition and splashed a few drops upon Hazrāt Najmuddin Kubra رحمة الله وَتَعَـالَىٰ عليه face. Hazrāt Najmuddin Kubra رحمـة الله وَتَعَـالَىٰ عليه felt as if someone had slapped him and Hazrāt Rūzbihān Baqli رحمة الله وَتَعَالَىٰ عليه said, "Do not Trifle with the People of the Path"! Hazrāt Najmuddin Kubra رحمـة الله وَتَعَـالَىٰ عليه repented of his attitude and assidously applied himself to service aand compliance with his Instructions to attain an extremely high Station in Tassawwuf. After a while he returned to Egypt where he married Hazrāt Sheikh al Misr'si رحمة الله وَتَعَالَىٰ عليه, daughter and returned to his birthplace, Khwarazm sometime between 582 AH 1185 CE and 586 AH 1190 CE where he remained the rest of his life, devoting himself to the Spiritual Path and to Teaching Disciples. Although he had few Disciples, he earned an epithet for his success rate of producing Masters of high Stature. The epithet was: Wali Tarash, "Sculptor of Saints." He wrote a number of discourses; Fawa'ih al Jamal wa Fawatih al Jalal (Aromas of Beauty and Preambles of Majesty), being the most important of his works. In this text he included records of his personal, visionary experiences and guidance for practicing the Path; a detailed Theory of the Sufi Path for initiates. **After a fruitful, Spiritual Life, Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه Attained Martyrdom in Urgench, near Khwarazm, in the year 618 AH 1221 CE, during the Mongol Invasion. He was offered protection if he had accepted to take refuge with the Mongols; instead, he chose to fight and defend the City for it would result in a glorified Martyr's death in battle.** **All schools of Sufism are known for their strict rules and discipline of the self and the Kubraviya's methods were not different from the rest. As a Sufi master, Hazrāt Najmuddin Kubra رحمـة الله وَتَعَـالَىٰ عليه insisted on certain prerequisites before he would consider anyone as a potential Salik (Student). In order to be considered as a candidate and accepted as a Student, one was required to have solid knowledge of Islamic Laws and Islamic Theological Doctrines. The disciplinary rules of the school are eight principles of Hazrāt Junaid Baghdadi رحمة الله وَتَعَـالَىٰ عليه (Third/ Ninth Centuries). A Salik must constantly observe the following:** **1. Ritual purity (Wuzu, aprocess of cleansing prior to prayer).** **2. Fasting.** **3. Silence.** **4. Seclusion.** **5. Innvocation or recollection of Allah سُبْحَانَهُ وَتَعَـالَىٰ, using the formula La Ilaha Illa Allah (Zikr).** **6. Heart to Heart connection with his/ her Sheikh at all times.**

	7. Impure thoughts and impulses are to be put aside as they occur. **8. Surrender him/ herself to the will of Allah سُبْحَانَهُ وَتَعَالَىٰ and never refuse or question what Allah سُبْحَانَهُ وَتَعَالَىٰ has Imposed upon him/ her.** **In addition to the mentioned eight rules, Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه also highly recommended two additional rules:** **9. Moderation in eating and drinking when breaking a fast.** **10. Maintaining a bare minimum of sleep.** **Hazrāt Najmuddin Kubra's رحمة الله وَتَعَالَىٰ عليه description and theory of the Sufi Path was that the Journey towards Allah سُبْحَانَهُ وَتَعَالَىٰ was naught but an inward journey. He believed that whatever Allah سُبْحَانَهُ وَتَعَالَىٰ put in the macrocosm, also existed within every individual on the microcosmic level. "Know that the lower Soul, the devil, and the angels are realities that are not external to you. You are they. So, too, Heaven, Earth and the Divine Throne are not located outside of you; nor are Paradise, Hell, Life, or death." He often told people to pray because Allah سُبْحَانَهُ وَتَعَالَىٰ is Praiseworthy; not for fear of hell or in wishing for paradise.** **What set Hazrāt Najmuddin Kubra's رحمة الله وَتَعَالَىٰ عليه school aside from others and gave it a distinctive feature were his teachings on Photisms; objective realities such as auras and other information obtained by faculties of the Spirit, known as suprasensory senses, rather than the five physical senses. Suprasensory senses are considered to be more informative than those of our sensory perceptions, for the suprasensory perception, belonging to the higher Order of existence, is wide enough to observe both realms. It is said that when a Salik begins his inward journey, he will first discover darkness. He then may receive visions of light. As he progresses, he will see beauty and lucidity. Soon after, Spiritual visions will begin and gain strength as the salek becomes more pure. As the Salik achieves further purity, his centers (various points in the body called Latifah) gain strength. Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه mentioned many times: "Our Method (or Path, Tariqat) is the method of Alchemy. "The Mystical experience will cause a transmutation and transforms the being, the Spirit, and the five senses into senses that have further reach than that of the corporeal realm.** **Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه described Love (*Ishq*) as being the necessary, essential ingredient for the union of the lover and the Beloved. Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه also taught that the mutual love between the lover and the Beloved would bring forth the mundus imaginalis, "the person of light". The form of this person of light appears to the Salik and is an indication of his later spiritual state. It is said that, initially, the person of light will appear in black form, which represents the darkness of the individual's existence. When the salek attains the state of purity, his visions of light will be green. The person of light will appear in an extraordinary luminous form; sunlike in intensity. Hazrāt Najmuddin**

	Kubra رحمة الله وَتَعَالَىٰ عليه went on to describe the face as the face of the Salik and that the sunlike form, the "sun of the spirit" would be that which would oscillate with one's body. The moment one is able to see the person of light, "the entire body is immersed in purity." The physical body then generates light due to the falling of the veil. That is when the faculties of inner vision are accessible by the physical body and the chest is a receiver, wide open. Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه successfully passed on his teachings and spiritual discoveries to his disciples who went on to spread the teachings of their master and offered the knowledge to unlock doors and reach the treasures that lie within.[25] **When the Tatar unbelievers arrived in Khwarazm, Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه assembled his companions, who numbered more than sixty; Sultan Muhammad Khwarazmshah had already fl ed. The Tatar unbelievers imagined that [Sultan Muhammad] was still in Khwarazm, which is why they came there. Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه summoned some of his companions… and said to them: "Rise quickly and return to your lands! For a fire has been kindled in the East and will burn till it reaches the West. This is a great catastrophe the like of which this umma has never witnessed." … Some of his companions then beseeched Hazrāt Najmuddin Kubra's رحمة الله وَتَعَالَىٰ عليه: "A horse is ready, if the Sheikh will agree to make for Khurasan as he has insisted his companions do." The Sheikh replied: "I will be Martyred here and I am not permitted to leave." Then his companions left for Khurasan. When the unbelievers entered the city, the Sheikh called his remaining companions to him and said: "Rise in Allah's name and let us fight in His Path!" Hazrāt Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه then entered his home, donned his Khirqah, girded his loins, and filled both armpits of his Khirqah, which was open in the front, with stones, took up his spear, and went forth. When he faced the unbelievers, he began throwing stones at them till none remained. The unbelievers rained arrows upon him. One arrow pierced his blessed breast, he drew it out, cast it aside and then expired. They say that at the time of his Martyrdom, he had taken the standard of the unbelievers and ten men could not release it from the Sheikh's hand; in the end, they had to cut the standard from [his hand].**
606 – 610 AH 1206 – 1210 CE	When Sultan Muhammad Ghori died in 1206 CE, Qutbuddin Aibak, a Freed Slave, fought with another former Slave-General Taj al-Din Yildiz for control of Ghurid territories in North-Western India. During this campaign, he advanced as far as Ghazni, although he later retreated and set up his Capital at Lahore. He nominally acknowledged the Suzerainty of Muhammad Ghori's Successor Ghiyasuddin Mahmud, who officially recognized him as the Ruler of India. He eventually ruled from his Capital in Delhi where he built the Qutb Minar,

25 http://sufismjournal.org/history/historykabrawiyyah.html

	named after Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالٰی علیه, Successor to the Chistiya Mantle in India and Khalifa of Hazrāt Khwājā Moinuddin Chisti رحمة الله وَتَعَالٰی علیه. He also built the Adha Din Ka Jhompra (literally "shed of 2½ days") is a large and imposing structure in the city of Ajmer in Rajasthan, India. A large number of architectural members and sculptures of Temples are lying inside the verandah of the complex.[26] It is one of the oldest (converted) Mosques in India, and the oldest surviving Monument in Ajmer. Built first by Abu Bakr of Herat and again by Qutb-ud-Din-Aibak in 1192 CE, the Mosque is an example of early Muslim Architecture. The structure was completed in 1199 CE and was further enlarged by Iltutmish of Delhi in 1213 CE.[27] An early example of Islamic Architecture, most of the building was constructed by Hindu Masons, under the supervision of Afghan Managers. The Mosque retained most of the original Indian features, especially on the ornate pillars. The structure was used as a Mosque up to 1947 CE. After the Independence of India, the structure was turned over to the Jaipur Circle of ASI (Archaeological Survey of India) and is today visited by people of all Religions, as a fine example of a mix of Indian, Hindu, Muslim and Jain Architectures. in Ajmer Sharif. He also constructed the Quwwatul Islam Mosque in Delhi. He was of Turkic descent from Central Asia, the first Sultān of Delhi and Founder of the Slave Dynasty of India.
606 AH 1210 CE	St Francis and eleven companions tell Innocent III of their wish for a life of Holy Poverty in the bustle of the towns
607 – 633 AH 1211 – 1236 CE	Sultān Iltutmish of Delhi, In 1210 CE, Qutbuddin Aibak died unexpectedly in Lahore during a sport game, without having named a successor. To prevent instability in the Kingdom, the Turkic Nobles (Maliks and Amirs) in Lahore appointed Aram Shah as his successor at Lahore. However, the Turkish Nobles in different parts of the Sultanate opposed his ascension, and some of them – such as the Khilji Nobles of Bengal – rebelled against him. According to the 16th Century CE Historian Firishta, the Kingdom also suffered an invasion from the neighboring Ruler Nasir ad-Din Qabacha of Multan. A group of Nobles, led by the military Justiciar (Amir e Dad) Ali e Ismail, invited Iltutmish to occupy the throne. Iltutmish, a former slave of Aibak and the Governor of Badaun, had a distinguished record of service and was called a son by Aibak, because of which the Nobles considered him as a good candidate for the Throne. Iltutmish marched to Delhi, where he seized Power, and later defeated Aram Shah's Forces at Bagh e Jud. According to the Tabaqat e Nasiri, Aram Shah was "Martyred": it is not clear if he was killed on the battlefield, or put to death as a prisoner of war. Two of his important officers – Aqsanqar and

26 "ADHAI DIN KA JHONPRA". *asijaipurcircle.nic.in*. Retrieved 21 May 2021.
27 "Incredible India | Adhai-din-ka-jhonpra". *www.incredibleindia.org*. Retrieved 8 August 2020.

	Farrukh Shah – were killed on the battlefield. Iltutmish subsequently consolidated his power.
608 AH 1212 CE	Participants in the Children's Crusade suffer disaster after the waters of the Mediterranean fail to part for them.
610 AH 1214 CE	**Shahadat of Hazrāt Sheikh Abu al Janab Ahmad ibn 'Umar ibn Muhammad ibn 'Abd Allah al Khiwaqi al Khwarizmi Najmuddin Kubra Walī Tarāsh رحمة الله وَتَعَالَىٰ عليه.** **Works.** **Al Usul Al Ashrah.** **Sifat al Adab.** **In Persian (Meier, 1999), expounds the basics of the Ṣūfī Path, including rules of discipline.** **Risala Dar Sulook.** **Risalat al Safina.** **Sakeena tus Swaleheen.** **Ain Al Sayat Fe Tafsir Al Quran (12 Volumes) also known as Baṣr as Ṣaqāʾiq Written in Part and completed by Hazrāt Sheikh Najm al-Dīn Dāyah Rāzī رحمة الله وَتَعَالَىٰ عليه and Hazrāt Sheikh ʿAlāʾ ad Dawlah Simnānī رحمة الله وَتَعَالَىٰ عليه.** **Fawāʾiḥ al Jalāl wa Fawātiḥ al Jamāl.** **Best-known work contains instructions on Ṣūfī discipline; reminiscences of incidents in the author's outward and inner lives; and interpretive descriptions of mystical states, encounters, visions, and revelations. Prolonged retreat for intensive invocation and fasting, often for forty days, was central to Kubrawī methodology as a means of opening the heart to experiential knowledge of God. The *Fawāʾiḥ* describes with exceptional openness experiences of a highly personal nature in both the everyday and the suprasensory realms. Its primary themes include that everything in the created universe can be found within the human microcosm; that humans have innate knowledge of spiritual realities, but to actualize it they must "un-forget"; that because like can only be known by like, inward purity and outward purity are prerequisites for gaining *maʿrifah;* the *latāʾif*, subtle centers of perception; and the significance of visions of lights seen during invocation in relation to spiritual states and the *latāʾif*. The *Fawāʾiḥ* also contains unusual hermeneutical interpretations (*taʾwīlāt*) of Qurʾanic verses and of other texts and sayings.** **Adab as Suluk ila Hazrāt Malik al Mulk wa Malk al Maluk.** **Rules of traveling to the presence of the Master of the Kingdom and King of Kings.** **To summarize, they prescribe constant observance of Ritual Purity, Fasting, Silence, Seclusion, and Invocation of Allah سُبْحَانَهُ وَتَعَالَىٰ. Disciples must keep**

	their hearts focused on the sheikh, abandoning their own will and referring all questions to him; discard all thought impulses, the various types of which, good and bad, must nevertheless be rigorously distinguished; and surrender entirely to the Divine Will. Sleep must be minimized and moderation observed in breaking the fast. **Qawaih Al Jamal wa Fawteh Al Jallal.** **Risala Fil Adab as Salikeen.** **Risala tal Tareek ya Akrab at Tareek Fi 'Allah (سُبْحَانَهُ وَتَعَالَىٰ).** **Risala tal Sai'r al Ha'ir al Wajid As Satr Al Wahid Al Majid.** **Risālat al Hāʾim al Khāʾif min Lawmat al Lāʾim**
	19. Hazrāt Sheikh e Alam, Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه. **Firdausia Kubraviya.** **When he moved to Khorezm he became one of nearest followers of very popular Sheikh –Hazrāt Najm ed-Din Kubra رحمة الله وَتَعَالَىٰ عليه.** **According to the prominent Poet Abd Rahman Jami Boharsi[28] (15th Century), Sheikh Saifuddin رحمة الله وَتَعَالَىٰ عليه went to Bukhara as a tutor. In Bukhara he was honored with the title of "Sheikh al Alam" ("Sheikh of Peace").** **Unlike his Teacher, Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه safely survived the Mongol invasion. He lived in Bukhara about 40 years under new rulers. Moreover, he had incontestable authority over ruling elite. For example, Berke Khan, who was brother of Batu Khan, once had visited sheikh al-Boharsi. Because of this meeting, the powerful Khan of the Kipchak or Golden Horde had adopted Islam.**
612 AH 1215 CE	**Wisaal Sharif Hazrāt Sharīf Zindanī رحمة الله وَتَعَالَىٰ عليه.** **It is said that whoever ate any food left over by Hazrāt, would become a Majzub.** **Crying was dominant in him. He would often let out a scream and cry, then lapse into unconsciousness. Once when someone asked him to explain his abundance of crying, he said:** **"I am unable to contain myself when I think of the Quranic Ayat:** **Chapter (51) Sūrat l-Dhāriyāt (The Wind that Scatters) Verse 51.** وَمَا خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ **'I have not Created Jinn and Man (for any purpose) except that they Worship Me.'** **While I have been Created for Allah's سُبْحَانَهُ وَتَعَالَىٰ Ibaadat, I am occupied with others."** **Hazrāt Haji Sharif Zindani رحمة الله وَتَعَالَىٰ عليه Attained Unity on 3rd Rajab**

28 **https://en.wikipedia.org/w/index.phptitle=Abdurahman_Djami_Boharsi&action=edit&redlink=1**

	612 AH or 10th Rajab 612 Hijri at the age of 120 years. **According to some, his Grave is in Qunooh. Others say, in Zandanah. It is also said that he is buried in Shaam (Syria).**[29]
	16. Hazrāt Uthmān Hārvanī رحمــة الله وَتَعَـالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **His title was Abun Nur or Abul Mansur. He was born in the town Harvan in the year 526 Hijri. He had excelled in the knowledge of both Shariat and Tariqat. He was a Hafiz of the Qur'an. He would recite a Qur'an a day. He lived in Harvan which is in the District of Nishapur. He adopted Mujaahadah (Intense Spiritual Activity) for 70 years, never eating to satiation in all this time. He would drink a mouthful of water only after seven days.** **When appointing him a Khalifa, his Sheikh placed on his head a Cap of four sections and said:** **سرِ برہنہ نیستم۔ دارم کللہِ چہار طرق۔** **طرق دنیا۔ طرق عقبہ۔ طرق خد را۔ طرق طرق۔** **My Head is Not Bare, It is Adorned with The Cap of Four Renunciations.** **Renunciation of This World; Renunciation of The Hereafter except Allah سُبْحَانَهُ وَتَعَالَىٰ;** **Renunciation of The 'Self' (Nafsaani desires),** **and Renunciation of Renunciation!** **Hazrāt spent the greater part of his life in traveling. Once he passed through a City of fire-worshipers. A huge fire had been lit. Hazrāt sent his khaadim to bring some fire for preparing food, but the people refused, saying that the fire is for worship, hence it was not permissible according to their religion to give any of the fire.** **Hazrāt went to them and explained that the fire is not worthy of worship and that only Allah سُبْحَانَهُ وَتَعَالَىٰ, The Sole Creator should be worshiped. Fire itself is a creation. He told them that by worshiping the fire, it will burn them (on the Day of Qiyaamah). But, if they refrained from worshiping it, the fire will not burn them on the Day of Qiyaamah. They retorted:** **"You do not worship the fire. So enter it and prove that it will not burn you."** **Hazrāt made Wuzu (Ablution) and performed two Raka'ts Salaat (Cycles of Prayers). Then taking the Chief's little child went into the fire. He remained two hours inside the fire which did not affect even the little child. This type of action is called Wilaayah Ibrahimi which means the execution of the act as a reflection of Hazrāt Nabi Ibrahim's عليه سلام Mu'jizah (Miracle). All the fire-worshipers present, together with their Chief, accepted Islam. The Chief was named Abdullah and his son Ibrahim. They joined the Company of Hazrāt Sheikh. Khwājā Moinuddin رحمة الله وَتَعَالَىٰ عليه says that once he was on a journey with Hazrāt Uthman Harvani. When they reached a river, there**

29 https://www.chishtiya.org/blog/2016/10/27/hazrat-khwaja-haji-sharif-of-zandan/

	was no boat to take them across. Hazrāt Sheikh instructed him to close his eyes. After a few moments Khwājā Moinuddin رحمة الله وَتَعَالَىٰ عليه was told to open his eyes. He saw that they had already crossed the river and were on the other side. **A man came to Hazrāt Sheikh saying that his son had disappeared for a long time and was untraceable. He, therefore, requested Hazrāt for dua. Hazrāt went into Muraaqabah (Meditation) for a short while, and said:** **"Your son has arrived home."** **When he returned home, he was astonished to see his son. Immediately, he brought his son to Hazrāt Sheikh to express his gratitude. It transpired that the son had been held a prisoner on an island. He narrated:** **"At this time suddenly a saintly man looking like Hazrāt Harvani رحمة الله وَتَعَالَىٰ عليه appeared and told me to put my feet on his feet and to close my eyes. After a few moments he instructed me to open my eyes. When I opened my eyes, I was at home."** **In one day and night, Hazrāt Harvani رحمة الله وَتَعَالَىٰ عليه had delivered Hazrāt Khwājā Moinuddin رحمة الله وَتَعَالَىٰ عليه to the goal of Divine Proximity, which is the goal is known as Wusool ilallaah.** **Hazrāt Sheikh said that a man who has in him these three characteristics may regard himself to be Allah's سُبْحَانَهُ وَتَعَالَىٰ Friend:** **1) Generosity like the Sea** **2) Affection like the Sun.** **3) Humility like the Earth.**
612 AH 1215 CE	St Dominic and his companions tell Innocent III of their wish to teach and preach in the bustle of the towns. John, the King of England, fixes his seal to Magna Carta, which the barons place before him in a meadow called Runnymede In Magna Carta's lesser clauses (39 and 40) there are enshrined certain basic guarantees concerning the rule of law.
613 AH 1216 CE	The Dominicans are formally established by Pope Honorius III as Ordo Fratrum Praedicatorum, the Order of the Friars Preachers. On the death of his father, King John, Henry III becomes King of England.
616 AH 1219 CE	**Wisaal Sharif Hazrāt Khwājā Muhammad Arif Ra'ywagrī رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Khwāja Ārif Ra'ywagrī رحمة الله وَتَعَالَىٰ عليه Passed away on 1st Shawwāl 616 AH (December 1219 CE). He was Khānqāh in his hometown Ra'ywagr, today called Safirkon, forty five Kilometers north of Bukhārā, where his Noble Tomb is a place of Blessings and is visited by many.** **Among his contemporaries were the following saints:** **1. Hazrāt Sheikh Najmuddīn Kubrā رحمة الله وَتَعَالَىٰ عليه (W.617 AH), who was the Founder of the Kubravī Order and lived close to him in Khwārizm.** **2. Hazrāt Sheikh Umar Shahābuddīn Suhrawardī رحمة الله وَتَعَالَىٰ عليه (W. 632**

	AH), Founder of the Suhrawardī Order who lived in Baghdād. **3. Hazrāt Sheikh Mu'īnuddīn Ajmerī رحمة الله وَتَعَالَىٰ عليه (W. 633 AH), Founder of the Chishtī Order, who moved to Ajmer (India) in 1192 CE.** **He was a Knower whose Inner Truth appeared to him in all its brightness and light. He was a Sun of Knowledge who illuminated the dark sky of his Age. He was called the Light in the Garden of Reality and the Light in the Garden of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. وسلم.**
	12. Hazrāt Khwājā Mahmood al Anjir al Faghnawi رحمـة الله وَتَعَـالَىٰ عليه. Naqšhbandiya Sillsila. **Hazrāt Khwāja Mahmūd Anjīr Faghnawī رحمة الله وَتَعَالَىٰ عليه , may Allah سُبْحَانَهُ وَتَعَالَىٰ be Pleased with him, was born in a village called Anjīr Faghnī, located near Wābakna, close to Bukhārā (now Uzbekistān) circa 628 AH. He was the Deputy and Spiritual Successor of Khwāja Ārif Ra'ywagrī رحمة الله وَتَعَالَىٰ عليه, who ordered him to lead his Followers after him.** **He was responsible for introducing the Audible Zikr, whereas his masters had only practiced hidden Zikr. One of the great Saints of his times, Hazrāt Khwāja Auliyāʾ Kabīr رحمة الله وَتَعَالَىٰ عليه objected to it and asked him why have you adopted the Audible Zikr? He replied that my venerable Master had commanded me in his last moments to practice Audible Zikr.** **The Scholars of Bukhārā came to him under the leadership of Hazrāt Maulana Hāfiz ad Dīn Bukhārī رحمة الله وَتَعَالَىٰ عليه, who was a great Scholar and great-Grandfather of Hazrāt Khwāja Pārsā رحمـة الله وَتَعَـالَىٰ عليه. They asked him: "With what intention are you practicing Audible Zikr?"** **He replied: "So that the sleepers may awake, so that the heedless may hear, and so that they may incline towards the Path of Truth, towards the goal of the Sacred Law and the Spiritual Path."** **Hazrāt Maulana Hāfiz ad Dīn Bukhārī رحمـة الله وَتَعَـالَىٰ عليه replied: "Your intention is correct and this practice (of Audible Zikr) is lawful for you. But you should set some conditions for the Audible Zikr." Hazrāt Khwāja Mahmūd رحمـة الله وَتَعَـالَىٰ عليه replied: "Audible Zikr is appropriate for that person whose tongue is preserved from lying and backbiting, his throat from unlawful and dubious food, his Heart from ostentation and frivolity, and his innermost being from indulgence in things apart from the Truth."**
616 AH 1219 CE	St Francis of Assisi joins a Crusading army in Egypt and attempts to convert the Sultān Malik al Kamal and his followers to Christianity.
617 AH 1220 CE	Within a span of less than ten years, from 612 AH – 1215 CE, Genghis Khan and the Mongols plunder from China to eastern Europe. Nearly 200 windows make Chartres Cathedral the most magnificent display of early stained glass. Frederick II is crowned Holy Roman Emperor by a somewhat reluctant pope, Honorius III.

	Llewellyn ap Iorwerth acquires such authority over other Welsh Chieftains that he is informally referred to as the Prince of Wales.
617 AH 1220 CE	**Wisaal Sharif Hazrāt Syedna Uthmān Hārwanī رحمة الله وَتَعَالَىٰ عليه.** **According to Khwājā Muinud Deen, once Hazrāt Harni was present at the burial of a spiritual brother (i.e. Murid of the same Sheikh). After burial, the people spread out while Hazrāt remained there for some time. The state of the Qabar's (Grave) inmate was revealed to him. The Angels of Athaab (Punishment) approached the inmate of the grave because of a certain crime he had committed. Khwājā Uthmān Hārwanī رحمة الله وَتَعَالَىٰ عليه said to the Angels that he (the inmate of the grave) is one of his associates. As a result of his intercession the Mayyat (Dead Body) was saved from punishment.** **Hazrāt Uthmān Hārwanī رحمة الله وَتَعَالَىٰ عليه Passed Away on the 5th Shawwaal 617 Hijri. There are other conflicting versions of the year of his demise as well. He is buried in Makkah Mukarramah.** **He had four famous Khulafa, viz. Khwājā Moinuddin Ajmeri رحمة الله وَتَعَالَىٰ عليه, Khwājā Najmuddin Sughra رحمة الله وَتَعَالَىٰ عليه, Sheikh Sri Mangohi رحمة الله وَتَعَالَىٰ عليه and Khwājā Muhammad Turk رحمة الله وَتَعَالَىٰ عليه. In Hindustan the first link of the Chishtī Chains is Hazrāt Khwājā Moinuddin رحمة الله وَتَعَالَىٰ عليه.**
	17. Hazrāt Mu'īnuddīn Chishtī, Ajmeri, Sanjari, Sakhi Ghareeb Nawaz رحمة الله وَتَعَـالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **His Father's name was Hazrāt Ghiyathuddin Sanjari رحمة الله وَتَعَالَىٰ عليه. He was born in the year 537 Hijri according to the consensus of the historians. His birthplace is in the town of Sanjar which is in the Irani province of Seetaan.** **He is the Imam (Religious Leader) of Tasawwuf (Sufism) of Hindustan (India). The commencement of Uloom e Ma'rifat (Gnosis) in Hindustan was with Hazrāt Mu'īnuddīn Chishtī رحمـة الله وَتَعَـالَىٰ عليه. The Silsilah of the Chishtīya spread in Hindustan with his advent.** **There are eleven ancestral links between him and Hazrāt Syedna Imam Hussain رضي الله وَتَعَـالَىٰ عنه. His excellence and virtues constitute a limitless ocean. His gaze was sufficient to transform a man into a Saahib e Ma'rifat (Gnostic). He had gained perfection in both Uloom e Zahiriya (Knowledge of the Seen) and Batiniya (Unseen). His Father passed away when he was 15 years old.** **He had inherited an orchard from his Father. He would occupy himself to the care and development of the Orchard. One day while occupied in the orchard, a Majzub (Divinely Intoxicated) by the name Hazrāt Ibrahim Qunduzi رحمة الله وَتَعَالَىٰ عليه approached him. Hazrāt Mu'īnuddīn Chishtī رحمة الله وَتَعَالَىٰ عليه honored the Majzub and presented some fruit to him. Hazrāt**

Ibrahim Qunduzi Majzub رحمة الله وَتَعَالَىٰ عليه, after chewing some of the fruit, gave it to Hazrāt Mu'īnuddīn Chishtī رحمــة الله وَتَعَـالَىٰ عليه. As Hazrāt Mu'īnuddīn Chishtī رحمة الله وَتَعَالَىٰ عليه ate the fruit, a Nur (Light) appeared in the Orchard. A profound transformation took place in him. His heart turned completely away from the world and a special strong yearning for Allah سُبْحَانَهُ وَتَعَالَىٰ consumed him.

He sold the Orchard and distributed the proceeds to the Fuqara (Holy Mendicants). He set off on a journey, reaching first Samarkand where he engrossed himself in Hifz of the Qur'an and the acquisition of academic Shar'i knowledge. After this accomplishment he traveled to Iraq. He reached the town of Harvan and became Affiliated with Hazrāt Uthman Harvani رحمــة الله وَتَعَـالَىٰ عليه. By virtue of Hazrāt Sheikh's Tawajjuh (Spiritual Concentration) he attained perfection in a single day. He stayed 20 years in the service of his Sheikh.

Hazrāt Hakimul Ummat, Maulana Shah Ashraf Ali رحمة الله وَتَعَالَىٰ عليه writes in his Malfoothaat:

"I have read the stories of the Auliya of former times. It is apparent that their condition and style were not like that of the majority of Masha'eikh of today. These (present-day) Masha'eikh do not consider obedience to the Shariah a requisite for Wusool ilallaah (Attainment of Divine Proximity). In fact, they believe Shariat and Tariqat to be two separate entities. On the contrary, the state of Taqwa (Reliance/ Trust Upon The Divine), Tahaarah (Ritual Purity) and Ittibaa e Sunnat (Obedience/ Observation to the Sunnah) of the former Masha'eikh resembles that of the Sahaabah e Kiraam رضي الله تعالى أنهم أجمعين (Venerable Companions of The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم).

It is narrated that once Hazrāt Mu'īnuddīn Chishtī رحمة الله وَتَعَالَىٰ عليه while making Ablution forgot to make Khilaal (Passing Pure fingers of one hand through the other hand's fingers) of his fingers. A voice from the Ghaib (Unseen Realm) reprimanded:

"You claim love for The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم, but abandon the Practice of The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم!"

He immediately repented. Whenever he saw a fire, he would shiver with fear because of the feeling that on the day of Qiyaamah he may be punished for having omitted the Sunnat (of Khilaal). Thus, the condition of those Masha'eikh regarding obedience to the Sunnah was similar to the state of the Sahaabah."

His Sheikh leaving him in charge of his Wilaayat of Hindustan (i.e. his spiritual Kingdom), went for Hajj.

After returning from his Sheikh, he met and derived benefit from the famous Mashaikh, Sheikh Najmuddin Kubra رحمــة الله وَتَعَـالَىٰ عليه and his Maternal

	Uncle, Hazrāt Ghauthul A'zam Muhyuddin Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه and others. Thereafter he settled in Hindustan.
619 – 706 AH 1222 – 1306 CE	Qutlugh Khans.
619 AH 1222 CE	Andrew II accepts the Golden Bull, a charter of liberties demanded by the nobles of Hungary.
620 AH 1223 CE	The **Battle of the Kalka River** was fought between the Mongol Empire, whose armies were led by Jebe and Subutai the Valiant, and a coalition of several Rus' Principalities, including Kiev and Halych, and the Cumans. They were under the joint command of Mstislav the Bold and Mstislav III of Kiev. The Battle was fought on May 31, 1223 CE on the banks of the Kalka River in present-day Donetsk Oblast, Ukraine, and ended in a decisive Mongol victory. Following the Mongol invasion of Central Asia and the subsequent collapse of the Khwarezmian Empire, a Mongol Force under the command of Generals Jebe and Subutai advanced into Iraq-i Ajam. Jebe requested permission from the Mongolian Emperor, Genghis Khan, to continue his conquests for a few years before returning to the main Army via the Caucasus. While waiting for Genghis Khan's reply, the duo set out on a raid in which they attacked the Kingdom of Georgia. Genghis Khan granted the duo permission to undertake their expedition, and after making their way through the Caucasus, they defeated a coalition of Caucasian tribes before defeating the Cumans. The Cuman Khan fled to the court of his son-in-law, Prince Mstislav the Bold of Halych, whom he convinced to help fight the Mongols. Mstislav the Bold formed an alliance of the Rus' Princes including Mstislav III of Kiev. The combined Rus' Army defeated the Mongol rearguard at first. The Rus' pursued the Mongols, who were in a feigned retreat, for several days, which spread out their armies. The Mongols stopped and assumed battle formation on the banks of the Kalka River. Mstislav the Bold and his Cuman allies attacked the Mongols without waiting for the rest of the Rus' army and were defeated. In the ensuing confusion, several other Rus' princes were defeated, and Mstislav of Kiev was forced to retreat to a fortified camp. After holding for three days, he surrendered in return for a promise of safe conduct for himself and his men. Once they surrendered, however, the Mongols slaughtered them and executed Mstislav of Kiev. Mstislav the Bold escaped, and the Mongols went back to Asia, where they joined Genghis Khan. The battle of Kalka opened the long history of the Mongol domination of the Rus lands. Their conquest of Northern Rus, Riazan, Moscow, Suzdal, Vladimie and Tver, Rostov and other principalities was schieved in 1237-1238 CE, After two years of rest the Mongols overran the principalities of Pereiaslavl, Chernikhov, and finally took Kiev in December of 1240 CE. Thus they imposed the Tartar Yoke on both the Rus people and their Princes.

	The establishment of Mongol domination over Rus caused the formation of the Tartar Euro-Asian Empire; this expansion made an impact upon the Moscow state manifested in the never-ending struggle for the inclusion of Lower Volga and beyond into the rule of Muscovy. This struggle led finally to the creation of the Russian Euro-Asian Empire.
620 AH 1223 CE	In September near Samara an advance guard of Genghis Khan's army under command of Uran, son of Subutai Bahadur, entered Volga Bulgaria but was defeated in the Battle of Samara Bend. In 1236 CE, the Mongols returned and in five years had subjugated the whole country, which at that time was suffering from internal war. Henceforth Volga Bulgaria became a part of the Ulus Jochi, later known as the Golden Horde. It was divided into several principalities; each of them became a vassal of the Golden Horde and received some autonomy. By the 1430s (CE), the Bulgar Ulus of the Golden Horde was established as the most important of these principalities.
620 AH 1223 CE	The Franciscans are formally established by Honorius III as Ordo Fratrum Minorum, the Order of the Friars Minor.
621 – 760 AH 1224 – 1359 CE	Mongols, The Golden Horde.
622 AH 1225 CE	The Teutonic knights undertake a new form of Crusade, attempting to subdue the pagan Prussians who occupy part of the Baltic coast. Magna Carta is reissued slightly modified when Henry III comes of age; in the version which becomes enshrined in English law.
623 – 831 AH 1226 – 1428 CE	Mongols, The White Horde.
624 – 1117 AH 1227 – 1705 CE	The Chagatai Khanate or Chagatai Ulus was a Mongol and later Turkicized khanate that comprised the lands ruled by Chagatai Khan, second son of Genghis Khan and his descendants and successors. At its height in the late 13th Century CE, the Khanate extended from the Amu Darya south of the Aral Sea to the Altai Mountains in the border of modern-day Mongolia and China, roughly corresponding to the defunct Qara Khitai Empire. Initially the rulers of the Chagatai Khanate recognized the supremacy of the Great Khan, but by the Reign of Kublai Khan, Ghiyas-ud-din Baraq no longer obeyed the Emperor's orders. When Genghis Khan died in 1227 CE, his son Chagatai Khan inherited the regions roughly corresponding to the defunct Qara Khitai Empire: Issyk-Kul, Ili River, Chu River, Talas River, Transoxania, and the Tarim Basin. Chagatai was not fully independent in his khanate however and still received orders from Karakorum. When he dismissed the governor of Transoxania, Mahmud Yalavach, Ögedei Khan reinstated Mahmud, whose dynasty continued to administer the region even after the death of Chagatai. In 1238 CE there was a Muslim uprising in Bukhara, but Mahmud's son Mas'ud crushed it the next year

	before Mongol troops were able to arrive, thereby saving the populace from Mongol vengeance. Chagatai Khan died in 1242 CE and was succeeded by his grandson Qara Hülegü, whose father Mutukan had been killed in 1221 CE during the Siege of Bamyan. Qara Hülegü was too young to rule independently so the widowed Khatun Ebuskun ruled as Regent in his place. In 1246 CE, Güyük Khan replaced him with one of his Uncles, Yesü Möngke. Yesü Möngke came to power because he was a personal friend of Güyük Khan. He was a drunkard who left the affairs of the State to his Wife and Minister Beha ad-Din Marghinani. In 1252 CE he was deposed by Möngke Khan, who installed Qara Hülegü again. Qara Hülegü died on his way home and was succeeded by his Son Mubarak Shah. Mubarak Shah was too young to Rule and State affairs were managed by his Mother Orghana. In 1260 CE, Ariq Böke replaced Mubarak Shah with Alghu, a Grandson of Chagatai Khan. Alghu rebelled against Ariq Böke upon securing Power and defected to Kublai Khan's side in the Toluid Civil War. Ariq Böke attacked him and while Alghu experienced initial success in fending off the Ariq Böke's Army, was forced to flee to Samarkand in 1263 CE. Ariq Böke devastated the Ili Region in his absence. Alghu was able to recruit a new Army with the aid of Orghana and Mas'ud Yalavach. He then went on to defeat an invasion by Kaidu and drive out Ariq Böke, who surrendered to Kublai in 1264 CE. Alghu died in 1265 CE and Orghana placed herSson, Mubarak Shah, on the Throne once again. Mubarak Shah was the first Chagatai Khan to be converted to Islam. His rule was cut short by his Cousin Ghiyas-ud-din Baraq, who deposed him with the support of Kublai Khan. During the mid-14th Century CE, the Chagatai's lost Transoxania to the Timurids. The reduced Realm came to be known as Moghulistan, which lasted until the late 15th Century CE when it broke off into the Yarkand Khanate and Turpan Khanate. In 1680 CE, the remaining Chagatai Domains lost their Independence to the Dzungar Khanate and in 1705 CE, the last Chagatai Khan was removed from Power, ending the Dynasty of Chagatai.
625 – 627 AH 1228–1229 CE	The Sixth Crusade won control of large areas of the Holy Land for Christian rulers, more through diplomacy than through fighting.
625 AH 1228 CE	Frederick II, leader of the sixth Crusade, briefly recovers Jerusalem for the Christians by negotiating with the Muslims.
627 AH 1230 CE	Ogadai, son of Genghis Khan, turns his Father's Headquarters at Karakorum into a Capital City.
628 AH 1231 CE	The Mongols Conquer the Korean Peninsula, subsequently using it as a base for

	two Expeditions against Japan.
629 – 30 AH **1232 CE**	**Wisaal Sharif Hazrāt Mohammad ibn e Yunas as Sawaji رحمة الله وَتَعَالَىٰ عليه.** **Maqrizi holds that the Qalandari's first made their Appearance in Damascus in about 610 AH; 1213 CE.[30] According to Hazrat Najmuddin Mohammad ibn e Israel رحمة الله وَتَعَالَىٰ عليه of the Rifaiya Haririya, their Introduction took place in 616 AH; 1219 CE, the Person Introducing, being Hazrat Mohammad ibn e Yunas as Sawaji رحمة الله وَتَعَالَىٰ عليه (Wisaal Sharif 630 AH; 1232 CE), a Refugee from Sawa (Destroyed by the Mongols in 617 AH; 1220 CE).** **'Qalandars' used to shave their Heads and Beards, sometimes leaving the mustache untouched. All-knowing Ibn Battuta explained the Outward Appearance of Qalandars by an Episode from the Biography of Hazrat Muhammad b. Yunas as Sawaji رحمة الله وَتَعَالَىٰ عليه (Wisaal Sharif 630 AH, 1232-33 CE), the Founder of the Qalandarīya Fraternity in Syria (The other ancestor of the Qalandarīya movement is considered to be Hazrat Hassan al Juwaliqi رحمة الله وَتَعَالَىٰ عليه (Wisaal Sharif 1322 CE) who established the first 'Za'wiya' (Cloister) of Qalandars in Egypt.[31] According to another account Qalandarīya was founded by Hazrat Yusuf al Andlusi رحمة الله وَتَعَالَىٰ عليه of Spain).[32] A certain woman living in Sawa (Iran), enticed him into her house on a plausible pretext, and having failed to win his love, locked him up in the Pantry. The ingenious Qalandar, having been locked up, Shaved his Head and Beard clean, not leaving even his Eyebrows. When the Temptress saw what her Object of Passion had turned into, she lost all interest in him and set him free. In Gratitude for his Deliverance from Sin Hazrat as-Sawaji رحمة الله وَتَعَالَىٰ عليه , retained this new appearance throughout his life and entrusted his followers never to part with a Razor.[33]** **Completely different Individual from all others Seekers of Allah سُبْحَانَهُ وَتَعَالَىٰ . They are also known as 'Malangs' (Divinely Intoxicated) and 'Nangas' (Naked Fakirs). The Holy Qurʾān Mentions 'The Ahl e Sufa' (Inhabitants of The Corridor) who had taken up Residence in One Corner of The 'Masjid e Nabvi صلى الله وَتَعَالَىٰ عليه و آله وسلم ' (The Mosque of The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم in Medina Munawarra). When The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم was taken on The Night of Ascension to the 'Sidra tul Muntaha' 'One Bow Shot Length fro Allah سُبْحَانَهُ وَتَعَالَىٰ , They ('Ahl e Sufa') were Narrating The Journey's Events as and when they happened. Hazrat Hafiz Shirazi دحمت الله وَتَعَالَىٰ علے has said about these People:** **سرِ خدا کہ عارفِ کامل بہ کس نہ گفت۔**

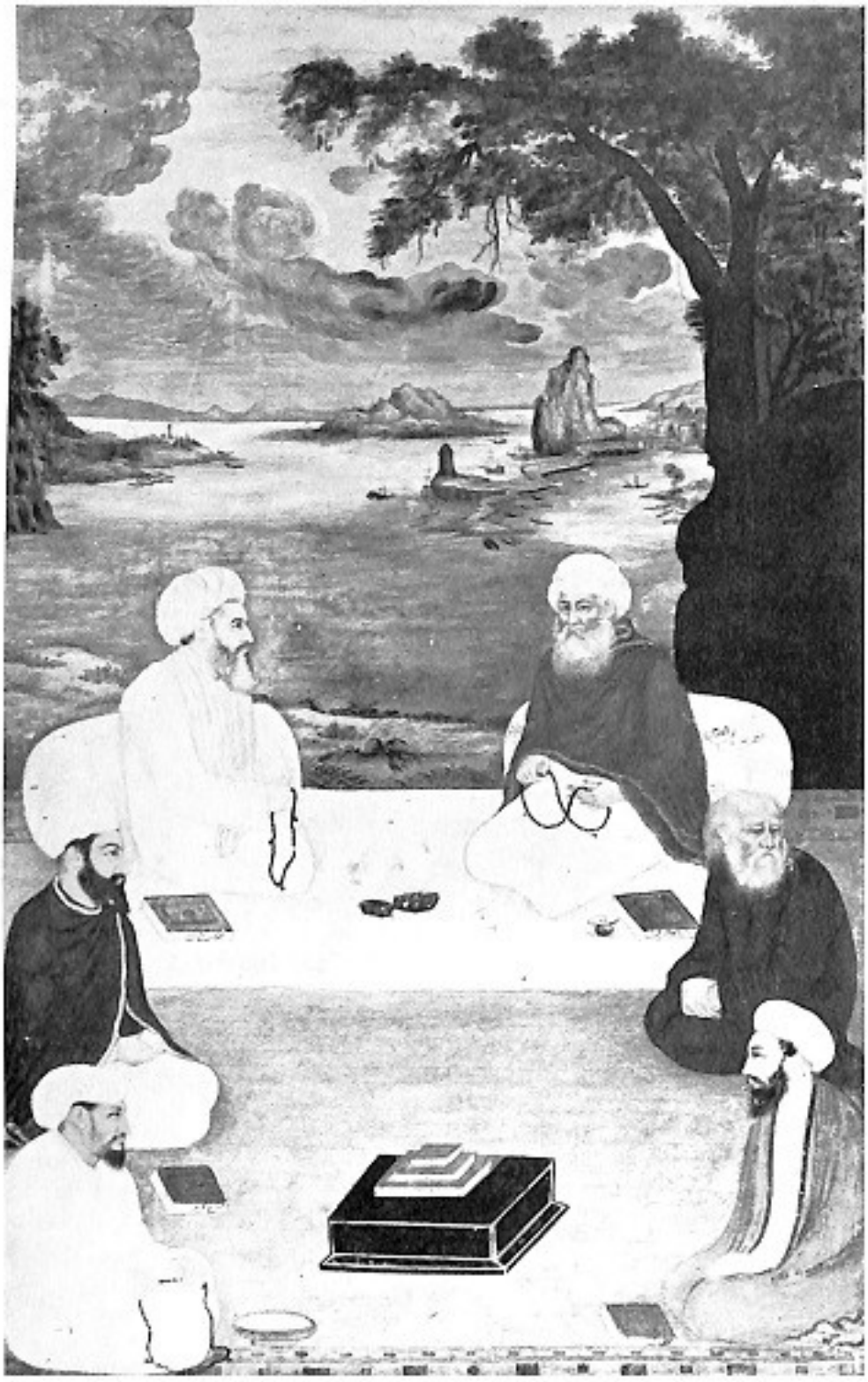
30 Maqrizi, Khaiyat, ii, 433.
31 Muslim Saints The Eleventh to Fifteenth Centuries, Anna Suvorova, note 3 to pg.181 (194).
32 Mohammad Siraj ul Islam, Sufism and Bhakti, CRVP, 2004, p-61, https://azizkingrani.wordpress.com/2015/06/13/the-mission-og-great-saint-of-poor-people/
33 Maqrizi quoted in Muslim Saints The Eleventh to Fifteenth Centuries, Anna Suvorova, pg.181 (194).

	ورحیرتم کہ بادہ فروش از کجا شنید. The Secret Never Revealed By The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم I am Amazed as to how these Wine Sellers Came to Know! Hazrat Abdullah Bin Abdul Aziz Alambardar Makki رضي الله وَتَعَالٰی عنه, The Founder of The Qalandariya, was one of the 'Ahl e Sufa'. These 'Qalandars' come under the influence of some 'Must Qalandar' (Divinely Intoxicated) before they attain the age of Puberty. They then spend their entire lives as Stoically as possible. They show no indications of the Majesty of Religion so that People might consider them to be Worthy of attention and respect. Their outward appearance if not worthy of disdain is at least not even worthy of attention what to talk of Attraction. ماندم کہ خار از پا کشم محمل نہاں شد از نظر. یک لحظ غافل گشتہ ام سد سالہ را بم دور شد. If The Pricking of a Thorn in The Foot Distracts You From The Guide. And If You Are Distracted from Thought of Your Beloved Even For an Instant, You Are Removed A Hundred Years From The Beloved![34] A phenomenon that defies Logic and the Norms that Govern Society called the Qalandari and Malamatiya Sillsilas, with their various derivatives exists within the Heart of Muslim Countries. Hazrat Mohammad ibn e Yunas as Sawaji رحمة اللہ وَتَعَالٰی علیہ (Baghdad, Iraq, d. 630 AH; 1232 CE) was Initiated into the Qalandaariya by Hazrat Abu Abd'ullah Abd'ul Aziz Makki Alambardar Qalandar رضـــي الله تعالٰی عنه (Founder of the Qalandariya Tareeqa). {Grotto ('Sardabad') on the outskirts of the Town of Pakpatan, d. 642 AH; 1244 CE}. He Passed on the Qalandariya Mantle to Hazrat Shah Khizr Rumi Qalandar رحمة اللہ وَتَعَالٰی علیہ (Ujjain, Madhya Pradesh, Malva, India Wisaal Sharif 750 AH; 1349 CE). Their Miraculous Longevity is attested by many Historians of Note.
	Hazrāt Shah Khizr Rumi Qalandar رحمة اللہ وَتَعَالٰی علیہ. Qalandariya Sillsila. He was born in 500 AH, 1107 CE, and attained 'Wisaal' on 8 Rajab, 750 AH; 22 September, 1349 CE, Monday (Al Ithnayn), thus he attained the age of 250 years. He came to India from his Native Anatolia and possessed the ability to perform many exciting Miracles. The word Rumi indicates that he was from Rum or Turkestan, while the title Khapradari is connected with a cup that he called Khapra, and always carried with him. It is said that the cup possessed the miraculous property of being able to supply the disabled and poor with what ever they wanted. He kept this Khapra with him for many years till he finally broke it himself and buried it in the earth. Hazrat Shah Khizr Rumi رحمة اللہ وَتَعَالٰی علیہ remained unmarried for many years and used to roam about in the Land, dressed in 'Charam' (an attire of raw skin

34 Kun Fa Yakun: Daftar Daum, Sayings of Hazrat Baba Qadir Auliya. دحمت اللہ وَتَعَالٰی علے Hazrat Ghaus Mohammad Obeeedullah Durrani دحمت اللہ وَتَعَالٰی علے Ghaus e Sarhad.
Translation of Chapter on Qalandars. Sardar Taimur Hyat Khan ('Khak Paye Ajiz')

	of animals, the dress of the Qalandars), thus he was called 'Charam Posh' (one who wears 'Charam'), which had been bestowed upon him by his Spiritual Preceptor, the enigmatic Hazrat Abdul Aziz Makki Alambardar رضـي الله عنه, one of the Companions رضـوان الله تَعَـالَىٰ عليهم اجمعين of The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم, who attained the great age of 700 years. Hazrat Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه was an Ecstatic and would engage in Meditation even up to Six months at a time. **Hazrat Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه arrived in India to spread the Teachings of The Qalandariya Sillsila in accord with Spiritual Intimation from the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آلـه وسلم When Hazrat Qutb al Aqtab, Qutbuddin Bakhtiyar Kaki رحمـة الله وَتَعَـالَىٰ عليه heard of his arrival near Delhi, he went to receive him and requested him to stay at his 'Astana'. Hazrat Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه stayed in the Company of Hazrat Bakhtiyar Kaki رحمـة الله وَتَعَـالَىٰ عليه for a period of Fifteen days. One day he told Hazrat Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَـالَىٰ عليه about his Mission in India and said, "As The 'Wilayat' of Hindustan is with the Chistiya Sillsila, I wish that you initiate me in your Sillsila so that I can spread our Teachings under the Cloak of The Chistiya Qalandariya Sillsila." Hazrat Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه readily agreed under the condition that Hazrat Shah Khizr Rumi Qalandar رحمة الله وَتَعَالَىٰ عليه should also initiate him (Hazrat Qutbuddin Bakhtiyar Kaki رحمـة الله وَتَعَـالَىٰ عليه) in the Qalandari Sillsila. Hazrat Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه took, and received Ba'ait from Hazrat Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه, and gave him a 'Kulla' (Cap) and the Robe of Permission. Hazrat Bakhtiyar Kaki رحمـة الله وَتَعَـالَىٰ عليه allowed him to wear Qalandari apparel but told him to restrain himself from performing Unclean 'Karamaat' (Lesser Miracles attributed to Saints).36 Thus Hazrat Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه attained Chishtiya Qalandariya Allegiance and Permission. Hazrat Qutbuddin Bakhtiyar Kaki رحمـة الله وَتَعَـالَىٰ عليه provided The Chistiya Qalandariya Ba'ait to Hazrat Sharfuddin Bu Ali Qalandar رحمة الله وَتَعَالَىٰ عليه and no one else.[35]**
629 – 9th C. AH 1232 – 15th C, CE	Ayyubid Dynasty (Hisn Kayfa and Amid).
629 AH 1232 CE	The Kingdom of Granada is established with a Berber noble, Muhammad I, as the first King.
630 AH 1233 CE	Gregory IX sends Dominican Friars to root out the remains of the Catharist heresy in France, thus launching the Inquisition.

35 Azkar ul Abrar, Hazrat Hazrat Shah Taqi Ḥaidar Qalandar Kakorvi رحمة الله وَتَعَالَىٰ عليه pg. 32 (54).



An Imaginary Gathering of Eminent Sufis.
XVII century miniature in the Hermitage Museum, Leningrad.
Left: Khwaja Mu'inu'd-Din Chishti;
Khwaja Qutbu'd-Din Bakhtiyar Kaki; Baba Farid. *Right:* Shaikh
'Abdu'l Qadir Jilani; Shaikh Abu 'Ali Qalandar; Shaikh Nizamu' d-Din Auliya'.

632 AH 1235 CE	**Wisaal Sharif Sheikh ash Shayukh Hazrāt Syedna Shahabuddin Abu Hafs Umar رحمة الله وَتَعَالَىٰ عليه bin Mohammad al Bakri al Shurwardī رحمة الله وَتَعَالَىٰ عليه.** **His Bounty spread all over the world, due to his wide spread popularity, people across the Globe came to benefit from his kind-self. A good story is told of the practical wisdom which lay underneath his Spirituality light, a Sufi wrote to him, "I gave up working, I find my self inclined to a life of idleness, where as if I work I am overcome with pride: which had I better do? "He replied briefly and to the point " work and ask Allah's سُبْحَانَهُ وَتَعَالَىٰ forgiveness for your pride". He spent most of his life in Baghdad were he enjoyed the favor of then Kalifa an Nasir: He was appointed "Sheikh ash Shayukh" (Master of Masters) by the Kalifa and with the Kalifa's support and patronage, became instrumental in the formation of the 'Futuwwah' movement, the basis of the later Sufi orders. 'Futuwwah' is the ethics followed by Ṣūfīs in order to attain Spiritual perfection. These ethics and associated character traits include generosity, humility, loyalty, courage, and turning a blind eye to others' sins. The term 'Futuwwah' embraces, in effect, all the Ṣūfī 'Ādāb' (Good Manners). The term 'Futuwwah' can be described as Knight Errantry or Chivalry. Indeed the West does not admit to 'Futuwwah' being the source for Chivalry, a concept then unknown in the West. The term 'Futuwwah' (Manliness) undoubtedly derives from the Arabic 'Fata' which means Brave and Manly.[1] This term occurs in the Qurʾān[2] and in the plural forms Fetya and Fetyān.[3] It seems that the term is used to refer to "The People of the Cave" ('Ashab al Kahf'). Besides, it is certain that the term 'Futuwwah' was sometimes used in Pre Islamic Arabia to designate values such as Generosity, Hospitality, and Courage. Hatim at Tai symbolizes 'Fata' among Arabs and Hazrāt Imam al A'ima, Ali al Murtaza كرم اللهتعالىٰ وجهو was a symbol of courage and generosity during the Islamic period. After expansion of 'Fityan' activities during the 2nd century AH, the term 'Futuwwah' also occurred in the Islamic Community. The term 'Fatā' among Arabs was used as an equivalent for the term 'Murawat' (generous) which was a good quality among Arabs and was praised by many people.[4]** **On many occasions he became the Ambassador of peace between Muslim Emperors. He was respected evenly throughout the Muslim world by each and everyone. Ibn e Khalikan Wisaal: 608-681 AH (The Historian of the time of Hazrāt Sheikh Suhrawardi رحمة الله وَتَعَالَىٰ عليه wrote "In his last age no body was able to compete with him". Every day millions presented "Nazranas" (a gift by the wealthy people to their Spiritual master) which**

1 Javad, 1958: 5-7
2 Al-Qurʾān: 12:30, 18:60 and 21:60
3 Al-Qurʾān: 12:36, 12:62, 18:10 and 18:13
4 Javad, 1958: 8

	was distributed among the poor and needy in the evening. He led an absolutely simple life, although millions came into his hand. Even when he died, there were no sufficient funds for his funeral. The Suhrawardi school is characterized by its strong commitment to Sunni orthodoxy. Suhrawardiya has its origins in the teaching of Hazrāt Ziauddin Abu'n Najib رحمة الله وَتَعَالَىٰ عليه as Suhrawardi (1097-1168 CE). Hazrāt Sheikh 'Abû Hafs 'Umar al Suhrawardī رحمـة الله وَتَعَـالَىٰ عليه (Wisaal Shariif 1234 CE) and his erudite Sûfî treatise 'Awarif al Ma'ârif. This Sûfî manual became an important book for all Sufis striving to understand and practice the proper Sûfî path as it was connected to a rich philosophical tradition in Islam called the 'school of illumination.' Hazrāt Suhrawardi's رحمة الله وَتَعَـالَىٰ عليه Sûfî treatise contains a wide range of Sûfî theology; from Qurʾānic Hermeneutics, Ahadith Tafsir, Rational Arguments on Epistemology, different levels of Spirituality, Proper Etiquette, correct methods to subsisting with Allah سُبْحَانَهُ وَتَعَالَىٰ, to disparaging criticism of other Sûfî orders. It is a systematic examination of al Suhrawardi's Sûfî exegesis of the Qurʾān al Kareem and the different methodologies he applied to his particular Sûfî Theosophy. Essentially, Sûfî Texts function differently from other Islamic Texts, which are primarily meant for Legal Expositions, because they provide daily Spiritual Exercises designed to contribute to the Spiritual and Intellectual growth of the Suhrawardiya Sûfî members. Each year Hazrāt Sheikh Suhrawardi رحمة الله وَتَعَالَىٰ عليه would leave Baghdad to perform the ‘Hajj’. But when he grew old and infirm, food prepared for him on the journey, did not please him: he no longer liked to eat cold food. His Disciple, Hazrāt Sheikh Jallaluddin Tabrizi رحمـة الله وَتَعَـالَىٰ عليه then devised a way to carry a hearth and a pot on his head, and to keep the hearth lit, without burning himself. Whenever the Sheikh wished to eat, his Disciple would then serve him hot food! According to some Books, in his last age, he became blind and Passed Away on the 1st of Muharram 632 AH/ 1234 CE, in Baghdad. The Imam of his ‘Janaza’ Prayer was Hazrāt Ohaduddin Hamid bin Abu al Fakhar Kirmani رحمـة الله وَتَعَـالَىٰ عليه Wisaal Sharif 635 AH/ 1238 CE), and he gave him last ‘Ghussal’ (Bath), and clothed him in the ‘Ka'fan’ (Shroud).
	20. Hazrāt Syedna Mir Nuruddin Mubarak Ghaznavi bin Abd'Allah رحمة الله وَتَعَـالَىٰ عليه bin Sharf al Hussaini al Ghaznavi رحمـة الله وَتَعَـالَىٰ عليه. Qadriya Shurwardiya Sillsila. Hazrāt Syedna Mir Nuruddin Mubarak Ghaznavi رحمة الله وَتَعَالَىٰ عليه was born in 555 AH in Ghazna. Hazrāt Syedna Mir Nuruddin Mubarak Ghaznavi رحمة الله وَتَعَالَىٰ عليه was descended in the Tenth Generation from Hazrāt Zaid Shaheed رحمة الله وَتَعَالَىٰ عليه Ibn e Hazrāt Imam Zain ul Abideen رحمة الله وَتَعَالَىٰ عليه . Hazrāt Nuruddin Mubaraq رحمة الله وَتَعَالَىٰ عليه was a Maternal Nephew

	of Hazrāt Sheikh as Shayukh, Shahabuddin Abu Hafs 'Umar Bin Muhammad al Bakri Al Suhrawardi رحمة الله وَتَعَالَىٰ عليه. **It is said that he attained 'Faiz' (Grace) from Hazrāt Sheikh Ajjal Shirazi Ghaznavi رحمــة الله وَتَعَـالَىٰ عليه[5]. The day Hazrāt Syedna Mir Nuruddin Mubaraq Ghaznavi رحمـة الله وَتَعَـالَىٰ عليه was born, his Father, Hazrāt Syed Abdullah Abul Fazl Chachi رحمـة الله وَتَعَـالَىٰ عليه Ibn e Hazrāt Sharfuddin Mohadith رحمــة الله وَتَعَـالَىٰ عليه, presented himself to Hazrāt Sheikh Ajjal Shirazi رحمـة الله وَتَعَـالَىٰ عليه who was a 'Mustajaab ud Dawaat' (One whose Prayers to Allah سُبْحَانَهُ وَتَعَالَىٰ are answered) Wali Allah سُبْحَانَهُ وَتَعَالَىٰ . When he arrived he overheard a Murid, who was a Cloth Trader, saying to the Saint that a son had been born to him and please Pray for him. The Sheikh replied "Alright, bring him to me after the Morning Prayers ('Fajr') and place him on my right." Hazrāt Nuruddin Mubarak's رحمــة الله وَتَعَـالَىٰ عليه Father determined in his heart that he would also bring his son to the Sheikh. Early next morning he reached the Mosque before the Morning Prayers and waited until the Sheikh had completed his Prayer's. As the Sheikh turned his head towards the right in Salaam, Hazrāt Nuruddin Mubarak's father presented his Son to Sheikh Ajjal رحمة الله وَتَعَالَىٰ عليه. The Sheikh prayed for the boy and concentrated on him. Hazrāt Nuruddin Mubarak رحمة الله وَتَعَالَىٰ عليه had been transformed to a 'Wali' (Friend) of Allah سُبْحَانَهُ وَتَعَالَىٰ by the intersession of Hazrāt Sheikh Ajjal Shirazi Ghaznavi رحمة الله وَتَعَالَىٰ عليه.[6]** **However, his excellence did not come to the fore until he took 'Ba'ait' (Fealty) of Hazrāt Syedna Shahabuddin Suhrawardi رحمــة الله وَتَعَـالَىٰ عليه. Hazrāt Nuruddin Mubarak رحمــة الله وَتَعَـالَىٰ عليه was proficient in 'Kashf' (ability to know the unseen ('Ghaib'). He was the 'Khalifa' of Hazrāt Shahabuddin Suhrawardi رحمة الله وَتَعَالَىٰ عليه and also his Maternal Nephew,[7] His 'Murshid' had Ordered him to return to Ghazni and spread his Teachings. Sultan Mo'izzuddin Mohammad Saam, aka Mohammad Shahabuddin Ghauri's campaign against the Qarmatians rulers of Multan in 1175 CE had ended in victory. He had then turned South, and had led his Army from Multan to Uch Sharif and then across the Desert towards the Chaulukya Capital of Anhilwara (modern day Patan in Gujarat) in 1178 CE. On the way, Sultan Shahabuddin Ghauri suffered a defeat at the Battle of Kayadara, during his first campaign against an Indian ruler. Gujarat was ruled by the young Chaulukya Ruler Mularaja II; the Chaulukya forces included the Armies of their Feudatories such as the Naddula Chahamana Ruler Kelhanadeva, the Jalor Chahamna Ruler Kirtipaka, and the Arbuda Paramara Ruler Dharavarsha. Sultan Shahabuddin Ghauri's Army had suffered greatly during the march across the Desert, and the Chaulukyas inflicted a Major Defeat on him at the village of Kayadara (near Mount Abu, about forty miles to the North-East of Anhilwara). The invading Army suffered heavy casualties during the battle, and also in the retreat back across the desert to Multan. However, Sultan Shahabuddin Ghauri was able to take Peshawar and Sialkot.[8] In 1191 CE, Sultan Shahabuddin Ghauri**

5 Hazrāt Sheikh Nasseeruddin Awadhi رحمة الله وَتَعَالَىٰ عليه. (Anwaar ul Auliya, pg. 55 (56).

6 Akhbar ul Akhyar; Mirrat ul Asrar and Khazeena tul Asfiya as reported by Hazrāt Naseeruddin Mehmood Chiragh e Dehlvi رحمة الله وَتَعَالَىٰ عليه.

7 Malfooz Izzuddin, Malfooz Ghausia of Hazrāt Najmuddin Qalandar رحمة الله وَتَعَالَىٰ عليه.

proceeded towards Indian Sub-Continent through the Khyber Pass, in Modern-Day Pakistan and was successful in reaching Punjab. Sultan Shahabuddin Ghauri captured the Fortress of Bathinda in present-day Punjab State on the Northwestern Frontier of Rai Pathora Chauhān's Kingdom. After appointing Qazi Ziauddin as Governor of the Fortress, he received the news that Rai Pathora's Army, led by his Vassal Prince Govind Tai were on their way to besiege the Fortress. The two Armies eventually met near the Town of Tarain, 14 miles from Thanesar in present-day Haryana. The battle was marked by the initial attack of mounted Mamluk archers to which Rai Pathora responded by counter-attacking from three sides and thus dominating the battle. Sultan Shahabuddin Ghauri mortally wounded Govind Tai in personal combat and in the process was himself wounded, whereupon his Army retreated and Rai Pathora's Army was deemed victorious.

He returned to Ghazni after his initial defeat and was annoyed with his Khans for having forsaken him in the Battlefield. Hazrāt Moinuddin Chisti appeared to him in a dream and told him to placate his Khans with Gifts and persuade them to accompany him once again to India. Sultan Mohammad Shahabuddin Ghauri requested Hazrāt Nuruddin Mubaraq رحمة الله وَتَعَالَىٰ عليه to ask Hazrāt Shahabuddin Suhrawardi رحمة الله وَتَعَالَىٰ عليه for his prayers for Victory against the Infidel Rai Pathora and sent Gifts with Hazrāt Nuruddin Mubaraq رحمة الله وَتَعَالَىٰ عليه. Hazrāt Shahabuddin Suhrawardi رحمة @ الَىٰ عليه told Hazrāt Nuruddin Mubaraq رحم @ ة الله وَتَعَ @ الَىٰ عليه to Proceed to India with Sultan Mohammad Shahabuddin Ghauri in his Second Advent Into India, Predicted a Complete Victory for him and recited the following Phrase (A Pun upon the Word 'Mubaraq' (Favored with Blessings or Glad Tidings).

هوالمبارق مبارق القدم.

Favored with Glad Tidings are the Steps of The Favored with Blessings
(Hazrāt Nuruddin Mubaraq رحمة الله وَتَعَالَىٰ عليه)

On his return to Ghor, Sultan Shahabuddin Ghauri made preparations to avenge the defeat. According to Farishta, the Rajput Army consisted of 3,000 elephants, 300,000 Cavalry and Infantry (most likely a gross exaggeration). Minhaj e Siraj, stated Sultan Shahabuddin Ghauri brought 120,000 fully armored men to the battle in 1192 CE.

Rai Pathora had called his Banners but hoped to buy time as his Banners (other Rajputs under him or his allies) had not arrived. Before the next day, Sultan Shahabuddin Ghauri attacked the Rajput Army before Dawn. Rajputs had a tradition of fighting from Sunrise to Sunset. Although they were able to quickly form formations, they suffered losses due to the Surprise Attack before Sunrise. The Rajput Army was eventually defeated and Rai Pathora was taken prisoner and subsequently executed.

Sultan Shahabuddin Ghauri asked Hazrāt Syedna Mir Nuruddin Mubaraq Ghaznavi رحمة الله وَتَعَالَىٰ عليه to settle in Delhi and was bestowed the title of "Sheikh ul Islam' of All India, by the Sultan and was known as 'Mir Delhi'.[9] Hazrāt Nuruddin Mubaraq Ghaznavi رحمة الله وَتَعَالَىٰ عليه initially settled in the

8 https://en.wikipedia.org/wiki/Muhammad_of_Ghor

9 'Fawa'id ul Fawa'id', Hazrāt Khwaja Amir Hassan Ala Sanjari رحمة الله وَتَعَالَىٰ عليه p. 223

	‘Qasba’ (Settlement) of Kol, near Delhi. **ز قطب الدین و شمس الدین معاصر۔ بہ کول آمدم ز غزنین دین ناصر۔** **The Contemporaries, Qutbuddin and Shamsuddin.** **Came to Kol from Ghazni with Victory for The Faith.** **There was a Great Stronghold of the Hindu Rajahs at Kol. Qutbuddin Aibak, at that time was a Freed Slave of Sultan Shahabuddin Ghauri, Commanded a 5,000 Horse Troop of Soldiers and was The ‘Naib’ (Deputy) of the Sultan for India. In 1194 CE, Qutbuddin Aibak Marched from Delhi to Kol, "one of the most celebrated fortresses of Hind". He took the Fort at Kol with Great Strife and attributed his Victory to Hazrāt Nuruddin Mubaraq Ghaznavi's رحمۃ اللہ وَتَعَالٰی علیہ Prayers to Allah سُبْحَانَہُ وَتَعَالٰی . As a result, he was devoted to the Saint. Kol was situated between two Rivers and was a Delightful Spot. Ibn Batuta calls Kol "a fine town surrounded by Mango Groves". From these same Groves the environs of Kol would appear to have acquired the name ‘Sabzabad’ or (The Green Country). People would swarm to Meet The Hazrāt رحمۃ اللہ وَتَعَالٰی علیہ and Obtain his Blessings.[10] Hazrāt Nuruddin Mubaraq Ghaznavi's رحمۃ اللہ وَتَعَالٰی علیہ displayed Great Proficiency in Spreading The Light of Islam and the Teachings of The Qadriya Shurwardiya Sillsila.** **ظلمات ہندوستان را کرد روشن زانکہ ہست۔ شمع از بیت اللہ و قندیل از بیت الرَسول ص۔** **The Darkness of Hindustan was Illuminated By Him!** **He was The Lamp of Allah سُبْحَانَہُ وَتَعَالٰی and The Lamp Niche of The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم.[11]**
632 AH 1235 CE	**Wisaal Sharif Hazrāt Syedna Mir Nuruddin Mubarak Ghaznavi bin Abd'Allah رحمۃ اللہ وَتَعَالٰی علیہ bin Sharf al Hussaini al Ghaznavi رحمۃ اللہ وَتَعَالٰی علیہ.** **According to Zia ud Din Barani, he frequently visited the Sultan and in his Sermons emphasized that all Court Customs were Illegal and Blasphemous and were founded on the Traditions of the Sasanian Rulers of Iran. Protection of the Religion of Islam (Din Panah) by Rulers was only possible by following Principles. Those who abide by them would be rewarded, however Sinful a Life they had led, by being Counted, on Judgment Day, among the Prophets علیہ سلم and Saints رضوان اللہ تَعَالٰی علیہم اجمعین.[12]** **It is recorded that he informed his Murids of his 'Wisaal' (Attainment To Allah سُبْحَانَہُ وَتَعَالٰی) seven days prior to the event. He used to deliver a weekly sermon every Thursday, after delivering his sermon he said “Dearly Beloved, I will be leaving this Temporary Abode next Thursday, I am only a guest of yours till next week. Hazrāt Maulana Ala'uddin Kirmani رحمۃ اللہ وَتَعَالٰی علیہ was also present and affirmed this and said, “It is as Syed Sahib says, he will leave on Thursday and I will leave on Friday,” and so it came to pass.[13]** **“Mard Sahib e Dil Rasaanad Faiz dar Maut O Hyat.**

10 Akhbar ul Jamal. pg. 258 (319).
11 Akhbar ul Jamal. pg. 225 (286).
12 A History of Sufism in India, Vol. 1, Syed Athar Abbas Rizvi.
13 Malfuzaat Hazrāt Nizamuddin Auliya رحمۃ اللہ وَتَعَالٰی علیہ, Afzal ul Fawa'id, pg. 70.

	Shaak e Gul chun Khuskh Gardad! Waqt e Sarma Aatish Ast! True Men of Living Hearts pass on Beneficence during Life and 'Wisaal' (Attainment To Allah سُبْحَانَهُ وَتَعَالَىٰ), As the Rose Bough becomes Dry, it is Fire in Winters! The true Saint's beneficence remains no matter he is alive or seemingly dead as a rose bough produces flowers while it is green and provides fire to warm shivering people with warmth. His Numerical Death date is within The Following Couplet by 'Abjad' (Numerical Equivalents of Letter). رفت نورالدین چو از دار الفنا. بر اوانش باب جنّت گشت باز. بست "نورالدین منور" رحلتش. باز "نورالدین مبارق پاک باز". ٦٤٧ ھ Nuruddin Has Left This Perishing World. And Has Gone Back To Paradise! Nuruddin Has Become 'Of Light' in his Death. Again 'Nuruddin Mubarak' Has Become Pure! 647 AH. Miraculous Incidents were often observed at the Shrine of Hazrāt Nuruddin Mubaraq رحمة الله وَتَعَالَىٰ عليه.
	21. Hazrāt Syedna Sheikh Mir Nizamuddin, al Ghaznavi al Hussaini رحمة الله وَتَعَالَىٰ عليه.. Qadriya Shurwardiya Sillasil. Hazrāt Mir Nizamuddin Ghaznavi رحمة الله وَتَعَالَىٰ عليه was the son of Hazrāt Mir Nuruddin Mubaraq Ghaznavi رحمة الله وَتَعَالَىٰ عليه. He was contemporary with Hazrāt Sheikh Sadruddin رحمة الله وَتَعَالَىٰ عليه son of Hazrāt Baha'uddin Zakariyya Multani رحمة الله وَتَعَالَىٰ عليه.[14] While his son, Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه was about ten years old,[15] Hazrāt Baba Farid Gunj e Shakkar رحمة الله وَتَعَالَىٰ عليه came to Pay His Respects to His 'Murshid', Qutb ul Aqtab, Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه. Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه, took his Son to see Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ عليه , and placed Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه at his Feet. Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ عليه took off his own Cap and Placed it upon the head of Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه saying, "ایں یکے از زمانا خواہد بود." He will be One, The Pinnacle of his Times![16] A point worth mentioning is the Fact That Hazrāt Nuruddin Mubarak's رحمة الله وَتَعَالَىٰ عليه Son, Hazrāt Mir Nizamuddin Ghaznavi رحمة الله وَتَعَالَىٰ عليه , as well His Sister's (Hazrāt Bibi Saran رحمة الله وَتَعَالَىٰ عليه) Son, Hazrāt Syedna Sheikh Mir Nizamuddin, Abu Al Mo'eed رحمة الله وَتَعَالَىٰ عليه, were named Nizamuddin and both were Living during the time of Mehboob e Elahi, Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه. As such, there is some confusion regarding Hazrāt Mir Nizamuddin Ghaznavi رحمة الله وَتَعَالَىٰ عليه. Firstly, Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه being so well Known as the Founder of The 'Chistiya Nizamiya' Sub Order was recorded by a

14 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمة الله وَتَعَالَىٰ عليه , pg.57 (58).
15 Azkar ul Abrar, Hazrāt Hazrāt Shah Taqi Ḥaidar Qalandar Kakorvi رحمة الله وَتَعَالَىٰ عليه pg. 48 (66).
16 Risala Ghausia.

	number of Sources. Even Hazrāt Syedna Sheikh Mir Nizamuddin, Abu Al Mo'eed رحمـة الله وَتَعَـالَىٰ عليه is covered in some detail. However, Hazrāt Mir Nizamuddin Ghaznavi رحمـة الله وَتَعَـالَىٰ عليه, the Son of Hazrāt Nuruddin Mubarak Ghaznavi رحمة الله وَتَعَالَىٰ عليه, is hardly recorded at al, except for the Brief Mention written above. Our Sillsilah also mentions that His Shrine is in Ghazni, Afghanistan.
632 AH 1235 CE	Wisaal Sharif Hazrāt Mir Syed Abu Swaleh Abdullah Nasr bin Hazrāt Abdur Razaq رحمة الله وَتَعَالَىٰ عليه. In accordance to the Shajra Sharif of the Qadriya Rizviya he is reported to have Passed Away on 27 Rajab, 632 AH. However, some authors have mentioned 6 – 12 – 13 Shawal, 633 AH. He lies buried near the Shrine of Hazrāt Imam Hanbal رحمة الله وَتَعَالَىٰ عليه.
	21/ 18. Hazrāt Mir Syed Muhiyuddin Abu Nasr Mohammad Baghdadi رحمة الله وَتَعَـالَىٰ عليه Biradar Hazrāt Mir Syed Mohammad رحمـة الله وَتَعَـالَىٰ عليه. Qadriya Razzaqiya Sillsila. He was born in Baghdad Sharif to Hazrāt Mir Syed Abu Swaleh Abdullah Nasr bin Hazrāt Abdur Razaq رحمـة الله وَتَعَـالَىٰ عليه from whom he attained education in the Religious Sciences. Aprat fro him, he studied under Hasan Bin Ali Bin Murtaza Alvi, Abu Ishaq Yusaf Bin Abi Hamid, Abi Fazl Mohammad Bin Omar Armovi. It is recorded that he was extremely diligent in the Pursuit of Knowledge and was soon accomplished in the various Branches of Religious Sciences. As a result he was an excellent Orator and possess great command over the language, enabling him to be one of the most outstanding Teachers of his time. While his Father was the Chief Justice of the Realm, Hazrāt Muhiyuddin Abu Nasr Mohammad Baghdadi رحمـة الله وَتَعَـالَىٰ عليه was appointed as the Grand Mufti of Iraq. However, he soon resigned from the Post and assumed Directorship of his ancestral Madrassa in accordance with Complete Trust In Allah سُبْحَانَهُ وَتَعَالَىٰ and never took any Pay throughout his life. He is reported to have borne an amazing resemblance with his Venerable Grandfather, Hazrāt Syed Muhiyuddin Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه, Mehboob e Subhani, Qutb e Rabbani.[17] He Passed Away in Baghdad Sharif on 27th Rabbi ul Awwal, 656 AH, However, same authors have stated that the date was 22 Rabbi ul Awwal, 13 Shawal or 12 Muharram 613 AH. He lies entombed in the Frot Courtyard of his ancestral Madrassa.
633 AH 1236 CE	Wisaal Sharif Hazrāt Mu'īnuddīn Chishtī, Ajmeri, Sanjari, Sakhi Ghareeb Nawaz رحمة الله وَتَعَالَىٰ عليه. Hazrāt Sheikh's رحمة الله وَتَعَالَىٰ عليه Karamaat are numerous and beyond the scope of this concise treatise. Once during his travels he went to Herat where

17 Qalaid ul Jawahir, pg 71, Umda tul Sahaif Fi Haal Ahl e Kasf wal Ma'arifat, pg 172.

lived a hostile Shia Chief. His hostility and hatred were so much that he would put to death any person who adopted the name Abu Bakr, Umar and Uthman. Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه had to pass by this Shia's orchard. Hazrāt رحمة الله وَتَعَالَىٰ عليه went and sat by the side of the pond. The Shia appeared in a furious state and contemplated to severely punish Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه. But when Hazrāt رحمة الله وَتَعَالَىٰ عليه glanced at him, he fell down unconscious. After a short while, Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه sprinkled some of the pond's water on him. When the Shia came to his senses he was a transformed man. He was now a staunch follower. Along with his associates he took Bai't with Hazrāt رحمة الله وَتَعَالَىٰ عليه. Hazrāt رحمة الله وَتَعَالَىٰ عليه also conferred the Mantle of Khilafat to him. Hazrāt رحمة الله وَتَعَالَىٰ عليه refused to accept a large sum which the Chief presented as a gift, commenting:

"This wealth does not belong to you. You have no right in it."

Along this journey many other Karamaat were demonstrated. He would meet all the Masha'ikh of different places along the route. Finally, on the 10th Muharram 561 Hijri he reached Ajmer. The first person who became his Murid (Disciple) in Ajmer was Mir Syed Husain who originally was a Shia. He abandoned Shi'ism, took Bai't with Hazrāt Moinuddin رحمة الله وَتَعَالَىٰ عليه and attained lofty spiritual accomplishments. Thereafter, thousands of people entered the Silsilah.

He had in fact come to Hindustan on the instruction of The Holy Prophet Muhammad, Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم. It is obvious that he chose Ajmer on this instruction. The story pertaining to this episode is famous and lengthy. It shall, however, be narrated here in brief.

When Hazrāt Moinuddin رحمة الله وَتَعَالَىٰ عليه arrived, he sat down somewhere on the outskirts of Ajmer. The royal camelherd informed him that this was the sanctuary of the King's camels, hence he should leave. Hazrāt رحمة الله وَتَعَالَىٰ عليه left and sat down by a lake named Ranasagar. Meanwhile the King's camels sat down and could not get up. The camelherd informed the King, Raja Prithvi Raj of this incident.

The King himself suffered many set-backs. Every Magician he called to combat Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه, not only failed, but became Hazrāt's رحمة الله وَتَعَالَىٰ عليه Murid.

Hazrāt رحمة الله وَتَعَالَىٰ عليه slaughtered a cow near to the pond, Ranasagar. The Kuffar (Non believers) attacked him, but failed miserably in their attempt to harm him. The people then went to their Holy Man to solicit his aid. He resorted several times to magic, but failed miserably against Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه. Seeing this, the Hindu Holy Man also embraced Islam.

Finally, having been rendered impotent, the King gave up his opposition. Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه then came to live among the people.

For seventy years Hazrāt رحمة الله وَتَعَالَىٰ عليه never slept at night. It is

	impossible to enumerate his excellence. The best testimony of his excellence is that his Sheikh was proud of having initiated him as a Murid. Hazrāt Khwājā Qutbuddin رحمة الله وَتَعَالَىٰ عليه narrates: "I lived in Hazrāt's رحمة الله وَتَعَالَىٰ عليه service for 20 years. Hazrāt رحمة الله وَتَعَالَىٰ عليه never refused anyone. Whenever someone came to ask anything, Hazrāt would put his hand under his Musalla (Prayer Mat) and hand to the person whatever had been decreed for him. In 20 years I never saw Hazrāt رحمة الله وَتَعَالَىٰ عليه becoming Angry." Hazrāt Moinuddin رحمة الله وَتَعَالَىٰ عليه said: ⮝ The sign of Allah's سُبْحَانَهُ وَتَعَالَىٰ Ma'rifat (Gnosis) is to flee from people. ⮝ The Ibadat (Devotions) of the Ahl e Ma'rifat (Possessor of Gnosis) is Paas Anfaas (Zikr by a breathing exercise), and the sign of an unfortunate man is that inspite of involvement in disobedience, he believes himself to be Maqbool (an accepted Friend of Allah سُبْحَانَهُ وَتَعَالَىٰ). ⮝ For twenty years while in the service of Hazrāt Sheikh Khwājā Hārvanī رحمة الله وَتَعَالَىٰ عليه I never allowed my Nafs (Lower Soul) any respite. I did not distinguish between night and day. When Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه paid attention to my service, he conferred limitless favors on me. I am unable to explain the abundance of favors. ⮝ Whatever is acquired is by way of Khidmat (service to the Sheikh). ⮝ When someone asked: "When does the Murid become steadfast?", Hazrāt Moinuddin رحمة الله وَتَعَالَىٰ عليه responded: "When the Angel has not recorded any sin of the Murid for twenty years." He Passed Away during the Reign of Sultanush Shams. According to the majority of historians his date of demise is Sunday 6th Rajab. Some claim that it is 30th Zil Hajj. There is considerable conflict regarding the year in which he passed away. 632, 633, 636 and 637 Hijri are contended. There is conflict regarding his age as well. Some say that his age was 96 years. Other versions are 104 and 107. His Holy Shrine is in Ajmer. His Khulafaa are innumerable. There are 13 or 14 famous ones.
	18. Hazrāt Syedna Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. Hazrāt Sheikh is among the Akaabir Auliya (Foremost Friends of Allah سُبْحَانَهُ وَتَعَالَىٰ). He was Mustajab ud Da'waat (i.e. one whose Prayers are readily accepted). His lineage links up with Hazrāt Imam Ja'far Sadiq رحمة الله وَتَعَالَىٰ عليه. He was born in the town of Aush in the year 582 Hijri. This town is situated in Tajikstan. He was born during the middle of the night. However, on account of an abundance of Anwaar (Celestial Light) accompanying his birth, people thought day had commenced. When he was one and a half years old, his father Hazrāt Syed Kamaluddin

Ahmad Bin Syed Musa رحمـة الله وَتَعَـالَىٰ عليه Passed Away. When he was five years, his mother sent him with a neighbor to a Muallim (Religious Teacher). Along the way they met a Venerable Stranger who asked: "Where are you taking this lad?" When he was told that the boy was being taken to the Maktab (School), he said:

"Leave him with me. I shall entrust him to a Muallim (Religious Teacher)."

The neighbor left the child with the stranger who took him to Hazrāt Khwājā Abu Hafs Aushi رحمة الله وَتَعَالَىٰ عليه. He said to Hazrāt Khwājā Abu Hafs رحمة الله وَتَعَالَىٰ عليه:

"It is the Command of Ahkam ul Hakimeen that you teach this lad with great care."

The stranger then left. Hazrāt Ustad رحمـة الله وَتَعَـالَىٰ عليه putting a hand of affection on the lad's head and said:

"You are most fortunate. Hazrāt Khizr عليه سلم has entrusted you to me."

It is said that when Hazrāt Khwājā Qutbuddin رحمـة الله وَتَعَـالَىٰ عليه reached Aush he was 4 years and 4 months old. He was brought to Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه for Religious Education. As Hazrāt رحمـة الله وَتَعَـالَىٰ عليه took the slate to write something, he was informed by a voice that the academic Knowledge of Hazrāt Khwājā Qutbuddin رحمــة الله وَتَعَــالَىٰ عليه has been entrusted to Hazrāt Qazi Hamiduddin Nagori رحمــة الله وَتَعَـالَىٰ عليه. Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه therefore put down the slate. He then completed the Qur'an Majid under Hazrāt Qazi Hamiduddin رحمة الله وَتَعَالَىٰ عليه.

This episode is briefly referred to in Ta'limuddin. He accomplished the acquisition of his academic knowledge in a very short period of time.

As he approached Maturity, he developed an intense desire for Spiritual Knowledge. He therefore entered into the company of Hazrāt Khwājā Moinuddin رحمة الله وَتَعَالَىٰ عليه. On the 5th of Rajab he took Bai't in the Mosque of Abul Laith. At the age of 17, the Mantle of Khilafat was conferred to him. He is the very first Khalifa of Hazrāt Khwājā Moinuddin رحمة الله وَتَعَالَىٰ عليه. On the instruction of his Sheikh, he took up residence in Delhi.

When Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه took up residence in Delhi he would not accept any gift from anyone. He remained completely absorbed in Divine contemplation which made him oblivious of his surroundings. During these days he had no servant to tend to the needs of the house. Sharfuddin, a Muslim shop-owner was his neighbor. Sometimes Sharfuddin's wife visited Hazrāt Sheikh's رحمة الله وَتَعَالَىٰ عليه wife.

At times there was absolutely nothing to eat in the house. On one such occasion, Hazrāt's رحمة الله وَتَعَالَىٰ عليه wife acquired a very small loan from the neighbor's wife – just sufficient for some food. One day this woman said to Hazrāt's رحمة الله وَتَعَالَىٰ عليه wife:

"If I had not given you the loan, you would have starved to death."

This statement hurt Hazrāt's رحمة الله وَتَعَالَىٰ عليه wife who resolved never again

	to ask for a loan. **Sometime thereafter she informed Hazrāt Sheikh رحمـة الله وَتَعَـالَىٰ عليه of this incident. After a brief pause, Hazrāt رحمة الله وَتَعَالَىٰ عليه said:** **“You should not borrow anything from this woman.”** **Pointing to a shelf, Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه said:** **“When in need, recite Bismillah and take Kak (Small Unleavened Braed) from it and distribute it to whomever you wish.”** **Thereafter, she would always do so – taking from the shelf and distributing it. Whenever she placed her hand on the shelf, Bread would be present miraculously.** **It is for this reason that his title, Kaki became so famous.** **In Aalam e Arwah (Spiritul Realm), The Holy Prophet Hazrāt Mohammad, Rasulullah صلى الله وَتَعَالَىٰ عليه و آله وسلم said to Hazrāt Khwājā Moinuddin رحمة الله وَتَعَالَىٰ عليه that Qutbuddin is Allah’s سُبْحَانَهُ وَتَعَالَىٰ Friend and the Mantle of Khilafat should be conferred to him. The Spiritual Kingdom (Wilaayat) of Delhi was also assigned to Hazrāt Qutbuddin رحمـة الله وَتَعَـالَىٰ عليه by the Command of Allah سُبْحَانَهُ وَتَعَالَىٰ.**
633 AH 1236 CE	Rukn-ud-din Firuz's Reign was short. With Iltutmish's widow Shah Turkaan for all practical purposes running the government, Ruknuddin abandoned himself to the pursuit of personal pleasure and debauchery, to the outrage of the citizenry. On November 9, 1236 CE, both Ruknuddin and his mother Shah Turkaan were assassinated after only six months in power.
633 – 637 AH 1236 – 1240 CE	Raziyya Sultana succeeded her father Shams-ud-din Iltutmish (r.1211-1236 CE) to the Sultanate of Delhi in 1236 CE. Iltutmish became the first sultan to appoint a woman as his successor when he designated his daughter Razia as his heir apparent. Razia was the first and last women ruler of Delhi Sultanate. But the Muslim nobility had no intention of acceding to Iltutmish's appointment of a woman as heir, and after the sultan died on April 29, 1236 CE, Razia's brother, Rukn ud din Firuz, was elevated to the throne instead. After his assassination, with reluctance, the Nobility agreed to allow Razia to Reign as Sultān of Delhi. She dressed like a man and sat in open Durbar. She was an efficient ruler and possessed all the qualities of a Monarch. Razia miscounted the consequences that a relationship with one of her advisers, Jamaluddin Yaqut, would have for her Reign. According to some accounts, Razia and Yaqut were lovers, other sources simply identify them as close confidants. In any case, before long she had aroused the jealousy of the Turkic nobility by the favoritism she displayed toward Yaqut, who was not a Turk, when she appointed him to be Superintendent of the Stables. Eventually, a childhood friend named **Malik Altunia**, the governor of Bhatinda, joined a rebellion by other provincial governors who refused to accept Razia's authority. A battle between Razia and Altunia ensued, with the result that Yaqut was killed

	and Razia taken prisoner. To escape death, Razia agreed to marry Altunia. Meanwhile, Razia's brother, Muizuddin Bahram Shah, had usurped the throne. After Altunia and Razia undertook to take back the sultanate from Bahram through battle, both Razia and her husband were defeated on 24th of Rabi' al Awwal 638 AH (Oct. 1240 CE). They fled Delhi and reached Kaithal the next day, where their remaining forces abandoned them. They both fell into the hands of Jats and were robbed and killed on 25th of Rabi' al Awwal 638 AH, this date corresponds to October 13, 1240 CE. Bahram, for his part, would later be dethroned for incompetence. From other sources we find that the Jat Sardars of Ranthambore area had helped Bhagabhatta Chauhan against the Muslims. During Mughal period Jalaluddin Tuniya of Rajiya group wanted to become the ruler of Ranthambore. Rajiya also wanted to attack Ranthambore so asked for the help of Jats. When she was about to attack Ranthambore, a big group of Jats arrived with Gulam Sardar Tuniya and she returned back. Al Tuniya with the help of Jat Sardars, attacked Delhi. Jats fought with bravery for this woman.
634 AH 1237 CE	**Wisaal Sharif Hazrāt Syedna Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالٰی علیه.** **Beside his other acts of Devotion, he would every night recite Durood Shareef (Salutation of Peace Upon The Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم) 3,000 times. When he married, he was unable to keep up this Practice (of Durood) for about two or three nights. His servant, Anees Ahmad, saw a beautiful Palace in a dream. A huge gathering was outside the Palace, but no one was entering. However, there was a Venerable Person of short physical stature who was going in and out. It transpired that the Holy Prophet, Mohammad, Rasulullah صلی الله وَتَعَالٰی علیه و آله وسلم was inside the Palace. This Venerable Person was Hazrāt Abdullah Bin Mas'd رضي الله وَتَعَالٰی عنه. He would carry the messages of the outsiders into the Palace. Anees Ahmad (the servant) expressed a desire for a View inside the Palace , hence he sought permission to enter. From the Palace it was said:** **"You are not yet worthy of Entry. However convey our Salaams to Qutbuddin and inform him that for three days his gift has not arrived."** **Another Practice of Hazrāt Qutbuddin رحمة الله وَتَعَالٰی علیه was 100 Raka'ts (Cycles) of Nafl (Supererogatory) Prayers daily. He was generally remained in the state of Istighraaq (Absorbed in Divine Love). When someone came to visit him, he would only become aware of the person's presence after some time. He had performed many Miracles.** **Once, During a Qawalli (Auditory Musical) Session, n the resdence of Hazrāt Hameeduddin Nagori رحمة الله وَتَعَالٰی علي and some Murids (Disciples) when he heard the Qawalls (Reciters) reciting a Persian Ghazal (Poetic Genre) By Hazrāt Ahmad Jam رحمة الله وَتَعَالٰی علیه:** **منزلِ عشق از مکانے دیگرست.**

مردِ معنےٰ را نشانے دیگرست.
عقل کے داند کہ ایں راز از کجاست.
کایں جماعت را نشانے دیگرست.
آں فقیرانے کہ ایں جامے روند.
ہر یکے صاحبقرانے دیگرست.
دل چہ مے بندے دریں فانی جہاں.
کایں جہاں را ہم جہانے دیگرست.
در دلِ مسکیں ہر بیچارہِ.
شہ را گنجے نہانے دیگرست.
بر سرِ بازارِ صارافانِ عشق.
زیر ہر دارے جوانے دیگرست.
کشتگانِ خنجرِ تسلیم را.
ہر زماں از غیب جانے دیگرست.
دل خورد زخمی ز دیدہ خوں چکید.ن
اِینچنین زخم از کمانے دیگرست.
عشق را در مدرسہ تعلیم نیست.
کاچنان علم از بیانے دیگرست.
احمدا تا گم نکردے ہوش در.
کایں جرس از کاراوانے دیگرست.
حضرت احمد جم رحمۃ اللہ وَتَعَالَیٰ علیہ .

The Destination of Love is Another Place.
For The Person of Discernment there is Another Aim.
The Mind Fails To Understand This Secret.
For This Association there is Another Aim.
When The Poor Lovers Go To The Mosque.
Each One is The Owner of a Qur'an.
What is The Heart of These Mortals.
But The Portal To Another World.
The Heart of Every Poor Lover.
Is A Hidden Treasure of Another Kind.
In The Money Market Of Lovers.
Below Each Scaffold Lies The Head of Another Youth!
Those Who Gladly Accept The Dagger of Fate.
Are Granted New Life in Another Instant.
Those With Wounded Hearts Weep Tears of Blood.
Such a Wound Is Inflicted By Another Bow.
The Science of Love Is Not Taught In Schools
This Knowledge Arises From Another Science.
Ahmad Do Not Lose Your Way!
This Camel Bell Tinkles From Another Caravan!

When the Qawalls reached the first stanza of the Verse:

کشتگانِ خنجرِ تسلیم را

Those Who Gladly Accept The Dagger of Fate. {Those Slain by the Dagger of Reza (Contentment with a Decree) and Taslim (Acceptance)}.

He lapsed into the state of Sukr (Complete Distraction) for four days and on the fifth day Hazrāt Hameeduddin Nagori told the Qawalls to recite the

	second line of the Verse: ہر زمان از غیب جان دیگر است Are Granted New Life in Another Instant. Upon hearing these word Hazrāt Qutbuddin رحمة الله وَتَعَالَىٰ عليه Passed Away. (Reza is to be pleased and happy with the Decrees of Allah سُبْحَانَهُ وَتَعَالَىٰ. Tasleem is complete Submission to the Pleasure of Allah سُبْحَانَهُ وَتَعَالَىٰ.) Khwājā Shamsuddin Altamash, the Sultan of Delhi gave the Ritual Bath Thereafter, Hazrāt's Khalifah, Khwājā Abu Saeed Tabrezi read out Hazrāt's wasiyyat. In his Will was written: "My Funeral Prayers should be performed by the person who never committed Adultry, who never missed the Sunnat Raka'ts of Asr and who never missed Takbeer-e- Ula of Jamaat Salaat." Hearing these conditions, a silence fell on the crowd. After some time, the Sultan stepped forward and said: "I desired my condition to remain concealed, but Hazrāt Sheikh has exposed it." Hazrāt Aqdas Thanwi has narrated this episode in the following way: "Hazrāt Sheikh had made a wasiyyat stating that his Janaazah Salaat should be performed by a man who never cast a gaze on a ghair mahram in his entire life. Great people (Ulama, Masha-ikh, etc.) were present, but all were bewildered. Where can such a person be found? Finally, when the people lost hope, Sultan Altamush was constrained to reveal himself. He said: 'If Hazrāt had not instructed, I would never have exposed myself. However, since the Sheikh, himself has revealed this secret, I have to say that Allah سُبْحَانَهُ وَتَعَالَىٰ has bestowed this ni'mat to me.' He then conducted the Sheikh's Janaazah Salaat." (Al-Qoulul Jaleel) Hazrāt Sheikh passed away on the 14th or 24th Rabiul Awwal in the year 633 or 634 Hijri on a Saturday. His grave is in the town of Mahroli. He had many Khulafa. The names of 22 appear in books. However the Silsilah continued with only three, namely, Khwājā Faridud Deen Shakar Ganj, Sheikh Badruddin Ghaznavi and Shah Khidr Qalandaravi. Khwājā Shamsuddin Altamush, the Sultan of Delhi was also among his famous Khulafa.
	5/ 19. Hazrāt Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه. Qalandariya; Chishtīya Qalandariya Sillasil.
	19. Hazrāt Syedna Baba Fariduddin Ganj e Shakkar رحمة الله وَتَعَالَىٰ عليه. Common to Chishtīya Qalandariya; Chishtīya Nizamiya and Chishtīya Sabriya Sillasil, His Father was Hazrāt Sheikh Jamaluddin رحمة الله وَتَعَالَىٰ عليه, the Maternal

Cousin of Sultan Mahmudْ Ghaznavi. His name is Mas'udْ and title, Fariduddin رحمة الله وَتَعَالَىٰ عليه. He was the descendant of Amirul Mu'mineen, Hazrāt Umar Bin Khattaab رضي الله وَتَعَالَىٰ عنه.

He was born in 584 or 585 or 569 Hijri in Kohtwaal which is in the District of Multan. His Grandfather, Hazrāt Qazi Shuaib رحمة الله وَتَعَالَىٰ عليه, migrated from his homeland, Kabul during the era of Halaku, the Mongol, and went to Lahore. Qazi Mansurْ of Lahore, who had acquired his knowledge in Kabul, informed the King in Delhi of the arrival of Hazrāt Qazi Shuaib رحمة الله وَتَعَالَىٰ عليه. The King offered him a post. However, he declined and went to Multan. The King instructed the governor of the Multan Province to arrange a fief (land) for Hazrāt Qazi Shuaib رحمة الله وَتَعَالَىٰ عليه. This was arranged in Kohtwaal where he finally settled.

Hazrāt Sheikh Fariduddin رحمة الله وَتَعَالَىٰ عليه acquired part of his academic knowledge in the Masjid of Qazi Minhajuddin. It was here that he became Bay'at to Hazrāt 'Khwājā Qutbuddin رحمة الله وَتَعَالَىٰ عليه.

Hazrāt Sheikh Nizamuddin رحمة الله وَتَعَالَىٰ عليه says that once while Hazrāt Sheikh Fariduddin's رحمة الله وَتَعَالَىٰ عليه Mother was performing Salaat, a thief entered the room. When he looked at her, he immediately became blind. The thief cried out:

"I came with the intention of stealing and have became blind. I pledge never to steal again."

At this time Hazrāt's age was approximately 6 years. He made dua and the man's sight was restored. In the morning he came with his entire family and accepted Islam. He was named Abdullah. He remained in Hazrāt's service to the end.

There are several views for him being known by his famous title of Shakar Ganj.

When he decided on Mujahida (Arduous Physical Struggle for Spirituality), his Sheikh advised hunger. He therefore began Fasting. After three days a man came and presented some bread. Thinking this to be by Divine Direction, he accepted and ate the piece of bread. Within a few moments he became nauseous and vomited out whatever he had eaten. He reported this incident to his Sheikh who said:

"After three days you ate the food of a drunkard. Give Thanks unto Allah سُبْحَانَهُ وَتَعَالَىٰ that the food did not remain in your stomach. Now remain hungry for another three days and then eat what comes from the Ghaib (Invisible Means)."

After three days nothing came. He was overcome by weakness. On account of extreme hunger he put some pebbles into his mouth. The pebbles turned into sugar.

Fearing that this may be some deception, he spat it out. A short while later, hunger again constrained him to put pebbles into his mouth. These too

became sugar which he again spat out. This happened again for a third time. In the morning he reported to his Sheikh who said:
"It would have been good if you had eaten it."
Since that day he was called Shakar Ganj.
According to another version, on the seventh day of hunger he came tottering to his Sheikh. He had put Sand on his mouth and it had become sugar.
Another explanation is that when he once asked a trader what he had onhis Camels, the trader falsely said that he had only salt. Hazrāt said:
"It must be salt."
When the trader looked, the sugar had become salt. The trader apologized and the salt again became sugar.
Hazrāt Fariduddin رحمة الله وَتَعَالَىٰ عليه initially resorted to extreme methods of Mujahida.
Hazrāt Sultan ul Masha'ikh رحمة الله وَتَعَالَىٰ عليه said:
"A hair came out from Hazrāt Sheikh's beard. I requested permission to use the hair in a Ta'veez (Talisman). He granted me permission. I wrapped it in a cloth. When someone became ill, I would give him the Ta'veez. When the sick person was cured I retrieved the Ta'veez. I observed many benefits of this Ta'veez. Once when a friend became ill he asked for the Ta'veez. Although I searched much, I could not find it. The friend died. On another occasion when I searched for it in order to give it to another person, I found it on the same shelf where I had left it. I then realized that since the death of the friend had been ordained for that time, I could not locate the Ta'veez."
Hazrāt Fariduddin's رحمة الله وَتَعَالَىٰ عليه Spiritual Grandfather (his Sheikh's Sheikh), Hazrāt Moinuddin Chisti رحمة الله وَتَعَالَىٰ عليه spoke in glowing praise of him. Once he said:
"Qutbuddin has imprisoned a great Royal Falcon."
On another occasion he said:
"This is a candle which will brighten the homes of Dervishes. He will be the Ghaus and Qutb of his time."
When Hazrāt Khwājā Qutbuddin رحمة الله وَتَعَالَىٰ عليه was on his death-bed, he called Hazrāt Fariduddin رحمة الله وَتَعَالَىٰ عليه and appointed him his representative of his Spiritual Kingdom.
Hunger was a dominant feature in his life. Many a time even his wife and children had to experience hunger.
His most famous saying is:
"When you don the Mantle (Of Sufism), know that you have donned the Kafan (Shroud)."
Once Hazrāt Khwājā Muinuddin رحمة الله وَتَعَالَىٰ عليه was the guest of Hazrāt Khwājā Qutbuddin رحمة الله وَتَعَالَىٰ عليه. The beds of both host and guest were in the same room. Khwājā Fariduddin رحمة الله وَتَعَالَىٰ عليه, according to his

	normal routine, went at night into the room to press the feet of his Sheikh, Khwājā Qutbuddin رحمة الله وَتَعَالَىٰ عليه, who signaled to him to press the feet of Hazrāt Khwājā Muinuddin Chisti رحمة الله وَتَعَالَىٰ عليه. After pressing his feet for a few minutes, Hazrāt Khwājā Fariduddin رحمة الله وَتَعَالَىٰ عليه came to his own Sheikh and said: **"My heart is here. Where else can I go?"** **Indicating his complete devotion to his own Spiritual Perceptor.** **Hazrāt Khwājā Moinuddin رحمة الله وَتَعَالَىٰ عليهChisti commented:** **"Qutbuddin, at least give him something."** **(This was a reference to the Spiritual Treasures.)**
634 AH 1237 CE	Batu Khan and his Mongols sweep into Russia, where they and their descendants become known as the Golden Horde.
635 AH 1238 CE	Work begins on the Alhambra, the Palace Fortress of the Muslim Kings of Granada.
635 AH 1238 CE	**Birth Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه.**
637 AH 1240 CE.	**Birth Hazrāt Syedna Makhdum Mir Syed Muhyi an Nur Shah Najmuddin Ghaus ad Dahr Qalandar bin Mir Syed Nizamuddin Ghaznavi al Hussaini رحمة الله وَتَعَالَىٰ عليه.**
637 – 639 AH 1240–1242 CE	Muiz-ud-din Bahram was the sixth Sultān of the Slave Dynasty. He was the Son of Shams ud din Iltutmish and Brother of Razia Sultān. While his Sister Razia Sultān was in Bathinda, he declared himself King with the support of forty Chiefs. His sister tried to regain the throne with the aid of her husband Altunia, a chief of Bathinda, though they were eventually arrested and executed. Even so, during Muiz ud din Bahram's two years as King, the chiefs that had originally supported him became disordered and constantly bickered among each other. It was during this period of unrest that he was murdered by his own Army in 1242 CE (died 15 May 1242 CE). After his death, he was succeeded by Ala ud din Masud, a son of Rukn ud din Firuz. Ögedei Khan of the Mongol Empire appointed Dayir commander of Ghazni and Menggetu commander in Kunduz. In winter 1241 CE the Mongol force invaded the Indus valley and besieged Lahore. Dayir died storming the town, however, on 30 December 1241 CE, and the Mongols butchered the town before withdrawing from the Delhi Sultanate. The sultan was too weak to take step against them. The "Forty Chiefs" besieged him in the White Fort of Delhi and put him to death. After the death of Razia Sultān (1240 CE) the forty Chiefs decided to put Iltutmish third son Bahram Shah on throne. He was put on throne in 21st April 1240 CE at Lal Mahal. During the Razia Sultān Kingdom Chiefs felt the freedom, they wanted to take the Kingdom in his hand so chiefs decided to take all the power of Bahram Shah in his hand and put Aitgeet as an assistant of Bahram Shah to take any decision of the Kingdom. At that time the Minister was

	Muhajbuddin, So in this way there were three rulers of that Dynasty.
637 AH 1240 CE	A Warlord, Sundiata, conquers Ghana and establishes the Kingdom of Mali. Haakon IV is the first ruler to build up a strong Norway, some two Centuries after the region becomes a single Kingdom. Alexander, a Russian Prince, defeats a Swedish Army on the frozen river Neva, thus winning his name Alexander Nevksy.
638 AH 1241 CE	Mongols of the Golden Horde defeat the Poles at Legnica and ravage the city of Krakow. Mongols of the Golden Horde reach Hungary, where they graze their horses for the summer before withdrawing to the Volga.
639 – 643 AH 1242 – 1246 CE	Ala-ud-din Masud was the eighth sultan of the Slave dynasty. He was the Son of Ruknuddin Firuz (1236 CE), son of Sultān Illtutmish and Shah Turkan and the nephew of Sultana Raziyya (1236–40 CE). After his predecessor and Uncle Muizuddin Bahram was murdered by the Army in 1242 CE after years of disorder, the Chiefs chose for him to become the next Ruler. However, he was more of a puppet for the chiefs and did not actually have much power or influence in the government. Instead, he became infamous for his fondness for entertainment and wine. Like his predecessor, he was considered "incompetent and worthless." By 1246 CE, the Chiefs became upset with his increasing hunger for more power in the Government, and replaced him with his cousin Nasiruddin Mahmud (1246–66 CE), Grandson of Iltutmish through his Son Nasiruddin Mahmud. The Mongols plundered Lahore in 1246 CE.
640 AH 1243 CE	Construction begins in Paris on the Sainte Chapelle, designed to house relics acquired by Louis IX, the King of France.
642 AH 1244 CE	**Wisaal Sharif Hazrāt Abu Abd'ullah Abd'ul Aziz Makki Alambardar Qalandar رضي الله تعالىٰ عنه.** **Hazrāt Abdullah Bin Abdul Aziz Alambardar Makki رضي الله عنه entered into a Grotto ('Sardaba') on the outskirts of the Town of Patan Sarolia (Pakpatan Sharif) on 12, Zul Hujja, and Commanded it to be Closed.**[18] **Hazrāt Baha'uddin Zakariyya رحمة الله وَتَعَالَىٰ عليه and Hazrāt Baba Farid Gunj e Shukkar رحمة الله وَتَعَالَىٰ عليه , both of whom had some queries about Tasawwuf, received Spiritual Indication from Hazrāt Moinuddin Chisti رحمة الله عنه to go to the Sardaba and await Hazrāt Abdul Aziz Alambardar Makki's رضي الله عنه Emergence. When the Hazrāt Emerged, he Satisfied the two Saints رضوان الله تَعَالَىٰ عليهم اجمعين as to their Queries and also permitted Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ عليه to be Buried near him.** **Once again he entered into the Sardaba and instructed the two Saints رضوان الله تَعَالَىٰ عليهم اجمعين that nobody should open this Cave again. Before he disappeared, he made the Prophecy that he would reappear at the same time**

18 Murad ul Muridin, Asool ul Maqsood.

	as The Last Imam Mahdi رحمة الله وَتَعَالَىٰ عليه before the Day of Resurrection.[19] Another Tradition holds that he Attained Wisaal on 3 Rabbi ul Awwal, 642 AH; 9 August, 1244 CE, Tuesday (Ath Thalatha), having lived for over 700 years. The Author of Murad al Murideen states that he inquired from various people, who attend the Grave of Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ عليه , as to the location of the Sardaba and received the reply that Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ عليه is buried in the Old City, whereas Hazrāt Abdul Aziz Alambardar's رضي الله وَتَعَالَىٰ عنه Sardaba was situated outside the City. This is corroborated by Hazrāt Ghaus e Millat رحمة الله وَتَعَالَىٰ عليه. However, in the Book Mazhar e Mohabbat, Hazrāt Shah Mohabbat Ali رحمة الله وَتَعَالَىٰ عليه, the Khalifa of Hazrāt Shah Shukarullah Qalandar رحمة الله وَتَعَالَىٰ عليه, writes that Hazrāt Abdul Aziz Alambardar Makki رضي الله وَتَعَالَىٰ عنه had Four Graves. He would emerge from one and enter into another after every Forty Years. The Fourth Grave is where Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ عليه is buried and that Hazrāt Abdul Aziz رضي الله وَتَعَالَىٰ عنه lived for a period of 600 years. This is repeated in Risala Ghausia, with the addition that He was a Companion رضي الله عنه of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and used to Carry the Banner of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. Risala Munaqib ul Qalandar, written in 878 AH, says the Ability of Emerging from the Grave rests with those Friends of Allah سُبْحَانَهُ وَتَعَالَىٰ who are Lost in Deep Meditation and remain in 'Murāqaba' (Meditation) of Allah سُبْحَانَهُ وَتَعَالَىٰ in their Graves. The Auliya Allah سُبْحَانَهُ وَتَعَالَىٰ are Living 'Shuhada' (Witnesses, also in Islamic Terms, 'Those who have Borne Witness to the Unity (Tawhīd) of Allah)', Alive in their Graves and are engaged in Murāqaba. It is related that when Hazrāt Abu Turab Nakshbi رحمة الله وَتَعَالَىٰ عليه was being Buried, He stood up inside the Grave, without any Support, and despite People's Efforts could not be made to Lie down. A voice from the Unseen said, "Leave Allah's Friend Alone with Allah سُبْحَانَهُ وَتَعَالَىٰ سُبْحَانَهُ وَتَعَالَىٰ"! Hazrāt Syed ul Arfa, Maja Qalandar رحمة الله وَتَعَالَىٰ عليه has said, سیخ عبد العزیز مکّی در بعضے اسفار علم رسول الله صلم برداشته اندازاں مشہور اندلعلمبردار۔ Some writings of Knowledge about The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم , State that Hazrāt Abdul Aziz Makki رضي الله عنه was Famously Known as The Flag Bearer.[20] Two different Sillsilas have arisen from Hazrāt Abdul Aziz Makki رضي الله وَتَعَالَىٰ عنه, one, Directly from the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and the Second from Hazrāt Ali كرم الله ووجهو called The Qalandariya Alaviya. It is related that Hazrāt Abdul Aziz Makki رضي الله وَتَعَالَىٰ عنه had four Khulfa, Hazrāt Shah Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه; Hazrāt Syed Rumi Paye Doz رحمة الله وَتَعَالَىٰ عليه; Hazrāt Syed Meraan Yaki Pa رحمة الله وَتَعَالَىٰ عليه and Hazrāt Syed Meraan Nathar رحمة الله وَتَعَالَىٰ عليه. Some sources state that Hazrāt Mohammad ibn e Yunas as Sawaji رحمة الله وَتَعَالَىٰ عليه was his Khalifa.
	4. Hazrāt Mohammad ibn e Yunas as Sawaji رحمة الله وَتَعَالَىٰ عليه. Qalandariya Sillsila. Maqrizi holds that the Qalandari's first made their Appearance in Damascus

19 Nafhat'l Ambiya, Lucknow, 1920, pp. 21 – 33
20 Hujjatul Arfeen.

	in about 610 AH; 1213 CE.[21] According to Hazrāt Najmuddin Mohammad ibn e Israel رحمة الله وَتَعَالَىٰ عليه of the Rifaiya Haririya, their Introduction took place in 616 AH; 1219 CE, the Person Introducing, being Hazrāt Mohammad ibn e Yunas as Sawaji رحمة الله وَتَعَالَىٰ عليه (Wisaal 630 AH; 1232 CE), a Refugee from Sawa (Destroyed by the Mongols in 617 AH; 1220 CE). A Pupil of Hazrāt Mohammad ibn e Yunas as Sawaji رحمة الله وَتَعَالَىٰ عليه , Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه is Credited with The Introduction of this Tendency into North West India during the Reign of Sultan Iltutmish, which Developed into a Definite Line of Ascription as a Qalandari Order.
642 AH 1244 CE	Jerusalem was sacked again, instigating the Seventh Crusade.
641 AH 1244 CE	The siege of the Catharist stronghold of Montségur ends when 200 heretics are herded into a wooden stockade and are burnt.
642 AH 1245 CE	**Birth Hazrāt Abū Sa'id b. Abi 'l Hasan Yasār al Baṣrī رحمة الله وَتَعَالَىٰ عليه.**
644 – 664 AH 1246–1266 CE	Nasir-ud-din Mahmud or Nasir ud din Firuz Shah was the eighth Sultan of the Slave Dynasty. He was the Son of Nasiruddin Mahmud (died-1229 CE), who was the youngest son of Shamsuddin Iltutmish (1211–1236 CE). He was named after his father, by Shamsuddin Iltutmish, for he had grown an intense filial attachment, to the only begot son of his posthumous child. He succeeded Alauddin Masud after the Chiefs replaced Masud when they felt that he began to behave as a Tyrant. It was actually his Deputy Sultān or Naib, Ghiyasuddin Balban, who primarily dealt with the State affairs. Mahmud had no children to be his heir. Mahmud's fortified tomb built by Iltutmish, known as Sultān Ghari, lies in the Vasant Kunj area, close to Mehrauli, in New Delhi. Built in 1231 CE, it was the first Islamic Mausoleum built in India. The octagonal tomb chamber, is one of finest examples of Slave Dynasty architecture, which also include the Qutub Minar.
646 AH 1248 CE	Birger Jarl establishes a dynasty which brings all Sweden under a single rule.
648 – 792 AH 1250 – 1390 CE	Mamluk Dynasty (Bahri).
648 AH 1250 CE	Tannhäuser is one of the Minnesinger, the German equivalents of the French troubadours. Europe grows in prosperity during the thirteenth Century, with a widespread increase in trade and production. The Palio, in which horses race round the Campo in Siena, is held from this time. The Kingdom of Great Zimbabwe displaces Mapungubwe as the dominant Shona power in this region of southern Africa. A Japanese potter, returning from China, makes Seto the Center of ceramic

21 Maqrizi, Khaiyat, ii, 433.

	production in Japan. The Yoruba people of Ife create extraordinary sculptures in brass. A school of translation is set up in Toledo, to translate classical Greek texts from the Arabic versions into Latin. France becomes the first Kingdom to establish a permanent parliament when Louis IX reserves a chamber in his palace for quarterly sessions. The last Sultan of Saladin's Dynasty is murdered by slaves in the Palace Guard, and Mameluke Rule is reintroduced in Egypt.
650 AH 1252 CE	On death of Jochi Khan (Ghengis Khan died two years later) a western portion of Mongol Empire termed as White Horde was assigned to eldest Orda son of Jochi Khan while another western part of Mongol Empire termed as Blue Horde was assigned to Batu s/o Jochi Khan. The youngest Berke, started assisting his elder brother Orda son of Jochi Khan in conquests and administration and further established his reputation as an awesome warrior, general and statesman. Just like father young Berke also met the same discrimination in larger circle of Mongol princes and princesses. And this feeling was even more intense as compared to his other brothers as he was not positioned on any throne whose dazzling colors could offset the darkening shadows of his identity crisis. However, luckily, he was not just faced with a situation but provided with a resolution window also in form of reshaping of his personality on the life pattern of his Muslim mother-Sultān Khatun (Genghis Khan got his eldest son Juchi married to a Muslim Princess named as Sultān Khatun who was captured during Mongol conquest of Khwarazmshahi Empire by Gengis Khan. Sultān Khatun, a Turk by ancestry, was the daughter of Shah of Khwarazmshahi Empire named as Ala ad-Din Muhammad II, and she was the sister of the legend in bravery whom history remembers as Prince Jalaluddin Khwarazm Shah). Hence, when Berke Khan was in forties he converted to Islam after having a discussion with a Muslim Trader.
650 AH 1252 CE	Alexander Nevsky, appointed Prand Prince of Vladimir in 1252, thrives by collaborating with the Mongols of the Golden Horde. A huge bronze sculpture, known as Daibutsu and cast in Kamakura, depicts Amida, the Amitabha Buddha of Pure Land Buddhism
651 AH 1253 CE	Construction begins of two basilicas, one above the other on a hillside in Assisi, in memory of St Francis.
652 AH 1254 CE	The death of the last Hohenstaufen ruler, Conrad IV, leaves a vacancy on the German throne which is not filled for nineteen years.
653 AH 1255 CE	The Pope, eager to fill the vacant throne of Sicily, offers it to a son of Henry III of England but gets no firm response.
653 AH 1255 CE	When his eldest brother Batu Khan died, Berke Khan ascended the throne as successor. After taking reins of government in his hand Berke Khan consolidated

	the White Horde and Blue Horde as two wings of one Empire called the Golden Horde, and became the first Mighty Khan of the Golden Horde.
654 – 754 AH 1256 – 1353 CE	The Ilkhanid Mongols. The Ilkhanate, also spelled Il-khanate, known to the Mongols as ***Hülegü Ulus*** *Hu'legīn Uls* was a khanate established from the southwestern sector of the Mongol Empire. The Ilkhanid realm, officially known as ***Iranzamin*** (lit. 'land of Iran'), was ruled by the Mongol House of Hulagu. Hulagu Khan, the son of Tolui and grandson of Genghis Khan, inherited the Middle Eastern part of the Mongol Empire after his brother Möngke Khan died in 1260 CE. Its core territory lies in what is now part of the countries of Iran, Azerbaijan, and Turkey. At its greatest extent, the Ilkhanate also included parts of modern Iraq, Syria, Armenia, Georgia, Afghanistan, Turkmenistan, Pakistan, part of modern Dagestan, and part of modern Tajikistan. Later Ilkhanate rulers, beginning with Ghazan in 1295 CCE, converted to Islam. In the 1330s (CE), the Ilkhanate was ravaged by the Black Death. Its last Khan Abu Sa'id died in 1335 CE, after which the khanate disintegrated. The Ilkhanid Rulers, although of non-Iranian origin, tried to advertise their authority by tying themselves to the Iranian past, and they recruited historians in order to present the Mongols as heirs to the Sasanians (224–651 CE) of pre-Islamic Iran
654 AH 1256 CE	Hulaku and his horde of Mongols cross the Amu Darya river and move against Muslim Persia. Pope Alexander IV establishes a third order of preaching friars, the Augustinians
655 AH 1257 CE	The Persian poet Sa'adi publishes his Bustan ('Orchard'), a collection of moral tales in verse.
655 AH 1258 CE	Mongols invade; Baghdad destroyed. End of Golden Age of Islam
656 AH 1258 CE	**Wisaal Sharif Hazrāt Mir Syed Muhiyuddin Abu Nasr Mohammad Baghdadi رحمة الله وَتَعَالَىٰ عليه Biradar Hazrāt Mir Syed Mohammad رحمة الله وَتَعَالَىٰ عليه.** **He is stated to have left four sons as continuation of the Great Traditions of His Forebears, Hazrāt Sheikh Abdul Qadir Saani رحمة الله وَتَعَالَىٰ عليه; Hazrāt Sheikh Abdullah رحمة الله وَتَعَالَىٰ عليه; Hazrāt Sheikh Zaheeruddin Abu Mas'ud Ahmad رحمة الله وَتَعَالَىٰ عليه and Hazrāt Mir Syed Ali رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Sheikh Zaheeruddin Abu Mas'ud Ahmad رحمة الله وَتَعَالَىٰ عليه was a Scholar of Great Renown, people would flock from far and wide to listen to him discoursing as he had a very sweet tongue and was famous for his eloquence. Sehikh Azizuddin has stated that he disappeared on 27 Rabi ul Awwal, 681 AH and his dead body was later found in a well.**[22] **He is stated to have Passed away on 27th Rabi al Awwal, 626 AH in Baghdad**

22 Qalaid Al Jawahir, pg 171.

	Sharif. Some authorities have stated the date to be 13 Shawal. 22 Rabi Al Awwal and 12 Moharram 613 AH as well. **He lies interred in Hazrāt Ghaus Al Azam's رحمـة الله وَتَعَـالَىٰ عليه Madrassa Compound.**
	22/ 19. Hazrāt Mir Syed Ali bin Hazrāt Syed Muhiyuddin Abu Nasr Mohammad Baghdadi رحمة الله وَتَعَالَىٰ عليه. Qadriya Razzaqiya Sillsila. **He is the son of and was born in Baghdad Sharif. He studied under his Father's Guidance as well as numerous other scholars.**[23] **He was, like his Forefather's and excellent and accomplished scholar and possessed tremendous generosity. He had a peculiar Grace and Dignity that was inborn in his conduct. He was widely respected and looked up to by all and sundry.**
656 AH 1258 CE	Henry III accepts severe curtailment of his powers in the Provisions of Oxford, but then asks the Pope to absolve him from his oath.
656 AH – 1258 CE	Hulaku and his Mongol Army reach Baghdad, it is said that 800,000 of the inhabitants are killed – and the Khalîfa, Must'asim Billah is kicked to death.
657 AH 1259 CE	Nicola Pisano completes a Pulpit for Pisa, borrowing details from Roman Sarcophagi – an early example of a new interest in the classical past.
658 AH 1260 CE	A new form of Poetry is written in northern Italy, described later by Dante as a sweet new style – the Dolce stil Nuovo. The Bohemian Prince Otakar II, Ruler also of Austria, extends his territories after defeating the Hungarians at Kressenbrunn. Kublai Khan, a Grandson of Genghis Khan, is elected Great Khan of the Mongols
658 AH 1260 CE	At Ayn Jalut, near Nazareth, the Egyptian Mamelukes defeat the Mongol Army of Hulaku – the first military setback for the Mongols.
658 AH 1260 CE	al-Farisi. Gave a new proof of Thabit ibn Qurra's theorem, introducing important new ideas concerning factorization and combinatorial methods. He also gave the pair of amicable numbers 17296, 18416 which have also been joint attributed to Fermat as well as Thabit ibn Qurra.
659-60 AH 1261-2 CE	**Wisaal Sharif Hazrāt Sheikh e Alam, Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه.** **The Mausoleum dedicated to him and Bayan-Quli Khan was built in the settlement called Fathabad, to the East from Medieval Bukhara.** **The initial core of the complex was the grave of Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه. The followers of the Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه have built up at this area of Rabad ("Rabad" - an outskirt) many dormitories (Khanakas) for Dervishes, who lived there on donations of the Kubraviya Sufi Order Members. The Fathabad settlement**

23 Umda Tal Saha'if Fee Haal Ahl e Kashf wal Ma'arif. pg. 172.

later had joined the City. The Chagatay Ruler Bayan-Quli Khan had expressed a wish to be interred near by respected burial place of Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه, and it is there that he is buried in 1358 CE.

The extant Mausoleum of Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه dates from the end of the 14th Century. The Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه Mausoleum together with the Bayan-Quli Khan Mausoleum are an admirable architectural ensemble. However, these Monuments make even more great interest because of their religious-historical and cultural importance.

After Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه Passing Away - in 1261 (by some sources in 1262) - the Khanaka, erected near to the Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه Shrine, became the Center of the Kubravi Order in Bukhara. There Dervishes and Pilgrims could find shelter, food, clothes, footwear and so on. Sometimes, more than 100 Dervishes could eat there. Besides donations, another source of necessary funds was a big land property (about 100 km² to the south of Qarshi Gates of Bukhara), which belonged to the Order.

Construction of first building of Mausoleum above the Grave of "Sheikh of peace" was finished at the beginning of the 14th Century. This building was not remained to our time. The last building of Mausoleum adorns Bukhara City since the second part of 14th Century, and its imposing intake portal was built even later.

The Mausoleum attracts by its mighty shapes, excellent simplicity and clarity of an architectural idea. It is possible to see an evolution of architectural theme when comparing this Mausoleum with intact Bukhara Monuments of 10th Century. This Mausoleum is not unicameral burial-vault as the Samanid Mausoleum. The design of building is more ingenious and consists of the burial-vault (Purhana) and commemoration room (Ziarathona). Two domes above these rooms organize building's side-view. The distinguishing feature of the Mausoleum is an absence of an inner and external decoration. In spite of this feature, an unknown architect achieved an impressive power of his building.

The Mausoleum of Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه is a vivid illustration of artisans' innovation, their self-perfection, and searching of new ideas. Here we can see technique of conversion from square foundation of Ziarathona to octahedral and then to hexahedral shapes. This technique was accomplished using stalactite "sails". There are small windows in the hexahedral part; soft sunlight shines through them. Above it - a cap of the dome, this concludes whole space.

Inside the mausoleum, in Gurhana room, there is rich picturesque element - splendid Tomb of Hazrāt Khwājā Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه. The

	Tomb represents the combination of refined multipronged pictures, complicated interlacement of crockets and intricate Arabic characters. It is a genuine masterpiece of the medieval wooden engraving. **In the course of time the bricks of mausoleum began to crumble. During the restoration in the 1960s CE, the monument roof and walls were slightly strengthened. In spite of that, the earthquake in 1976 CE badly damaged the building.** **In Soviet time, the group of restorers from "Special Scientific Institute of Monuments restoration/conservation of Uzbek SSR" under the direction of architect A. Bogoduhov and engineer Y. Golshtein had accomplished full restoration of the Mausoleum according with the project of its strengthening and restoration. The State had appropriated for this purpose 118 thousand Soviet Rubles.**
	19. Hazrāt Khwājā Badruddin Samarkandi Firdausi رحمـة الله وَتَعَـالَىٰ عليه. Firdausiya Sillsila. **Hazrāt Sheikh, Syed Badruddin Shah, Samarqandi رحمـة الله وَتَعَـالَىٰ عليه was from Samarkand, and was one of the 'Murids' of Hazrāt Nizamuddin Aulia رحمـة الله وَتَعَـالَىٰ عليه. The place where Hazrāt's رحمـة الله وَتَعَـالَىٰ عليه 'Mazaar' is situated is of great importance, Hazrāt used to do 'Ibadat' here. Hazrāt Maulana Fakharuddin Zardaari رحمة الله وَتَعَالَىٰ عليه also did 'Ibadat' here for few days.** **He was Khalifa of Hazrāt Sheikh Saifuddin Bakhirzi رحمة الله وَتَعَالَىٰ عليه. He was very handsome and known for his good character. He was contemporary and friend of Hazrāt Khwaja Sayyed Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه.** **He was succeeded by his Khalifa, Hazrāt Ruknuddin Firdausi رحمة الله وَتَعَالَىٰ عليه and Great-Grand Sheikh of Makhdoom Sheikh Sharfuddin Yahya Maneri Firdausi رحمة الله وَتَعَالَىٰ عليه. The founder of Firdausi (the branch of Kubrawi Tariqa) Sufi sub-order.** **His Shrine is located Near Feroz Shah Kotla, Mahatma Gandhi Marg, IP Estate, New Delhi, Delhi, India.** **Sheikh Nizamuddin Aulia رحمـة الله وَتَعَـالَىٰ عليه Used to come to Hazrāt's Khanqah to Listen to 'Sama' (Qawwali). Sheikh Nizamuddin رحمة الله وَتَعَالَىٰ عليه was Immensely Upset at Hazrāt's رحمة الله وَتَعَالَىٰ عليه 'Wisaal'.** **The 'Dargah' is Located in near the Firozshah Kotla Jama Masjid on Ring Road inside the Park near the Bridge.**[24]
659 – 923 AH 1261 – 1517 CE	'Abbasid Dynasty (Egypt).
660 AH 1262 CE	The Norwegian King, Haakon IV, annexes Iceland as his personal fief, bringing to an end the Commonwealth established in 930 CE.
660 AH	After The Destruction of Baghdad in 1258 CE, The Ferocious Hulagu Khan was

24 https://aulia-e-hind.com/dargah/22khwajasOfDelhi.htm.

1262 CE	preparing to go further for subjugating and destroying the remaining Muslim world including Egypt, Syria, Mecca, Medina, and Jerusalem. But here he got the news of the death of Great Khan in Karakorum – the epicenter and principal seat of Mongol Empire, and hence had to postpone his march for returning to Mongolia for settlement of succession issues. After settling the succession issue, Hulagu Khan marched his armies again to conquer, destroy, and subjugate the remaining Muslim World including holy cities of Islam.
661 AH 1263 CE	Berke Khan son of Juchi, was the direct grandson of the great Genghis Khan. His Mother was the Sister of Sultān Jallaluddin Khwarizmshah, captured by Juchi. Berke Khan had converted to Islam and was offended by the cruelty of Hulagu, especially the destruction of Baghdad, and hence ordered his brilliant General Nogai Khan to attack the Empire of Hulagu. Nogai Khan inflicted a crushing defeat on Hulagu Khan and killed several thousand of his soldiers with arms, and pushed many thousands to finally get drowned in the frozen Terek River. Berke Khan being a Muslim, was in rage on learning about the cruelties and destruction unleashed upon the Muslim world by Hulagu, and hence wanted to avenge the spilling of innocent blood.
661 AH 1263 CE	**Birth Makhdum e Jehan, Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Maulana Syed Abul Hassan Ali Nadwi رحمــة الله وَتَعَــالَىٰ عليه has dedicated the last chapter of his masterpiece 'Tareekh Dawat o Azeemat' Vol II (Saviors of Islamic Spirit Vol. II) to Hazrāt Makhdum Sheikh Sharfuddin Yahya Manari رحمة الله وَتَعَالَىٰ عليه.[25]** **Popularly known as Makhdum ul Mulk Bihari, his name was Ahmed ibn Sheikh Yahya, title Sharfuddin (رحمــة الله وَتَعَــالَىٰ عليه), and he claimed his descent from one of the Holy Prophet's (صلى الله وَتَعَالَىٰ عليه و آله وسلم) Uncle's, Hazrāt Zubair ibn Abdul Muttalib رضــي الله وَتَعَــالَىٰ عنه, belonging to the Hashimite clan of Quraish of Mecca. His Grandfather, Hazrāt Maulana Muhammed Tajuddin رحمــة الله وَتَعَــالَىٰ عليه, a contemporary of Sultan Shabuddin Ghauri, was a Celebrated Scholar and Mystic who had emigrated to Manyar in Bihar (the town is presently known as Maner) from the town of Al Khalil in Syria (Al Khalil, drawing its name from the Prophet Ibrahim عليه سلم (Abraham), who is stated to be buried there, is at a distance of about 24 kilometers from Jerusalem. The town now forms a part of Jordan).** **The Maternal Grandfather of Hazrāt Sharfuddin Yahya Manari رحمــة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Shahabuddin Jugjot رحمة الله وَتَعَالَىٰ عليه (the light of the world) was also a renowned Mystic Sheikh of the Shurwardiya order. Belonging to Kashgar, he had come to Jathli, a village about 5 kilometers from Patna, Bihar. A spiritually animated soul, reputed for his piety, he too**

25 **Saviors of Islamic Spirit Vol II , P: 257**

came of the lineage of Hazrāt Imam Hussein رضي الله وَتَعَالَىٰ عنه. Hazrāt Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه was thus a lineal descendant of the The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم from his Mother's side also.

Hazrāt Sheikh Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه was born on the last Friday of Sha'ban, 661 AH at Maner. He had three other brothers whose names were Hazrāt Sheikh Khaliluddin رحمة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Jaliluddin رحمة الله وَتَعَالَىٰ عليه and Hazrāt Sheikh Habibuddin رحمة الله وَتَعَالَىٰ عليه.

Early education–

The system of education followed in those days required the students of primary stage to cram the text of the prescribed books including some short lexicons so as to enable them to store up a copious vocabulary in their mind. The system, however, entailed unnecessary labor and wastage of time of children. Hazrāt Sheikh Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه deplored the system in *Ma'adan-ul-Ma'ani*: "When I was a child my teachers got me to learn by heart a number of books like those on infinitive nouns, the first part of *Miftahul lughat*, and similar other books. We were required to learn these word by word and repeat them. Instead of these books, they could have better got the Qur'an fixed in our memory".

Unfortunately his memoirs or the biographical accounts neither preserve the names of his earlier teachers nor the books Hazrāt Sheikh Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه had to study at Maner. It seems that he completed his education up to secondary stage in his home town.

Further education –

Before Hazrāt Sheikh Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه could leave Maner for further education elsewhere, providence afforded him an opportunity to come in contact with a reputed scholar and pedagogue of his time, Hazrāt Maulana Sharfuddin Abu Towamah رحمة الله وَتَعَالَىٰ عليه, who had to leave Delhi because of the King's displeasure somehow incurred by him. it is stated that certain academicians, jealous of Hazrāt Maulana Sharfuddin رحمة الله وَتَعَالَىٰ عليه had brought him into discredit with Sultan Ghiyasuddin Balban. Hazrāt Maulana Sharfuddin decided to migrate to the border town of Sonargaon on the eastern fringe of the then Muslim Kingdom in India. On his way to Sonargaon he stopped for a few days at Maner. The inhabitants of Maner, on coming to know of the Maulana's worth and ability flocked to pay respect to him. Young Hazrāt Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه was highly impressed by the piety and learning of Hazrāt Maulana Sharfuddin رحمة الله وَتَعَالَىٰ عليه. He requested his parents to let him accompany the Maulana to Sonargaon so as to undergo his schooling at the feet of Maulana. Speaking of his teacher, in *Khwan e Pur Ni'mat*, Hazrāt Sheikh Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه writes: "Hazrāt Maulana Sharfuddin رحمة الله وَتَعَالَىٰ عليه was an erudite Scholar, without a peer, whose fame traveled to the four corners of India".

	Hazrāt Shah Shoaib Firdausi رحمة الله وَتَعَالَىٰ عليه relates in *Manaqib ul Asfia* that Hazrāt Sheikh Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه was so assiduous at his studies that he did not like to spend a moment away from them. As the repast with others normally took a little more time which Hazrāt Sheikh Ahmed Sharfuddin رحمة الله وَتَعَالَىٰ عليه loathed to waste, his teachers had to permit him to take his food alone in his own room. It has been reported that he was so occupied in his studies that he never went through the letters sent to him by his family members, lest these might cause him some anxiety or distraction from his studies. **Having thought him well versed in all the then prevalent sciences, Religious and Discursive, Hazrāt Maulana Sharfuddin رحمة الله وَتَعَالَىٰ عليه suggested that he should learn something about Alchemy too, but Hazrāt Ahmad رحمة الله وَتَعَالَىٰ عليه excused himself by saying "Education of Religious Sciences would suffice for me". Hazrāt Maulana Sharfuddin رحمة الله وَتَعَالَىٰ عليه had such a high regard for his talented disciple that he offered the hand of his daughter to him. During Hazrāt Ahmad's رحمة الله وَتَعَالَىٰ عليه stay at Sonargaon, his wife gave birth to a son whom he named Hazrāt Zakiuddin رحمة الله وَتَعَالَىٰ عليه.**
661 AH 1263 CE	Pope Urban IV offers Sicily to a French prince, Charles of Anjou, who marches south in 664 AH – 1266 CE to fight for the Kingdom. A Scottish victory over the Norwegians at Largs results in the recovery of the Western Isles.
662 AH 1264 CE	Kublai defeats his brother Ariq Böge and thus establishes his position as Great Khan of the Mongols. Simon de Montfort, leading the barons in rebellion, captures Henry III and his son Edward at Lewes.
663 AH 1265 CE	Hulaku and his Mongol descendants rule Persia as Il-khans, subordinate to the great Khan in the East. Prince Edward, escaping from captivity, defeats and kills Simon de Montfort at Evesham.
664 AH 1266 CE	**Wisaal Sharif Hazrāt Syedna Baba Fariduddin Ganj e Shakkar رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Sheikh passed away on the 5th of Muharram in the year 664 or 668 Hijri on a Monday. Another version gives the year 660. His grave is in Pakpatan in the District of Multan. This place is between Lahore and Multan. He had innumerable Khulafa. The number is said to be as high as seventy thousand. In Jawahirul Farid, the names of 584 of his Khulafa are enumerated. The most famous among them are Hazrāt Sheikh ul Masha'ikh Khwājā Alauddin Ali Ahmad Sabir Kalyari رحمة الله وَتَعَالَىٰ عليه and Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه.**
	20. Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه. Chishtīya Nizamiya Sillsila.

Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه, in many ways represents the essence of Sufism and the Chistiya Sillsila in it's Pristine Glory. He was the Epitome of Love, the eternal message of the Chistiya Sillsila. He was destined to carry the Message of the Chistiya Sillsila throughout the length and breadth of the Sub Continent.

When Hazrāt Baba Fariduddin Ganj e Shakkar رحمة الله وَتَعَالَىٰ عليه awarded Khilafat to Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه, he stated:

"Allah سُبْحَانَهُ وَتَعَالَىٰ Has Blessed you with Knowledge; Reason and Love, and whoever is endowed with these qualities, it behoves him to wear the Robe of Khilafat".

He also Prayed for him in the following words:

"May Allah سُبْحَانَهُ وَتَعَالَىٰ Bless you with Happiness and Goodness of Fortune in Both the Worlds, May Allah سُبْحَانَهُ وَتَعَالَىٰ Favor you with useful Knowledge and Actions Pleasing and Agreeable to All. Try to be a Tree, under the Shadow of which People take rest and are Comforted".[26]

Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه was extremely strict in enforcing the Precepts of the earlier Chistiya Saints in that he remained completely cut off fro the Rulers and what to talk of visiting them never even allowed them to visit him. He lived to see more than half a dozen Rulers to Occupy the Throne of Delhi but he never visited any of the Sultans. Sultan Jallaluddin Khalji repeatedly requested him to be allowed to visit him but he refused. When the Sultan Alauddin Khalji insisted upon visiting him he sent a Message stating that my abode has two doors. If the Sultan enters from one dorr, I will leave from the other one.[27]

He also insisted that there should be no dependence upon Livelihood to stand as a Veil between the Sufi and Allah سُبْحَانَهُ وَتَعَالَىٰ, the Murid must be completely dependent upon Allah سُبْحَانَهُ وَتَعَالَىٰ, he should starve and be the Guest of Allah سُبْحَانَهُ وَتَعَالَىٰ.

Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه exemplified the Chistiya principles due to which this Sillsila met with phenomenal success in India and gained widespread acceptance by people of all Religions and walks of life. Thse were:

1. **Strong disapproval of mixing with Sultans, Princes and Nobles.**
2. **Exhortation for close contact with the Poor and Downtrodden and Uncompromising Attitude towards all forms of Political Oppression and Social Injustice.**
3. **Bold Stand in Favor of Sama (Religious Auditory Music).**

Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه was a strong proponent of and displayed the Chistiya Rule that All Human Beings belong to the Family of

26 Siyar Al Auliya, pg 229.

27 K. A. Nizami "Early Indo-Muslim Mystics and their attitude towards The State" in Islamic Culture, Hyderabad, April 1946, pg. 130.

	Allah سُبْحَانَهُ وَتَعَالَىٰ and that there should be No Distinction or Discrimination between them. The Unity of Humanity was a Sacred Principle to be upheld at all costs. **According to Hazrāt Khwājā Moinuddin Chisti رحمـة الله وَتَعَـالَىٰ عليه True Devotion to Allah سُبْحَانَهُ وَتَعَالَىٰ meant Unconditional Service to Mankind.** **Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه classified Devotion as Intrasitive and Transitive and stated that: "Intransitive Devotion is that by which only the Devotee is benefited, like Prayer, Meditation, Fasting, Pilgrimage and Telling Litanies of Prayers. Whereas Transitive Devotion is spontaneous and results in for example, spending upon the Poor, Being sympathetic to the Poor and Needy out of sheer Love for the Good of All Mankind. The Reward for this Transitive Devotion is Immense and Immeasurable".[28]**
	20. Hazrāt Khwājā Makhdoom Ali Ahmed Alauddin Sabir Kaliyari رحمة الله وَتَعَالَىٰ عليه. Chishtīya Sabriya Sillsila. **He was the Nephew (Sister's Son) and among the senior Khulafa of Hazrāt Sheikh Fariduddin Shakar Ganj رحمة الله وَتَعَالَىٰ عليه. He was born in Herat, Khawarizm on 19th Rabi Al Awwal in the year 569 Hijri, 1196 CE.** **Hazrāt Khawaja Sultan Ul Arfeen Syed Sabir Pak Ali Ahmed رحمة الله وَتَعَالَىٰ عليه was the Great Grandson of Hazrāt Pir Ghous Ul Azam Sayyid Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه. His Father was Hazrāt Syed Abdus Salaam Abdur Rahim Jilani رحمة الله وَتَعَالَىٰ عليه, son of Hazrāt Syed Abdul Wahaab Jilani رحمة الله وَتَعَالَىٰ عليه, eldest son of Hazrāt Syed Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه. His mother was Hazrāt Syeda Jamilah رحمـة الله وَتَعَـالَىٰ عليه, elder sister of Hazrāt Baba Farid Ganjshakkar رحمـة الله وَتَعَـالَىٰ عليه and direct descendant of Hazrāt Umar Al Farooq رضي الله وَتَعَالَىٰ عنه. After the Passing Away of his Father, Hazrāt Syed Abul Rahim رحمة الله وَتَعَالَىٰ عليه, his Mother, brought him to Pakpattan in 1204 to Hazrāt Baba Fareed رحمة الله وَتَعَالَىٰ عليه.** **Where Hazrāt Nizamuddin رحمـة الله وَتَعَـالَىٰ عليه was the Epitome of Allah's Attribute of Love and Beauty (Jamal), Hazrāt Syed Sabir Pak, Ali Ahmed رحمـة الله وَتَعَـالَىٰ عليه was the veritable essence of The All Migthy's Majesty (Jallal). Both of these Attributes are Manifested in the Nizami and Sabri Sillasil, to whom the Qutbiyat of the Sub Continent is entrusted by The Venerable Sultan Al Hind, Hazrāt Moinuddin Chisti رحمة الله وَتَعَالَىٰ عليه. The Aspect of Majesty and Awe were exhibited by Hazrāt Syed Sabir Pak, Ali Ahmed رحمـة الله وَتَعَـالَىٰ عليه throughout his life. However, Hazrāt Baba Fariduddin Ganj e Shakar رحمة الله وَتَعَالَىٰ عليه Stated, "With The Passage of Time, My Sabir's Majesty will incline into Beauty.** **Hazrāt Syed Sabir Pak, Ali Ahmed's رحمة الله وَتَعَالَىٰ عليه Mother entrusted her son to Hazrāt Baba Fariduddin Ganj e Shakar رحمـة الله وَتَعَـالَىٰ عليه and admonished him to pay particular attention to his food as he is too Modest to**

28 Fuwaid Al Fuad, Part I, Majlis 13.

ask for anything even if he is n dire need.

Hazrāt Baba Fariduddin Ganj e Shakar رحمة الله وَتَعَالَىٰ عليه entrusted him with the duty of distribution of Food (Langar). He accepted this duty happily and in between engaged himself in prayers. He dispensed with his duties well and also attended the discourse of Hazrāt Baba Fariduddin Ganj e Shakar رحمة الله وَتَعَالَىٰ عليه. He did not partake of a single morsel from the Communal Food Kitchen (Langer), kept Fasts and went to the jungle and ate wild berries and leaves. He did his duties for 12 years. He prayed continuously and his abstentions were never disrupted. Frequent and continuous fasting and eating leaves and wild food made him weak. When his Mother came back again and saw him, she complained to his brother (Hazrāt Baba Fariduddin Ganj e Shakar رحمــة الله وَتَعَـالَىٰ عليه) about his weakness. Hazrāt Baba Fariduddin Ganj e Shakar رحمة الله وَتَعَالَىٰ عليه called him and asked the reason. Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ عليه replied, "You ordered me to distribute the food and not to partake from it. What right does this slave have to partake of anything without the permission of Hazrāt?". Hazrāt Baba Fariduddin Ganj e Shakar رحمـة الله وَتَعَـالَىٰ عليه embraced him happily and remarked, "He is Sabir (Patient)". From that day forth, He became famous with the name of "Sabir

A Khadim (Servitor/ Devotee) taking the permission of Hazrāt Fariduddin رحمة الله وَتَعَالَىٰ عليه, went to visit Hazrāt Alauddin Ali Ahmad Sabir رحمـة الله وَتَعَـالَىٰ عليه. Since Hazrāt Alauddin رحمـة الله وَتَعَـالَىٰ عليه was generally in an overwhelming state of Istighraaq (Spiritual Absorption), he was unaware of those who came and went.

Hazrāt Shamsuddin Turk رحمـة الله وَتَعَـالَىٰ عليه, who remained in attendance, loudly made Hazrāt aware of the arrival of the Khadim, saying:

"The Khadim of Hazrāt Peer o' Murshid has come bringing Hazrāt's Salaam."

Hazrāt Alauddin رحمة الله وَتَعَالَىٰ عليه responded:

"Pir e Mun Khush Ast"?

Is my Sheikh Well?

Thereafter he instructed Hazrāt Shamsuddin رحمة الله وَتَعَالَىٰ عليه to honor the Khadim. He then again lapsed into the state of Istighraaq.

Thereafter, the Khadim visited Hazrāt Sultan ul Auliya رحمة الله وَتَعَـالَىٰ عليه. Here he saw a Royal system prevailing. The Khadim was honored greatly and showered with considerable hospitality and gifts. When the Khadim returned, Hazrāt Fariduddin رحمة الله وَتَعَالَىٰ عليه asked about the condition of his two Khulafa. The Khadim spoke in glowing praise of Sultan ul Auliya رحمة الله وَتَعَالَىٰ عليه. Regarding Hazrāt Alauddin رحمة الله وَتَعَالَىٰ عليه the Khadim said:

"He does not even speak with anyone. There is nothing by him."

Hazrāt Fariduddin رحمة الله وَتَعَالَىٰ عليه asked:

	“Did he say anything about me?” **The Khadim said: “He said nothing.”** **When Hazrāt Fariduddin رحمة الله وَتَعَالَىٰ عليه asked: “After all, he must have said something.”, the Khadim responded: “He only asked: ‘Is my Sheikh Well?” With tears in his eyes, Hazrāt said:** **“Today he occupies such a lofty rank to which no one can aspire. It is only within his capability to have remembered me in even that state. This (remembrance in such a lofty state of Istighraaq) is because of the perfection of his love for me.”**
664 – 684 AH 1266 – 1286 CE	Ghiyasuddin Balban was the ninth Sultan of the Slave Dynasty of Delhi. Ghyias ud Din was the Vizier and heir of the last Shamsi sultan, Nasiruddin. He reduced the power of the treacherous nobility and heightened the stature of the Sultān. In spite of having only few military achievements, he was the most powerful ruler of the Sultanate between Shamsuddin Iltutmish and Alauddin Khilji. After the Sultān Nasir ud din's death he was made Sultān Ghiyas ud din. Balbanus Sultani [otherwise called Ghiyasuddin Balban] belonged to the stock of the Khakans of Albari. His father and the father of Sher Khan were born of the same father and mother, the father being of the race of the Khakans of Albari. He was Khan over ten thousand houses (Khana), and the family was well known in Albari of Turkistan, among the Turki tribes. He (born in 1200 CE) was the Son of a [Central Asia] Turkic Noble of the Ilbari Tribe, but as a child he and others from his tribe – was captured by Mongols and sold as a slave at Ghazni. He was sold to Khwājā Jamaluddin of Basra, a Sufi who nicknamed him Bahauddin. The Khwājā brought him to Delhi where he and the other slaves were bought by Sultān Shamsuddin Iltutmish, himself a captured Ilbari Turk in origin, in 1232 CE. Balban was first appointed as a simple water carrier, but quickly rose to the position of Khasdar (King's personal attendant) by the Sultān. He became one of the most notable of the forty Turkic Nobles of Delhi, or the Chalissa. During the Reign of Razia Sultān, he was the Amir e Shikar or Lord of the Hunt, a position of some importance at the time, having Military and Political responsibilities. After her overthrow, he made rapid strides in the subsequent reigns, earning the fief of Rewari under Bahram Shah, and later became the Jagirdar (Lord) of Hansi, which was an important Fief. Balban was instrumental in the overthrow of Masud Shah, installing as Sultān and himself as his Vizier from 1246 to 1266 CE, after Mahmud had already married one of Balban's daughters. Balban also installed Kishlu Khan, his younger brother, as lord chamberlain (Amir e Hajib) and appointed his cousin, Sher Khan, to the Jagir of Lahore and Bhatinda. Balban's position did not go unnoticed by the other nobles and there was some resentment. His main antagonist was Imaduddin Raihan, who in works written after Balban's time, is characterized as a Hindu Murtad (who revoked Islam),

	although some claim him to be of Turkic origin as well. Imaduddin managed to persuade the Sultān that Balban was an usurper. Balban and his kin were dismissed and even challenged in combat. However, negotiations between Balban and the Sultān had brought to the dismissal of Imaduddin at 1254 CE, and Balban was reinstalled.
664 – 700 AH 1266 – 1301 CE	Reign of Kaidu Ghiyas-ud-din Baraq came into conflict with Kublai Khan on the administration of the Tarim Basin. Baraq drove out an agent sent by Kublai to govern the region and when Kublai sent a detachment of 6,000 horsemen, Baraq met them with 30,000 men, forcing them to retreat. Baraq also came into conflict with Kaidu, who enlisted the Golden Horde khan Mengu-Timur in attacking Baraq. With a Golden Horde Army of 50,000 at his back, Kaidu forced Baraq to flee to Transoxania. In 1267 CE, Baraq accepted peace with Kaidu, and relinquished the territory east of Transoxania. Kaidu then coerced Baraq into invading the Ilkhanate. Baraq attacked first, defeating Prince Buchin, the governor of Khorasan, and brother of Abaqa Khan. Abaqa rushed from Azerbaijan and defeated Baraq near Herat on 22 July 1270 CE, forcing him to retreat. On the way back he fell from his horse and was crippled so he spent the winter in Bukhara where he died not long after. He converted to Islam before his death. Baraq's four sons and two sons of Alghu rebelled against Kaidu in the wake of Baraq's death, but they were continually defeated. Kaidu enthroned Negübei as the khan in Transoxania. When Negübei rebelled, he was killed and replaced with another khan, Buqa Temür in 1274 CE. It's not certain when Buqa Temür died, but after that, Baraq's son Duwa was enthroned as khan. Meanwhile, Abaqa invaded Transoxania in 1272 CE and sacked Bukhara, carrying off 50,000 captives. In 1275 CE, Duwa joined Kaidu in the war against the Yuan dynasty but were repelled. In 1295 CE, Duwa invaded the Punjab and devastated the region. Several invasions of the Delhi Sultanate also occurred but none were able to make any headway. In September 1298 CE, Duwa captured Temür Khan's son-in-law, Korguz, and put him to death, but immediately after that suffered a disastrous defeat by Yuan forces. In 1301 CE they were defeated again in an attack on Karakorum and Kaidu died during the retreat.
664 AH 1266 CE	Thomas Aquinas begins the outstanding work of medieval scholasticism, his Summa Theologiae.
665 AH 1267 CE	In a treaty agreed at Shrewsbury, the English King Henry III acknowledges Llewellyn ap Gruffydd as the Prince of Wales.
666 AH 1268 CE	The first mention of a lens occurs in a manuscript by Roger Bacon, to be soon followed by the invention of spectacles
667 AH 1269 CE	The Marinids, a Berber tribe, take Marrakesh and bring to an end Almohad rule

	in Morocco.
668 AH 1270 CE	The Assassins are systematically destroyed by Baybars, the Mameluke sultan of Egypt.
668 AH 1270 CE	The Eighth Crusade was launched by Louis IX of France but largely petered out when Louis died shortly after reaching Tunis.
668 AH 1270 CE	Novgorod asserts its independence, electing its own city magistrate to take over the role of the local Russian Prince.
669 – 770 AH 1271 - 1368 CE	The **Yuan dynasty**, officially the **Great Yuan** *Yeke Ywan Ulus*, literally "Great Yuan State", was a successor state to the Mongol Empire after its division and a ruling dynasty of China established by Kublai Khan, leader of the Mongol Borjigin clan, lasting from. In Chinese historiography, this dynasty followed the Song dynasty and preceded the Ming dynasty. Although Genghis Khan (an uprising ex-subject of the Jin Empire) had been enthroned with the Chinese title of Emperor in 1206 CE and the Mongol Empire had ruled territories including modern-day northern China for decades, it was not until 1271 CE that Kublai Khan officially proclaimed the dynasty in the traditional Chinese style, and the conquest was not complete until 1279 CE when the Southern Song dynasty was defeated in the Battle of Yamen. His realm was, by this point, isolated from the other Mongol khanates and controlled most of modern-day China and its surrounding areas, including modern Mongolia. It was the first non-Han dynasty to rule all of China proper and lasted until 1368 CE when the Ming dynasty defeated the Yuan forces. Following that, the rebuked Genghisid rulers retreated to the Mongolian Plateau and continued to rule as the Northern Yuan dynasty. Some of the Yuan Emperors mastered the Chinese language, while others only used their native Mongolian language and the 'Phags-pa script. After the division of the Mongol Empire, the Yuan dynasty was the khanate ruled by the successors of Möngke Khan. In official Chinese histories, the Yuan dynasty bore the Mandate of Heaven. The dynasty was established by Kublai Khan, yet he placed his grandfather Genghis Khan on the imperial records as the official founder of the dynasty and accorded him the temple name Taizu. In the edict titled *Proclamation of the Dynastic Name*, Kublai announced the name of the new dynasty as Great Yuan and claimed the succession of former Chinese dynasties from the Three Sovereigns and Five Emperors to the Tang dynasty. In addition to Emperor of China, Kublai Khan also claimed the title of Great Khan, supreme over the other successor khanates: the Chagatai, the Golden Horde, and the Ilkhanate. As such, the Yuan was also sometimes referred to as the **Empire of the Great Khan**. However, while the claim of supremacy by the Yuan Emperors was at times recognized by the western khans, their subservience was nominal and each continued its own separate development.

669 – 670 AH 1271 – 1272 CE	The Ninth Crusade failed.
669 AH 1271 CE	Marco Polo, aged seventeen, sets off from Venice on his journey to the east
671 AH 1272 CE	Edward I is in Sicily when he becomes King of England, on the death of his father, Henry III.
672 AH 1273 CE	The period without a German King, known as the Great Interregnum, ends with the election of a Hapsburg Prince, Rudolf I.
673 AH 1274 CE	The Mongol invasion of Japan seems to confirm the doom and disaster foretold by the Buddhist Prophet Nichiren. Dante, aged nine, is overwhelmed by the beauty of Beatrice – a child a year younger than himself who later becomes his poetic inspiration. Kublai Khan moves his administrative capital from Karakorum to what is now Beijing.
672 AH1274 CE	**Birth Hazrāt Naseeruddin Mahmud Roshan Chiragh Dehlvi رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Nasiruddin Mahmud Roshan Chiragh Dehlvi رحمة الله وَتَعَالَىٰ عليه was born as Nasiruddin around 1274 CE, at Ayodhya, Uttar Pradesh. His father, Hazrāt Syed Yahya رحمة الله وَتَعَالَىٰ عليه, who traded in Pashmina, and his grandfather, Hazrāt Syed Abdul Latif رحمة الله وَتَعَالَىٰ عليه, first migrated from Khorasan, northeastern Iran, to Lahore, and thereafter settled in Ayodhya, in Awadh. His father died when he was only nine years of age and he received his early education from Maulana Abdul Karim Sherwani, and later continued it with Maulana Iftikhar Uddin Gilani.**
674 AH 1275 CE	Mongol control over the entire breadth of Asia introduces a stability often called the Pax Mongolica, echoing the Pax Romana. Marco Polo is presented to Kublai Khan in Xanadu, and according to his own account makes a very good impression.
674 AH 1275 CE	The Mamelukes control Palestine and Syria, bringing the region securely back into Muslim hands.
676 AH 1278 CE	**Birth Hazrāt Khwājā Shamsuddīn Amir Kulāl رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Khwājā Syed Amīr Kulāl رحمة الله وَتَعَالَىٰ عليه, birth name Shamsuddīn was born in 676 AH(1277/ 1278 CE) and Passed Away on 2 Jumāda al-Thānī 772 AH (21/22 December 1370 CE).** **He was a Persian Sufi Islamic Scholar, widely considered to be one of the most influential in history. He was a member of the mystical Khajagan order. His Father was the Sufi scholar, a Syed descendant of The Holy Prophet Muhammad. Hazrāt Saifuddīn Hamza رحمة الله وَتَعَالَىٰ عليه was Amir (Chieftain) of the Persian Kulāl Tribe, his full title being Amir e Kulāl. After his Father's death, Hazrāt Shamsuddīn رحمة الله وَتَعَالَىٰ عليه became the Amir**

	and head of the Tribe. By this time his reputation as a Scholar and Religious figure had spread through Chagatai Khanate and the title Amir e Kulāl, had become his common name. Hazrāt Shamsuddīn رحمة الله وَتَعَالَىٰ عليه was named after his Grandfather, the Spiritual Mentor of the Barlas tribe and of the father of Amir Timur. Because he made earthenware, he was popularly referred to as "Kulāl", which means "Potter" in Persian. Hazrāt Kulāl رحمة الله وَتَعَالَىٰ عليه had a number of students who later became prominent figures in history, including the conqueror Amir Timur. After rise of the Timurid Dynasty, a close relationship began between the houses of Amir Timur and Hazrāt Amir Kulāl رحمة الله وَتَعَالَىٰ عليه and continued through the Mughal line in India. Hazrāt Kulāl is buried at Sokhar, near Bukhara, Uzbekistan. **He received Spiritual Training from Hazrāt Khwājā Muhammad Baba Sammasi رحمة الله وَتَعَالَىٰ عليه. He was the Sheikh of the Founder of Naqšhbandi Order Hazrāt Khwājā Bahā'uddīn Naqshband Bukhārī رحمة الله وَتَعَالَىٰ عليه.**
677 AH 1278 CE	At Dürnkrut, Rudolf I defeats and kills Otakar II, his rival for Austria – thus bringing the Austrian territories into the Habsburg domain.
678 AH 1279 CE	With the fall of Hangzhou, the Song imperial capital, Kublai Khan's new Yüan dynasty is secure. Resistance from the last adherents of the Song dynasty is finally brought to an end, giving Kublai Khan control of a united China. Beijing (known to the Mongols as Khanbaliq, 'city of the Khan ', and to the Chinese as Dadu, 'great capital') becomes for the first time the capital of China The Tibetan link with the Mongols brings Tibet within the Chinese Empire of Kublai Khan.
679 – 746 AH 1280 – 1345 CE	Joseph ben Abba Meir ben Joseph ben Jacob Caspi, was a Jewish Provençal Exegete, Grammarian, and Philosopher, apparently influenced by Averroës. Caspi was one of the most prolific writers of his time, being the author of 29 works, the greater part of which are still extant in manuscript and the titles of the remainder being known from the list which he had the precaution to make.
680 – 1342 AH 1281 – 1924 CE	Ottoman Empire.
680 AH 1281 CE	For the second time Japan is saved from Mongol invasion by powerful storms – which are given the name Kamikaze, or 'Divine wind'. An incident in a Church Service sparks the uprising known as the Sicilian Vespers, in which 2,000 French are killed overnight in Sicily.
681 AH 1282 CE	An uprising by Llewellyn ap Gruffydd, the Prince of Wales, ends with his own death and the subjugation of Wales by the King of England, Edward I.
682 AH 1283 CE	Edward I begins a series of powerful Castles – Harlech, Caernarfon and Conwy

	in this year alone – to subdue the Welsh.
684 AH 1285 CE	Osman inherits the leadership of the Tribal group later known by a version of his name, as the Ottoman Turks.
685 – 689 AH 1286 – 1290 CE	Muiz-ud-din Qaiqabad was the tenth Sultān of the Slave Dynasty. He was the son of Bughra Khan the Independent Sultān of Bengal, as well as Grandson of Ghiyas ud din Balban (1266–87 CE). After the death of his Son Muhammad, in 1286 CE at the hands of the Mongols, Ghiyasuddin Balban was in an unrecoverable state of shock. In his last days he called his son Bughra Khan, who was then the Governor of Bengal, to stay with him, but due to the stern nature of his father he slipped away to Bengal. Eventually, Balban chose his grandson and son of Muhammad, Kay Khusru, to be his Successor. However, when Balban died, Fakhruddin, the Kotwal of Delhi, set aside the nomination and chose for Muizuddin Qaiqabad, son of Bughra Khan, to become ruler instead, he was only 17 years old[After he became the Sultān, he indulged in the life of wine and women, the example set by the Sultān was also followed by his courtiers. His Army met with his Father's Bengal Army near North Bihar, but due to the love for his Father he ran towards him to embrace him crying. No battle took place and a lasting Peace Treaty was agreed between Bengal and Hindustan, which was even respected by his successors. On his return to Delhi, he transferred Nizamuddin to Multan, seeing the latter's hesitation, the Sultān ordered him to be poisoned. He appointed Jalaluddin Firuz Khalji as a new Commander of the Army, but the murder and appointment sent a wave of dissent among the Turkish Nobility. Taking advantage of this Jalaluddin Firuz marched his Army to Delhi. After four years, he was murdered in 1290 CE by a Khalji Noble. His infant son, Kayumars, was also murdered, ending the Slave dynasty and instigating the Khalji Revolution.
688 AH 1289 CE	Edward I of England arranges for his 5-year-old heir to marry Margaret the Maid of Norway, the 7-year-old heiress to the Kingdom of Scotland.
689 AH-720 AH 1290 CE-1320 CE	Rule of Khilji Dynasty in India.
689 – 695 AH 1290–1296 CE	Jalal ud din Firoz Khaliji was the first sultan of the Khilji Dynasty, who reigned from 1290 to 1296 CE. Jalaluddin built his capital at Kilughari, a few miles from the city of Delhi, and completed the unfinished palace and gardens of Sultān Qaiqabad, the last ruler of Slave Dynasty. Jalaluddin Khilji was born as Malik Firuz, in Qalat, Zabul province of Afghanistan, into Khilji family. He was of Turkic ethnic background. He was appointed by Sultān Qaiqabad (1286-1290 CE) as the commander of his Army. Soon, Sultān Qaiqabad suffered from a paralytic stroke and Jalaluddin marched towards Delhi. The nobles placed Kayumars, the three-year-old son of Qaiqabad,

	on the throne. But the three sons of Jalaluddin dashed into the city and carried away the infant Sultān, who was later murdered. Thus, on 13 July 1290 CE, Jalaluddin Khilji was enthroned as the ruler. After the accession to the throne, Jalaluddin allowed Malik Chhajju, the nephew of Balban, to retain his freedom of Kara-Manikpur. He also enshrined some responsibilities to his three sons. His two Nephews, Alauddin and Almas Beg received significant responsibilities in the royal household. In 1292 CE, the Sultān defeated a Mongol Army who had invaded North-Western India. He then allowed them to retreat. In 1296 CE, he was killed by his Nephew Alauddin, who became the second Ruler of the Khilji Dynasty.
689 AH 1290 CE	The death of Margaret, child heiress to the Scottish throne, results in John de Balliol being chosen as King. The classical work of the Kabbalah, the Zohar, is almost certainly the work of the Spanish Kabbalist Moses de Leon. The Jews in England are driven out of the country, soon to be followed by those in France.
690 AH 1291 CE	In the space of a few months the Muslims take the last four Crusader Castles, Tyre, Sidon, Acre and finally Beirut.
690 AH 1291 CE	**Wisaal Sharif Hazrāt Khwājā Makhdoom Ali Ahmed Alauddin Sabir Kaliyari رحمة الله وَتَعَالٰی علیه.** **It is a well-known fact that after Hazrāt Sabir's رحمة الله وَتَعَالٰی علیه Passing Away, some Hindus had asserted their control in Kaliyar, hence they converted the qabrustaan into a Center of idolatry. As they continued with their evil sacrilege, a lion appeared and killed many among them. The others all fled.** **The attribute of Jalal (Majesty, Splendor, Grandeur) was dominant in him. Even after his Passing Away, a flame could be seen glittering on his grave. On account of this celestial flame no one had the courage to go to his grave. Once after Hazrāt Shah Abdul Quddus Gangohi رحمة الله وَتَعَالٰی علیه visited the grave, the flame disappeared because of Hazrāt's request.** **Khwājā Alauddin رحمة الله وَتَعَالٰی علیه passed away on the 13th Rabi ul Awwal 690 Hijri. His Shrine is in Piraan Kalyar, near to Roorki in the District of Saharanpur, India.**
	Hazrāt Syedna Shamsuddin Turk Panipati رحمة الله وَتَعَالٰی علیه. Chishtīya Sabriya Sillsila. **He was of the Syeds of Turkestan. After having completed his academic career, he set out in the quest for Uloom e Batiniya (Knowledge of The Spirit) and traveled to the cities of Central Asia. But he could not find solace there. Finally, he went to Hindustan in this same quest and became Bai'at to Hazrāt Alauddin رحمة الله وَتَعَالٰی علیه in Kaliyar. When the time of Hazrāt's**

	Passing Away drew near, he conferred the mantle of Khilafat to Hazrāt Sheikh Shamsuddin رحمة الله وَتَعَالَىٰ عليه. Hazrāt Alauddin رحمة الله وَتَعَالَىٰ عليه wrote out the Authorization and appointment with his own blessed hand. He also revealed to him the Ism e A'zam (Allah's Greatest Name) and instructed him: **"The Wilaayat (Spiritual Kingdom) of Panipat has been allocated to you. After my Passing Away proceed to Panipat and take up residence there. Don't stay more than three days here (i.e. in Kaliyar)."** **Hazrāt Sheikh Shamsuddin رحمة الله وَتَعَالَىٰ عليه is the only Murid of Hazrāt Alauddin Sabir رحمة الله وَتَعَالَىٰ عليه. According to the author of Siyar ul Aqtaab, besides being the Khalifa of Hazrāt Sabir رحمة الله وَتَعَالَىٰ عليه, he is also the Khalifa of his Spiritual Grandfather, Hazrāt Khwājā Fariduddin Shakar Ganj رحمة الله وَتَعَالَىٰ عليه.** **Once he had taken employment in the King's Army. During the severely cold winter season, the section of the pond's water where he would make Ablution, would miraculously become warm. The servant in charge of the King's water discovered this strange phenomenon. The King was thus made aware. He therefore became an ardent devotee of Hazrāt Shamsuddin رحمة الله وَتَعَالَىٰ عليه.** **A considerable time had passed in the attempt to capture a Fortress. The King appealed to Hazrāt to Pray for victory. After much persistence and importuning by the King, Hazrāt simply promised to Pray for Victory. He added:** **"Attack and the doors of the Fort will open."** **The King led the attack and the doors of the Fort opened as Hazrāt had said. This episode increased the King's faith in Hazrāt. But, since his condition had now been revealed, Hazrāt did not desire to stay there. He therefore left.**
690 AH 1291 CE	The Swiss Forest Districts of Uri, Schwyz and Unterwalden sign an Everlasting League (in the Rütli meadow) to resist Habsburg domination.
690/ 1AH 1291/ 2 CE	Wisaal of Hazrāt Sa'adi Shirazi (Musharrifuddīn ibn Muṣlihuddīn) رحمة الله وَتَعَالَىٰ عليه.
693 AH 1294 CE	The first open-air democratic assembly, later characteristic of the Swiss cantons, is held in Schwyz. Kublai Khan dies and is succeeded, as second emperor of the Yuan dynasty, by his grandson Timür.
694 AH 1295 CE	The new Mameluke Dynasty in Egypt begins a systematic campaign to drive the Crusaders out of the Middle East.
694 AH 1295 CE	The Parliament summoned by Edward I in Westminster Hall is later seen as a 'model' for the breadth of its representation. Marco Polo is back in Venice after an absence of 25 years in the East.

695 – 715 AH 1296 – 1316 CE	Alauddin Khilji born as Juna Khan Khilji, was the second ruler of the Khilji dynasty in Northern India, and ruled from 1296 to 1316 CE. Of Turkic ethnicity, he is considered the most powerful ruler of the dynasty. He captured the throne in 1296 CE, after getting killed Jalal ud Din Khalji, who had founded the dynasty and was his uncle and father-in-law. He was a strategist and military commander who commanded forces across the Indian subcontinent. Sultān Ala-ud-din Khilji is also noted in history for being one of the few rulers in the world to have repeatedly defended his Empire against Mongol invasions. He defeated large Mongol armies and then launched punitive expeditions against them in Central Asia, around modern-day Afghanistan. Timeline History • 1290 CE Murder of Muiz ud din Qaiqabad. Accession of Jalal-ud-din Khalji. • 1292 CE Ala-ud-din Khalji captures Bhilsa. Mongol Invasion. • 1294 CE Devagiri pillaged by Ala-ud-din Khalji. • 1296 CE Accession of Ala-ud-din Khalji. • 1297 CE Conquest of Gujrat (from Karnadeva II). • 1301 CE Capture of Ranthambhor by Ala-ud-din Khalji. • 1302-1303 CE Capture of Chitor. Mongol Invasion. • 1305 CE Conquest of Malwa, Ujjain, Mandu, Dhar and Chanderi by Alauddin Khalji • 1310 CE Alauddin Khalji's Army under Malik Kafur occupies Devagiri ending the Seuna Yadava Kingdom. • 1316 CE Death of Alauddin Khalji. Gujrat expedition : Alauddin Khilji sent two of his great generals Ulugh Khan and Nusrat Khan, to Gujarat, which was conquered and annexed. Nusrat Khan started for Gujarat from Delhi on February 24, 1299 AD, Ulugh Khan started from Sindh and joined Nusrat Khan near Chittorgarh. Malik Kafur a slave, was bought for 1000 Dinars. He rose to position of general in the Army. **Ranathambor**: In 1290 Jalaluddin Khilji attacked Ranthambhore but was repulsed. Hamir Dev, a descendant of Prithviraj Chauhan ruled Ranthambor. **Chittor**: His attack on Chittor in 1303 CE to capture the queen of Chittor, Rani Padmini, the wife of King Rawal Ratan Singh and the subsequent story have been immortalized in the epic poem Padmavat, written by Malik Muhammad Jayasi in the Awadhi language in the year 1540. **Malwa**: Alauddin Khalji's conquest of Mewar, Ranathambor and Gujarat stuck fear in the mind of the remaining Indian Kingdoms of northern India. But Mahlak Dev refused to give in to Alauddin Khalji so easily. He gathered 20,000 horsemen and 90,000 infantry to confront Alauddin's Army. Harnanda Koka was the General of his Army. On the other hand, Ain-ul-Mulk Multani was on the head of a 160,000 Muslim Army. After a bloody war Harnana Koka was killed and his

	forces retreated. Malwa along with Mandu, Dhara and Chanderi fell to Alauddin Khalji. Ain-ul-Mulk Multani was appointed the Governor of Malwa. **Marwar**: Alauddin Khilji invaded Marwar in **1308**. Satal Dev was the King of Marwar and the owner of the famous Siwana Fort. Alauddin Khilji sent Malik Kamaluddin as the general of his Army. After a fierce battle, the Marwari Army was defeated. Satal Dev was captured and was executed. Jalore Alauddin Khilji invaded Jalore next. The first expedition was a failure, Khilji's Army was defeated by Kanhad Dev Songara. Alauddin Khilji then sent Malik Kamaluddin. The Hindu forces were defeated this time by Malik Kamaluddin's forces. The book "Kahnad-dev Prabhand", written by Padmnabh, tells more about this King. The battle at the confluence of Hindan and Kali river against Alauddin Khilji was in the 13th Century CE in protest against imposition of heavy taxes and interference in private affairs.
695 AH 1296 CE	Edward I invades Scotland, massacres the people of Berwick, captures John de Balliol and brings to Westminster the Stone of Scone.
696 AH 1297 CE	The English Government in Dublin calls a Parliament on the lines of England's recent Model Parliament. William Wallace's victory over the English at Stirling Bridge enables him to rule Scotland on behalf of John de Balliol.
698 AH 1298 CE	The authorities in Siena publish strict regulations for the design of the buildings around a new central piazza, the Campo. Marco Polo, in prison in Genoa, is persuaded by a fellow prisoner to narrate his adventures. The English longbow, in one of its early appearances, proves too much for the Scots at Falkirk. Edward I's victory at Falkirk ends the career of William Wallace, of whom nothing more is heard until his capture and execution in 1305 CE.
698 – 763 AH end of the Thirteenth Century - after 1362 CE	Moses Narbonne, also known as Moses of Narbonne, Mestre Vidal Bellshom, Maestro Vidal Blasom, and Moses Narboni, was a Medieval Catalan philosopher and physician. He was born at Perpignan, in the Kingdom of Majorca. He began studying Philosophy with his Father when he was thirteen and then studied with Moses and Abraham Caslari. He studied medicine and eventually became a successful physician, and was well versed in Biblical and rabbinical literature.
699 AH 1299 CE	Southampton boasts the earliest known bowling green, mentioned in a document of this year.
699 -? AH First Half of	Abraham ben David Caslari was a Catalan-Jewish Physician. He lived at Besalú, Catalonia, in the first half of the fourteenth Century. Caslari was

Fourteenth Century -?	considered one of the most skillful physicians of his time. He was the teacher of Moses Narboni of Perpignan, and one of the ten notables to whom, in 1323 CE, Kalonymus ben Kalonymus of Arles addressed his treatise on morals, entitled, *Eben Bochan* (Touchstone). Abraham was the author of the following medical works, still extant in manuscript: *Aleh Ra'anan* (Verdant Leaf), or, as it is quoted by Judah ben Natan, '*Aleh ha-Refu'ah* (The Leaf of Healing), a treatise on fevers, divided into five books and completed in November 1326. The author says that he wrote the book at the request of his friends, who wished to possess a *vade mecum* on these matters. *Ma'mar be-Qaddachot ha-Debriyot u-Mine ha-Qaddachot*, a treatise on pestilential and other fevers, composed in 1349, when the Black Death decimated the populations of Provence, Catalonia, and Aragon. *Dine ha-Haqqazah* (Rules for Bleeding), Turin MS. No. 121. *Mekalkel Machalah* (Who Sustains in Sickness), only an extract from which has been preserved (Neubauer, *Cat. Bodl. Hebr.* MS. No. 2142, 39). He is also said to have translated into Latin the *Antidotarium* of Razi. The *Book of Foods*, written by Isaac Israeli the Elder, is falsely ascribed to Caslari. Profiat Duran Efodi of Perpignan, called in Hebrew "Isaac b. Moses ha-Levi," borrowed from Caslari the astronomic note which he cites in his commentary on the *Moreh Nebukim* of Maimonides. Caslari is also mentioned by Nissim Gerondi (Responsa, No. 33).
Late 7th early 8th Century AH 14th Century CE	Al Andalus (Islamic Spain) • **Hispano-Moresque ware**: This was a style of Islamic pottery created in Arab Spain, after the Moors had introduced two ceramic techniques to Europe: glazing with an opaque white tin-glaze, and painting in metallic lusters. Hispano-Moresque ware was distinguished from the pottery of Christendom by the Islamic character of its decoration. • **Polar-axis sundial**: Early sundials were nodus-based with straight hour-lines, indicating unequal hours (also called temporary hours) that varied with the seasons, since every day was divided into twelve equal segments; thus, hours were shorter in winter and longer in summer. The idea of using hours of equal time length throughout the year was the innovation of Abu'l-Hasan Ibn al-Shatir in 1371 CE, based on earlier developments in trigonometry by Muhammad ibn Jābir al-Harrānī al-Battānī (Albategni). Ibn al-Shatir was aware that "using a gnomon that is parallel to the Earth's axis will produce sundials whose hour lines indicate equal hours on any day of the year." His sundial is the oldest polar-axis sundial still in existence. The concept later appeared in Western sundials from at least 1446 CE.
	Christian Mystics.

c.1300-49 CE c.1300-1361 CE d. 1372 CE 1303–1373 CE c.1307-82 CE d.c. 1383 CE 1308–1397 CE 1319/ 23-1392 CE c. 1330-1400 CE 1340–84 CE d.1396 CE 1342–1416 CE c.1345-1386 CE 1347–1380 CE c.1351 CE c.1360-1431 CE 1363–1429 CE 1367–1398 CE 1373–1438 CE 1347-1394 CE 1378–1411 CE 1380–1432 CE 1380–1471 CE 14th c CE 14th c CE 14th c CE 14th c CE late 14th c CE 14th c CE	• Richard Rolle • Johannes Tauler • Jeanne Daubenton • Bridget of Sweden • Rulman Merswin • William Flete • Nicholas of Basel • Nicholas Kabasilas or Cabasilas. • William Langland • Geert Groote • Walter Hilton • Julian of Norwich • The Cloud of Unknowing • Catherine of Siena • Book of the Nine Rocks • Hendrik Mande • Jean le Charlier de Gerson • Gerard Zerbolt of Zutphen • Margery Kempe • Dorothea of Montau • Gerlac Peterson • Lydwine of Schiedam • Thomas à Kempis • Nicholas Cabasilas • Nicholas of Strasburg • Henry of Norlingen • Friends of God • Theologia Germanica • Turlupins
8th Century AH 14th Century CE	Sultanates. Cotton gin with crank handle: The incorporation of the crank handle in the cotton gin, first appeared in either the late Delhi Sultanate or the early Mughal Empire.
8th Century AH 14th Century CE	Ottoman Empire Islamic **standing Army**: The Janissaries of the Ottoman Empire formed in the fourteenth Century, were made up through trained soldiers and composed of slaves paid with regular salaries.
700 AH 1300 CE	Flying Buttresses are a striking new structural feature on the exterior of Gothic cathedrals. The Early English phase in Gothic architecture gives way to the Decorated style

	The formalities of the Tea Ceremony demand equivalently exquisite wares from the Japanese potters. Boniface VIII declares a Jubilee or Holy Year, with plenary indulgences for pilgrims who make their way to Rome. Mosaic begins to yield to fresco, as the chief medium for the decoration of Christian Churches. Portolan charts, showing the coastlines of the Mediterranean, Black Sea and Atlantic coast, are the start of accurate map making. The Italian communes employ powerful leaders, or Signori, in a trend which leads away from Oligarchy and towards princely rule. The bankers of Northern Italy develop a method of accountancy – double-entry book-keeping – which will have lasting significance. Duns Scotus, known as the Subtle Doctor in medieval times, later provides humanists with the name Dunsman or dunce.
698 AH 1299 CE	The earliest Ottoman State is formed in Anatolia, Turkey.
700 AH 1300 CE	Tabriz under the Mongol Ilkhans is the first center of Persian miniature painting.

8th – 9th AH 14th – 15th CE Centuries	**Era of the Chishtīya Provincial Khānḳāhs.**
701 – 725 AH 1301 – 1325 CE	After Kaidu's death in 1301 CE, both Duwa and Kaidu's Son Chapar recognized Yuan authority in 1303 CE. However Duwa threw off his allegiance to Chapar. Both the Yuan Dynasty and Duwa attacked Chapar, forcing him to surrender his territory to Duwa in 1306 CE. Meanwhile, Prince Turghai invaded the Delhi Sultanate in 1303 CE and looted the Delhi Region. In 1304 CE they invaded again but suffered a crushing defeat. Duwa died soon after and was succeeded by his Son Könchek, who ruled only for a year and a half before he died. One of Buqa Temür's brothers, Taliqu, seized power, but Duwa's family rebelled and killed him at a banquet. Duwa's younger Son Kebek became Khan. Kebek invaded the Delhi Sultanate again in 1305 CE, looting the Multan Region, but suffered a defeat on the way back. Chapar took advantage of the Political turmoil to attack Kebek but was defeated and fled to the Yuan Dynasty. Another Kuriltai was held in the Chagatai Khanate, which elected another of Duwa's sons, Esen Buqa I, who took the throne ceded by Kebek. In 1315 CE, Esen Buqa invaded the Ilkhanate in support of Duwa's Grandson, Dawud Khoja, who had set himself up in Eastern Afghanistan. He defeated an Ilkhanate Army on the Murgab and reached as far as Herat, but was forced to retreat when the Yuan Dynasty attacked him from the East. The Yuan Army devastated the Issyk-Kul Region. In 1315 CE the Chagatayid Prince Yasa'ur defected to the Ilkhanate, only to rebel, taking Khorasan. Both Chagatai and Ilkhanate forces attacked Yasa'ur. He was killed as he fled. Esen Buqa I died in 1318 CE, at which point Kebek returned to power. He made peace with the Ilkhanate and the Yuan Dynasty and reigned until 1325 CE.
701 AH 1302 CE	Philip IV Calls Meeting Of The Estates General- Philip IV of France called together representatives of the nobility, townspeople and clergy for the first time. The gathering became known as the Estates-General. Philip's main purpose in convening this group was to garner support against Pope Boniface, whose bull 'Unam Sanctum' proclaimed Papal supremacy over National leaders.
703 – 769/ 70 AH 1304 – 1368/ 9 CE	Ibn Battuta was a Muslim Moroccan scholar and explorer who traveled extensively in Afro-Eurasia, largely in the lands of Dar al-Islam, traveling more than any other explorer in pre-modern history, totaling around 117,000 km (72,000 miles), surpassing Zheng He with about 50,000 km (30,000 miles) and Marco Polo with 24,000 km (15,000 miles). Over a period of thirty years, Ibn Battuta visited most of Southern Eurasia, including Central Asia, Southeast Asia, South Asia, China and the Iberian Peninsula. Near the end of his life, he dictated an account of his journeys, titled *A Gift to Those Who Contemplate the Wonders of Cities and the Marvels of Travelling*, but commonly known as *The*

	Rihla.
707 AH 1307 CE	**Birth Hazrāt Syedna Jallaluddin Bukhāri az Makhdum Jehanian Jehan Gusht رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Mir Syed Jalaluddin Bukhari رحمـة الله وَتَعَـالَىٰ عليه was born into a Muslim family on 19 January 1308 AD (14 Shaban 707 AH),[1] on the Night of Shab e Bar'at.[2] His father, Hazrāt Syed Ahmed Kabir رحمة الله وَتَعَالَىٰ عليه, was the youngest son of Hazrāt Jalaluddin Surkh-Posh Bokhari رحمة الله وَتَعَالَىٰ عليه of Bukhara follower of Hazrāt Bahauddin Zakariya رحمة الله وَتَعَالَىٰ عليه of the Suhrawardīya order. His descendants are known as Bukhari and are a prominent lineage of Suhrawardi Saadat.** **Hazrāt Jehangir Simnami رحمة الله وَتَعَالَىٰ عليه writes that Upon His Birth, his Father took him to the August Presence of Hazrāt Sheikh Khanda Ro رحمة الله وَتَعَالَىٰ عليه and placed him at his feet. Hazrāt Sheikh Khanda Ro رحمة الله وَتَعَالَىٰ عليه stated that this child will attain to such eminence in Station of Religon that he will be as prominent as this Blessed Night.**
708 AH 1309 CE	Avignonese Papacy- Pope Clement V, who was heavily influenced by Philip IV of France, took up residency in Avignon, France. Clement rescinded Boniface's pronouncements against Philip. Until 1378, Popes continued to reside in Avignon.
714 AH 1314 CE	Battle Bannockburn- Scotland- The Scots, led by Robert the Bruce, routed a larger force led by Edward II, King of England. The two armies met at the Battle of Bannockburn, which took place in central Scotland. The Scottish victory insured Scotland's independence for the next three centuries.
714 - 717 AH 1314 – 1317 CE	Great European Famine - The worst famine to strike Europe occurred between 1314-1317. It was widespread, affecting all of Northern Europe. Eyewitness accounts tell of the poor and hungry resorting to eating cats and dogs.
715 AH 1315 CE	Swiss Victory - Swiss forces, led by the canton of Schwyz, gained a victory over Leopold I (Hapsburg) Duke of Austria at the Battle of Morgarten. The victory led to an expanded Swiss alliance. By 1353 Switzerland was established.
715 AH 1315 CE	**Wisaal: Hazrāt Syedna Shamsuddin Turk Panipati رحمة الله وَتَعَالَىٰ عليه قدس الله السرح رحمة الله وَتَعَالَىٰ عليه.** **When arriving at the feet of the great Master Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ علي on the 12th Zil Haj 658 AH with the intention of becoming his Murid, Hazrāt Baba Farid Ganj e Shakar رحمـة الله وَتَعَالَىٰ علي told him that "This Faqir has nothing for you, you should go to Kalyar, for whatever is**

1 Lataif Ashrafi, Volume 1, Pg 392 Nizam Yemani, Akhbar Al Akhyar Pg 143, Safina Tul Auliya Pg 154, Ai'en e Akbari, Volume 2, Pg 211.

2 Al-Biruni (973 – after 1050) had written about "a festival from 12 to 15 of the lunar month that in Arabic is Al Baiz meaning bright. Muslims believe that on the night of Shab-e-Barat, God writes the destinies of all men and women for the coming year by taking into account the deeds they committed in the past. It is of high value to Sunni Muslims, and is regarded as one of the holiest nights on the Islamic calendar. (https://en.wikipedia.org/wiki/Shab-e-barat#cite_ref-livechennai.com_7-).

	your share you will receive it from my Sabir" (رحمة الله وَتَعَالَىٰ علي). **Accordingly Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي with a group of 21 other Dervishes left for Kalyar and reached the 24 mile radius beyond which no human or even a bird would dare cross. Here they were met by Hazrāt Jamaluddin Abdal who entertained them until Hazrāt Alimullah Abdal, who was in the service of Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي, took them safely across to where Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي was. Here Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي and other Dervishes found Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي engrossed in an overwhelming contemplation.** **For 22 days and nights Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي was in this state. During this period the other Dervishes had lost their patience and left Kalyar, besides Hazrāt Khwājā Shamsudin رحمة الله وَتَعَالَىٰ علي, who was so overtaken by the personality of Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي that he had forgotten the world and even his own physical needs. Since Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي was a Qari and Hafiz of the Qurān, he began reciting the Qurān aloud. After some time due to tiredness he stopped. Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي, who was still in a state of contemplation, asked as to why the beautiful recitation has stopped. Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي, who was standing all the time, said that he had become tired.** **Upon hearing this Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي ordered him to sit and recite the Qurān, and Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي replied as to how was it possible that the Master stands and the servant sits, as this is a sign of disrespect. Hearing this Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي sat down. When Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي regained his consciousness he spoke out saying:** ***"Shamsuddin, are you sent here by Hazrāt Baba Fariduddin* رحمة الله وَتَعَالَىٰ علي", and the latter replied, *"Your Honor knows everything better than this humble soul"*. Thereafter, Hazrāt Sabir Pak*(radi Allahu anhu)* said *"The sun of Allah is in the sky and the sun of this Faqeer is on the earth"*. A declaration that gave Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي the title of "Shams ul Arz" (The Sun of the Earth).** **Thereafter he was initiated by Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي as his Murid in the Chistiya Sillsila with all due honor. Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي then ordered Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي to go back to Pakpattan and serve his Pir O Murshid, Hazrāt Baba Fariduddin رحمة الله وَتَعَالَىٰ علي and undergo Spiritual Training under him dutifully until he leaves this mundane world.** **After the Wisaal of Hazrāt Baba Fariduddin رحمة الله وَتَعَالَىٰ علي, Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي left Pakpattan for Kalyar and presented himself in the presence of Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي whom he had found in the same state holding the Gular tree as he had left him 4 years ago.**

When Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي regained consciousness he asked for his Green Turban and other relics, and on the 12th of Muharram 661 AH he conferred the Khilafat of the Chistiya Sillsila on his one and only Murid Hazrāt Khwājā Shamsuddin رحمــة الله وَتَعَــالَىٰ علي in the presence of Hazrāt Khwājā Nizamuddin Auliya رحمــــة الله وَتَعَــــالَىٰ علي and Hazrāt Khwājā Nasiruddin Chiragh رحمة الله وَتَعَالَىٰ علي.

Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي then said *"Shamsuddin, you are my son and I Pray to Allah that my Silsilla will spread from you, right until Qiyaamat"*. On the 19th of Muharram 684 AH, Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي ordered Khwājā Shamsuddin رحمــة الله وَتَعَــالَىٰ علي *to observe* a 6 year Mujahida called "Habs e Kabeer" in a Grave. The grave was prepared by Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي himself by one movement of his finger. Hazrāt Alimullah Abdal was ordered to place one glass of water and one loaf of bread in the grave so when Khwājā Shamsuddin رحمــة الله وَتَعَــالَىٰ علي felt hungry he will have some sustenance.

After 6 years when he was taken out, only half a glass of water and half a loaf of bread was left. His Pir o Murshid now ordered him to go and help Sultan Allauddin Khilji conquer the Amber fort and also said that on that day he (Hazrāt Khwājā Shamsuddin) will manifest his first Karamat (Miracle), and will also be the Passing Away of his Pir o Murshid. Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي could not resist his tears and he was given all the instructions by Hazrāt Sabir Pak رحمــة الله وَتَعَــالَىٰ علي for the funeral proceedings. On this very occasion, he was also handed the Spiritual leadership of Panipat.

After conquering the Fort, Khwājā Shamsuddin رحمــة الله وَتَعَــالَىٰ علي left for Kalyar to prepare the Janaza of his beloved Pir o Murshid, Hazrāt Sabir Pak رحمــة الله وَتَعَــالَىٰ علي. When Hazrāt Khwājā Shamsuddin رحمــة الله وَتَعَــالَىٰ علي saw the Funeral Prayer of Hazrāt Sabir Pak رحمــة الله وَتَعَــالَىٰ علي was performed by none other than Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي himself he fell unconscious and disappeared from the place where he fell and landed in the city of Firkhar in Turkistan. An impression of the body of Khwājā Shamsuddin رحمــة الله وَتَعَــالَىٰ علي was left on the spot where he landed and a Roza was built over it by the Qutb of Firkhar, Hazrāt Sayed Masoom Ali رحمــــة الله وَتَعَــــالَىٰ علي. Hazrāt Khwājā Shamsuddin رحمــــة الله وَتَعَــــالَىٰ علي performed Mujahidas for one year at the Mountain of Firkhar.

He then proceeded to Panipat which was one of the instructions given to him by Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي before he Passed Away. He arrived in Panipat on the 4th Zil Qadh 693A.H. staying for short intervals on the way at Kashan, Tehran, Badakshan, Qandhar, Kabul and Lahore. The person who had the spiritual leadership of Panipat was Hazrāt Sharfudin Bu Ali Shah Qalandar رحمــة الله وَتَعَــالَىٰ علي. Therefore, to inform Hazrāt Bu Ali Shah Qalandar رحمة الله وَتَعَالَىٰ علي of his arrival in Panipat, he sent his Salutations

	and a full glass of milk to him. **When Hazrāt Bu Ali Shah Qalandar رحمة الله وَتَعَالَىٰ علي saw this he smiled and put a rose on the full glass of milk and returned it together with his Salutation to Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي. When Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي saw the rose on the milk he also smiled. The people who were present were very confused at the strange proceedings and enquired as to the meaning of this. Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي explained that the full glass of milk meant that the spiritual leadership of Panipat is now bestowed upon him by Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي, and Hazrāt Bu Ali Shah Qalandar رحمة الله وَتَعَالَىٰ علي accepted his leadership by placing the rose on the glass of milk.** **From Panipat. Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي conducted the misson started by Hazrāt Khwājā Muinduddin Chisti رحمة الله وَتَعَالَىٰ علي in India through a new branch known as the Chistia Sabriya Sillsila.** **Here he Initiated many Disciples including Hazrāt Shah Jalaludin Kabir ul Auliya رحمة الله وَتَعَالَىٰ علي. On the 19th of Shaban 694 AH when Hazrāt Shah Jalaaludin Kabir ul Auliya رحمة الله وَتَعَالَىٰ علي completed his 6 months Mujahida, "Habs e Kabeer", a Mehfil e Sama was arranged. In this Mehfil, Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي had a prolonged Wajd (State of Spiritual Ectasy). While he was in this state of Wajd, a Dervish appeared with a veil over his face, but when he saw Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي in this state, he left. When Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي regained consciousness he was told about the visit of the Dervish. He expressed extreme disappointment and sorrow upon hearing this news and said, *"What a pity, my Sheikh Hazrāt Sabir Pak رحمة الله وَتَعَالَىٰ علي had come to see me and I was unaware of his arrival".* After this day he retired into seclusion and never spoke to anybody except Hazrāt Shah Jalaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ علي, who was permitted to see him.** **Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي Passed Away in this state on the 10th of Jamadi ul Aakhir 699 AH. He was buried in Panipat where his Mazaar Sharif stands today. Hazrāt Khwājā Shamsuddin رحمة الله وَتَعَالَىٰ علي bestowed the Khilafat upon his dear Murid Hazrāt Shah Jalaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ علي who now conducted the work of the Mashaikh e Chist.**[3]
	22. Hazrāt Khawaja Jallaluddin Usmani Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه. Chishtīya Sabriya Sillsila, was born in Panipat in a very wealthy and distinguished family who were direct descendants of the Third Khalifa of Islam – Hazrāt Usman Ghani رضي الله وَتَعَالَىٰ عنه. When he was born he was given the name Muhammad; Jallaluddin was the name given to him by his Pir-O-Murshid – Hazrāt Khawaja Shamsuddin Turk Panipati رحمة الله وَتَعَالَىٰ عليه. He became very famous in his youth, he never played with any children

3 http://chishtysabiree.com/saints/shamsuddin.htm

his age and often went into nearby jungles to Worship his Creator.

Once Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه was riding past a gathering in which Hazrāt Bu-Ali Shah Qalandar رحمـة الله وَتَعَـالَىٰ عليه was seated. When Hazrāt Bu-Ali Shah Qalandar رحمة الله وَتَعَـالَىٰ عليه saw him he said "What a fortunate rider and a fortunate horse" When Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه heard this he was overcome by a state of ecstasy. Immediately he descended from his horse and ran into the jungles in this state of Wajd (Ecstasy). When he regained consciousness he presented himself in the presence of Hazrāt Bu-Ali Shah Qalandar رحمة الله وَتَعَالَىٰ عليه with the intention of becoming his Murid (Disciple). Upon which Hazrāt Bu-Ali Shah Qalandar رحمة الله وَتَعَالَىٰ عليه told him that he should wait for a short while because his Spiritual Preceptor is still to come.

Once after Hazrāt Khwājā Shamsuddin Turk Panipati رحمة الله وَتَعَالَىٰ عليه had settled in Panipat, he was standing at the door of his Hujra when Hazrāt Jallaluddin Kabir ul Auliya رحمـة الله وَتَعَـالَىٰ عليه rode past. Pointing towards Hazrāt Jallaluddin Kabir ul Auliya رحمـة الله وَتَعَـالَىٰ عليه, Hazrāt Khwājā Shamsuddin Turk Panipati رحمـة الله وَتَعَـالَىٰ عليه told the people who were present with him that "I see my spirituality shining in the forehead of that person." After Hazrāt Khwājā Shamsuddin Turk Panipati رحمة الله وَتَعَالَىٰ عليه focused his spiritual attention on Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه he immediately descended from his horse and placed his head at the feet of the Great Sabri Master, Hazrāt Khwājā Shamsuddin Turk Panipati رحمة الله وَتَعَالَىٰ عليه.

Hazrāt Khwājā Shamsuddin Turk Panipati رحمـة الله وَتَعَـالَىٰ عليه accepted Hazrāt Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه as his Murid and bestowed upon him a Khirqa. Hazrāt Khwājā Shamsuddin Turk Panipati رحمة الله وَتَعَالَىٰ عليه then told him that he has bestowed upon him the blessings of both the worlds. Hazrāt Jallaluddin Kabir ul Auliya رحمـة الله وَتَعَـالَىٰ عليه underwent many strenuous Mujahidas including the Habse Kabir which was a six month spiritual training in the grave under the spiritual guidance of his Pir-O-Murshid. He served his Murshid dutifully until his Murshid passed away. After completing his Habse Kabeer, Hazrāt Khwājā Shamsuddin Turk Panipati رحمة الله وَتَعَالَىٰ عليه bestowed upon him the Khilaafat and made him his Sajjada Nasheen of the Chistiya Sabriya Sillsila.

After the Passing Away of his Murshid, Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه conducted the mission of the Khawajagan from Panipat. Here many people became his Murids and many accepted Islam at his hands. It is reported that even Sultan Feroze Shah used to pay homage to this great Saint. Sultan Feroze Shah once presented a huge sum of wealth as a gift to Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه following the practice of the Great Chisti Masters, Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه distributed the entire sum to the poor and destitute.

Hazrāt Jallaluddin Kabir ul Auliya رحمـة الله وَتَعَـالَىٰ عليه used to regularly celebrate the Urs of the Auliya and was very fond of attending such functions. He also enjoyed the listening of Sama (Qawali). It is stated that during his latter years of his life, his state of Istigraaq (Spiritual Distraction/ Absorption) during Ritual Prayers was to such a degree that the words Huq, Huq, Huq, had to be recited loudly in his ear for him to regain his normal state to complete his Prayers. The state of Istigraaq is a state in which a Sufi is submerged in the remembrance of his Creator that he forgets himself and his surroundings. He is freed from the of time and space to the extent to which Allah سُبْحَانَهُ وَتَعَالَىٰ Wills and his state may go on for days. It is said among the Great Masha'eikh that the Spiritual wealth of Hazrāt Makhdoom Sabir Pak Kaliyari رحمـة الله وَتَعَـالَىٰ عليه was handed to Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه.

One day Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه was passing a seashore when he saw a Jogi seated there with his eyes closed. As Hazrāt Jallaluddin Kabir ul Auliya رحمـة الله وَتَعَـالَىٰ عليه approached him, the Jogi opened his eyes and handed some stones to him. Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه took those stones and threw in into the Ocean. This act of the Khawaja offended the Jogi. Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه requested to the Jogi to go into the Ocean and pick up the very same stones of his and no other stone. When the Jogi entered the Sea he saw thousands of the same stones, with his limited powers, he located his stones but also picked up another. As soon as he came out Hazrāt Khawaja Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه asked him politely as to why he was has hidden another stone with the rest. Feeling ashamed of this act of his he immediately repented and became his Murid.

Another miracle of Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه was that through his spiritual vision he came to know that Hazrāt Makhdoom Jahanian Jahangasht رحمة الله وَتَعَالَىٰ عليه was very ill. With his spiritual power he arrived in Delhi to visit him in a split second. Here he found that Hazrāt Makhdoom Jahanian Jahangasht رحمة الله وَتَعَالَىٰ عليه was on his last moments. Hazrāt Jallaluddin Kabir ul Auliya رحمـة الله وَتَعَـالَىٰ عليه Prayed for him by which he was cured. He also handed over to the Makhdoom a few years from his own lifespan.

Upon the instructions of his Murshid, Hazrāt Khwājā Shamsuddin Turk Panipati رحمة الله وَتَعَالَىٰ عليه Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه got married. He had five sons, and two daughters. Toward the latter years of his life he bestowed Khilafat of the Chistiya Sabiriya Sillsila to his Murid Hazrāt Sheikh Abdul Haq رحمة الله وَتَعَالَىٰ عليه. Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه Passed Away on the 13th of Rabi ul Awwal 765 AH at the age of 170 years. He was buried in Panipat where his Mazaar is, people still receive his spiritual blessings up to this day.[4]

715 AH 1316 CE	**Wisaal Hazrāt Khawaja Badruddin رحمة الله وَتَعَالَىٰ عليه قدس الله السرح العزيز.** **Hazrāt Sheikh, Syed Badruddin Shah, Samarqandi رحمة الله وَتَعَالَىٰ عليه was from Samarkand, and was one of the 'Murids' of Hazrāt Nizamuddin Aulia رحمة الله وَتَعَالَىٰ عليه. The place where Hazrāt's رحمة الله وَتَعَالَىٰ عليه 'Mazaar' (Shrine) is situated is of great importance, Hazrāt used to perform 'Ibadat' (Worship) here. Hazrāt Maulana Fakharuddin Zardaari رحمة الله وَتَعَالَىٰ عليه also did 'Ibadat' here for few days.** **Keeping in mind the importance of this place, Sultan Firozshah Tughlaq (1351-88 CE) while building his 'Qilla' (Fort) left an opening for this place.** **Wisaal:- according to the Kutba at the Mazaar Sharif, Hazrāt's رحمة الله وَتَعَالَىٰ عليه 'Wisaal' (Passing Away) was in (697 AH) 1297 CE. Hazrāt was Khalifa of Sheikh Saifuddin Bakhizri رحمة الله وَتَعَالَىٰ عليه who himself was a great Wali Allah سُبْحَانَهُ وَتَعَالَىٰ . Sheikh Nizamuddin Aulia رحمة الله وَتَعَالَىٰ عليه Used to come to Hazrāt's Khanqah to Listen 'Sama' (Qawwali). Sheikh Nizamuddin رحمة الله وَتَعَالَىٰ عليه was Immensely Upset at Hazrāt's رحمة الله وَتَعَالَىٰ عليه 'Wisaal'. The 'Dargah' (Tomb) is Located in near the Firozshah Kotla Jama Masjid on Ring Road inside the Park near the Bridge.**[5]
	20. Hazrāt Khawaja Hazrāt Sheikh Ruknuddin Firdausi رحمة الله وَتَعَالَىٰ عليه. **Firdausiya Sillsila.** **The first Saint bearing the title 'Firdausi' was Hazrāt Hazrāt Sheikh Ruknuddīn رحمة الله وَتَعَالَىٰ عليه who was one of the Spiritual Descendants of Hazrāt Sheikh Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه whose Sillsila after his name had come to be known as Kubraviya order. As Hazrāt Hazrāt Sheikh Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه was the Disciple of Hazrāt Hazrāt Sheikh Ziauddin Abu Najib Abdul Qahir Suhrawardi رحمة الله وَتَعَالَىٰ عليه @ (W. 1167 CE), The Firdausi order is basically an offshoot of the Kubraviya branch of the Suhrawardi Order.** **This fact has been confirmed on the basis of the following genealogical table of spiritual lineage of the Firdausi order mentioned in various books, such as: Hazrāt Sheikh Sharfuddin Yahya Manari رحمة الله وَتَعَالَىٰ عليه, Hazrāt Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Ruknuddīn Firdausi رحمة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Badruddin Samarqandi رحمة الله وَتَعَالَىٰ عليه. Hazrāt Sheikh Saifuddin Bakharzi رحمة الله وَتَعَالَىٰ عليه, Hazrāt Sheikh Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه. Hazrāt Sheikh Ziauddin Abu Najib Abdul Qahir Suhrawardi رحمة الله وَتَعَالَىٰ عليه.**[6] **Hazrāt Sheikh Ruknuddīn رحمة الله وَتَعَالَىٰ عليه was born in India and was the Son of a reputed Saint, Hazrāt Hazrāt Sheikh Imaduddin رحمة الله وَتَعَالَىٰ عليه.**

4 Tajalliyat e Khawajagan e Chist by Maqsood Ahmed Sabri رحمة الله وَتَعَالَىٰ عليه.
Miratul Asraar by Hazrāt Sheikh Rahman Chisti Sabri Abbasi Alawi رحمة الله وَتَعَالَىٰ عليه.

5 https://aulia-e-hind.com/dargah/22khwajasOfDelhi.htm

6 See; Madan ul,Ma'anl Mulfuhzat of Hazrāt Sheikh Sharfuddin Manari, Compiled by Zain Badr 'Arabi, Ms. MAL, Aligarh, Chap.22, f.105, b. Magz ul Ma'ani , Mulfuhzat of Hazrāt Sheikh Sharfuddin Manari رحمة الله وَتَعَالَىٰ عليه.

	Hazrāt Sheikh Ruknuddīn Firdausi رحمة الله وَتَعَالَىٰ عليه. Along with his elder brother Hazrāt Nizamuddin رحمـة الله وَتَعَـالَىٰ عليه was brought by his Father before Hazrāt Syed Amir Khurd رحمة الله وَتَعَالَىٰ عليه and other reputed Saints of his time. Hazrāt Syed Amir Khurd رحمـة الله وَتَعَـالَىٰ عليه entrusted Hazrāt Ruknuddīn رحمة الله وَتَعَـالَىٰ عليه to Hazrāt Sheikh Badruddin Samarqandi رحمــة الله وَتَعَــالَىٰ عليه (W. 1316 CE)[7] under whose Guidance he attained Perfection in Theology and Mystic Discipline and later became his 'Khalifa' (Successor). **It was Hazrāt Sheikh Badruddin رحمة الله وَتَعَالَىٰ عليه who conferred the title of 'Firdausi' on Hazrāt Sheikh Ruknuddīn رحمـة الله وَتَعَـالَىٰ عليه.[8] Thus, Hazrāt Sheikh Ruknuddīn رحمة الله وَتَعَـالَىٰ عليه was the first Indian Sufi after whose name a Mystic Order originated and flourished in India. According to Hazrāt Sheikh Sharfuddin Manari رحمة الله وَتَعَالَىٰ عليه, it was Hazrāt Sheikh Ruknuddīn Firdausi رحمة الله وَتَعَالَىٰ عليه who for the first time introduced and Popularized the Institution of 'Urs' (celebration of Wisaal anniversary of particular Saint at his Tomb) in India.** **He is reported to have participated in the Urs Ceremony.[9]** **More over, Hazrāt Sheikh Sharfuddin Manari رحمة الله وَتَعَالَىٰ عليه informs us some significant references about the early life of Hazrāt Sheikh Nizaimiddin Auliya رحمة الله وَتَعَالَىٰ عليه that, "At the time Hazrāt Sheikh Nizamuddin رحمة الله وَتَعَالَىٰ عليه had recently arrived at Ghiyaspur where he had begun to reside, and had not yet acquired much fame but, day by day his spiritual riches and blessings went on increasing. Hazrāt Sheikh Ruknuddīn Firdausi رحمـة الله وَتَعَالَىٰ عليه used to invite Hazrāt Sheikh Nizamuddin رحمة الله وَتَعَالَىٰ عليه to feast day celebrations and he would participate in them. The mother of Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه was a remarkable woman. She had been blessed so abundantly that she was referred to as a 'Hazrāt Sheikh رحمـة الله وَتَعَـالَىٰ عليه. One day she said to Hazrāt Sheikh Ruknuddin رحمـة الله وَتَعَالَىٰ عليه, 'what sort of a man is this Nizamuddin Badayuni رحمة الله وَتَعَالَىٰ عليه, living in Ghiyaspur, concerning whom People are saying so much and how could I see him? Hazrāt Sheikh Ruknuddin رحمة الله وَتَعَالَىٰ عليه replied, "I shall invite him to a feast day and prepare a special seat for him in the 'Majlis' (Assembly)'" Consequently, she saw him (Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه) and then remarked, "I saw a light (upon) on his forehead which**

7 He was the disciple of Hazrāt Sheikh Saifuddin Bakharzi رحمـة الله وَتَعَـالَىٰ عليه (W.l260A.D.) of Bukhara and contemporary of Hazrāt Sheikh Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه (W. l235 CE). He is reported to have laid much enmphasis on the Concept of 'Mohabbat' (Love) of Allah سُبْحَانَهُ وَتَعَـالَىٰ and religious education for a Sufi. He specially declared that the 'Shar'iat' (Law) should be followed strictly in order to have nearness to Allah سُبْحَانَهُ وَتَعَالَىٰ . He used to say that 'Ilm' (Knowledge) without 'Amal' (Action) is useless and Action without Sincerity is Fruitless. He warned his followers against expressing 'Karamat' (Miracles). He was found of 'Sama' (Audition).
See; Manaqib ul Asfiva, Ms.f.121; Khair ul Majalis. Maj.55, pp.185-6. Miriat ul Asrar. Ms. f.234,b; Akhbar ul Akhiar. pp. 112-3: Khazinat ul Asfiya, Vol.11, pp.184-5.

8 Manaqib ul Asfiva. Ms. f.83.

9 See; Khwan-i-Pur Ni'amat. Ms. Maja.40, f,130,

	indicated that he would do something in Delhi which has not been done or achieved by any body else." **When Sultan Muizuddin Kaiqubad[10] established a beautiful palace at Kailugarhi, Hazrāt Sheikh Ruknuddin Firdausi رحمــة الله وَتَعَــالَىٰ عليه also established his Khanqah there.[11] Hazrāt Khawaja Hazrāt Sheikh Ruknuddīn Firdausi رحمة الله وَتَعَالَىٰ عليه. was the Saint, Peer and Sufi of the Suhrawardiya order later well known as the Firdausiya Sillsila of the Sufis who ruled the Heart of the People in South Delhi. The Sillsila started in early 13th Century in India.**
716 – 720 AH 1316–1320 CE	Qutb ud din Mubarak Shah was the third and last ruler of the Khilji Dynasty in Sultanate of Delhi, India. Qutb-ud-din Khilji was the Son and successor of Alauddin Khilji. Qutbuddin, at the age of 18, was originally appointed regent to his younger six-year old brother, the King. Within two months, Qutbuddin blinded his brother and ascended the throne. He began his rule by releasing thousands of prisoners and abolishing all taxes and penalties imposed by his Father. Qutbuddin was the weakest ruler of the Dynasty. Qutbuddin was murdered by Khusro Khan in 1320 CE, which ended the Khilji Dynasty. Khusro Khan was a former Hindu slave of the Bawariya Hindu caste in Gujarat.
717 AH 1317 CE	**Wisaal Hazrāt Khawaja Mahmood al Anjir al Faghnawi رحمة الله وَتَعَالَىٰ عليه.** **One day the Hazrāt Sheikh Ali Ramitani رحمة الله وَتَعَالَىٰ عليه, said that a man saw Hazrāt Khidr عليه سلم and asked him, "Tell me where I can find someone that is keeping the Shar'iat of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم and the Straight Path, in order that I may follow him." He said, "that one whom you are seeking is Hazrāt Sheikh Mahmood al Anjir al Faghnawi رحمـة الله وَتَعَالَىٰ عليه."** **It is said that Sheikh Mahmoud رحمة الله وَتَعَالَىٰ عليه walked on the footsteps of the Prophet The Holy Prophet, Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم in the station of Knowledge of Allah سُبْحَانَهُ وَتَعَالَىٰ (Ma'arifa)and he was also on the footsteps of Syeduna Musa عليه سلم in the station of Kaleemullah, the station of One who Speaks with Allah سُبْحَانَهُ وَتَعَالَىٰ .** **Hazrāt Sheikh Mahmood رحمة الله وَتَعَالَىٰ عليه radiated his knowledge from his Masjid, which he built in the village of Wabiqni, close to Bukhara. He passed away in the village of Qilit, near Bukhara, on the 17th of Rabi ul Awwal, in the year 717 AH. He passed the Secret of the Naqšhbandi Sufi Order to his Khalifa, Hazrāt Ali ar Ramitani رحمة الله وَتَعَالَىٰ عليه.**

10 Muizuddin Kaiqubad ascended the throne of Delhi in 1287 CE, who built a magnificent Palace on the bank of river Jamuna at Kailugarhi and began to live there in pleasure and revelry. See, Muhammad Habib and K.A. Nizami, Comprehensive History of India of the Delhi Sultanate. (1206-1526 CE), Delhi,Vol.V, P.303,

11 Muhammad Sadiq Kashmiri Harodani, Kalimat us Sadiqin Ms.KBPOL, f,61 a-b; Mirrat tul Asrar. Ms, f,234, bj Akhbar ul Akhyar p,113.

	13. Hazrāt Khawaja Ali Ramitani al Azizan رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Sillsila. **By the orders of Hazrāt Khwāja Khizr عليه سلام, he became a disciple of Hazrāt Khwāja Mahmood Anjīr Faghnawī رحمة الله وَتَعَالَىٰ عليه and received spiritual Mentor-ship. He was the Chief Deputy and was appointed as the main successor by the Sheikh. According to some reports, he also benefited from Hazrāt Maulana Jallal ad Dīn Rūmī رحمة الله وَتَعَالَىٰ عليه.** **He migrated to a town called Bāward, and later migrated to Khwarizm where he lived to the end.** **Although his name was Hazrāt Alī Rāmītanī رحمة الله وَتَعَالَىٰ عليه, he was often remembered as Khwāja Azīzān رحمة الله وَتَعَالَىٰ عليه as he used to call himself Hazrāt Azīzān رحمة الله وَتَعَالَىٰ عليه. People of Khwarizm used to call him Hazrāt Khwāja Alī Bāwardī رحمة الله وَتَعَالَىٰ عليه.** **He was once asked: what is Iman (Faith)? He replied: (it is) to get out (from Ego) and meet (the Lord) سُبْحَانَهُ وَتَعَالَىٰ.** **He once said: be a Companion of Allah سُبْحَانَهُ وَتَعَالَىٰ Almighty; if you cannot accompany Allah سُبْحَانَهُ وَتَعَالَىٰ, then accompany those who are Companions of Allah سُبْحَانَهُ وَتَعَالَىٰ. Because one who accompanies a Companion of Allah سُبْحَانَهُ وَتَعَالَىٰ, is also a Companion of Allah سُبْحَانَهُ وَتَعَالَىٰ.** **He once said: "Supplicate with a tongue that has never sinned." It means you should please the Friends of Allah سُبْحَانَهُ وَتَعَالَىٰ with humbleness so that they supplicate to Allah سُبْحَانَهُ وَتَعَالَىٰ on your behalf.** **He said: "do not sit with an Egotist; sit with one who is free from Ego."** **Once, while Khwaja Azizan رحمة الله وَتَعَالَىٰ عليه was sitting in Meditation, some pretender asked him as a test: "what is Tasawwuf?" He said: "to break and to meet". It means to break from everything other than Allah سُبْحَانَهُ وَتَعَالَىٰ and meet with Allah سُبْحَانَهُ وَتَعَالَىٰ.**[12]
717 AH 1318 CE	**Birth Hazrāt Khawaja Bahauddin Naqšhband Bukhari رحمة الله وَتَعَالَىٰ عليه.** **Summarizing from "Al Rashahāt Ain al Hayāt": His birth was in Muharram of the year 718 AH in the age of Hazrāt Khawja Ali al Ramitani رحمة الله وَتَعَالَىٰ عليه, May Allah's Mercy and Good-Pleasure be upon him, viewing that Hazrāt Khawja Ali's رحمة الله وَتَعَالَىٰ عليه Passing Away was in the months of the year 721 AH. His birth and Passing Away was in Qasru'l `Arfeen, a village one league (3 1/4 miles) away from Bukhara. The traces of Wilayah and the lights of Karamaat were apparent on his forehead since his childhood. His mother was reported to have said:** **"My Son Hazrāt Baha'uddin رحمة الله وَتَعَالَىٰ عليه said, and he was four years old, (This cow will give birth to a calf, and its forehead will be white), and after some months the cow gave birth as he said."**
720 AH 1320 CE	**Birth Hazrāt Makhdoom Shah Maulana Burhanuddin Muzaffar Shams**

12 Rashahāt Ain al Hayāt, by Maulana Alī ibn Hussein Safī, English translation by Mukhtar Holland, 2001.

	Balkhi رحمة الله وَتَعَالَىٰ عليه bin Sultan Shamsuddin Balkhi رحمة الله وَتَعَالَىٰ عليه. Hazrāt Maulana Burhanuddin Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه, a remote descendant of Hazrāt Sheikh Ibrahim b. Adham رحمة الله وَتَعَالَىٰ عليه, was the eldest son of Sultan Shamsuddin Balkhi, who, it is said, was a Prince of Balkh and had Abdicated the Throne, came to India and settled at Bihar Sharif. Following is the Genealogical Table of the Hazrāt Maulana Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه; Bin Hazrāt Sultan Shamsuddin Balkhi رحمة الله وَتَعَالَىٰ عليه; bin Hazrāt Syed Ali رحمة الله وَتَعَالَىٰ عليه; Bin Hazrāt Hameeduddin رحمة الله وَتَعَالَىٰ عليه; Bin Hazrāt Sirājuddīn رحمة الله وَتَعَالَىٰ عليه; Bin Hazrāt Syed Buzurg رحمة الله وَتَعَالَىٰ عليه; Bin Hazrāt Mahmud رحمة الله وَتَعَالَىٰ عليه; Bin Hazrāt Sultan Ibrahim رحمة الله وَتَعَالَىٰ عليه; Bin Hazrāt Ya'qub رحمة الله وَتَعَالَىٰ عليه; Bin Hazrāt Ahmad رحمة الله وَتَعَالَىٰ عليه; Bin Hazrāt Ishaq رحمة الله وَتَعَالَىٰ عليه; Bin Hazrāt Zaid رحمة الله وَتَعَالَىٰ عليه; Bin Hazrāt Muhammad رحمة الله وَتَعَالَىٰ عليه; Bin Hazrāt Qasim رحمة الله وَتَعَالَىٰ عليه; Bin Hazrāt Ali Aṣġhar رحمة الله وَتَعَالَىٰ عليه; Bin Hazrāt Imam Zain ul Abideen رحمة الله وَتَعَالَىٰ عليه; Bin Hazrāt Imam Hussein رضي الله وَتَعَالَىٰ عنه, Bin Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو.[13] But a later source says he was in the Service of the Sultan of Delhi, Later he left the Royal Service[14] and took up a life of Mendicant; came to Bihar in search of a Spiritual Master and became the Disciple of Hazrāt Sheikh Ahmad Charmposh رحمة الله وَتَعَالَىٰ عليه (W. 1374-5 CE, He was the Maternal Grandson of Hazrāt Sheikh Shahabuddin Pir Jagjot رحمة الله وَتَعَالَىٰ عليه of Jethauli and Cousin (Maternal) of Hazrāt Sheikh Sharfuddin Itoneri رحمة الله وَتَعَالَىٰ عليه, He was son of Musa Hamdani رحمة الله وَتَعَالَىٰ عليه who claimed to be the descendant of Hazrāt Imam Hussein رضي الله وَتَعَالَىٰ عنه, He became a disciple of Hazrāt Sheikh Ainuddin Ain ul Haq Suhrawardi رحمة الله وَتَعَالَىٰ عليه whose spiritual lineage came from Hazrāt Sheikh Shahabuddin Suhrawardi رحمة الله وَتَعَالَىٰ عليه, He Passed Away, most probably in 1364 CE, His Tomb is located to the East of a Plain Area, called Logani, which is Famous as Ambar Dargah, in Bihar Sharif,)[15] of Bihar Sharif, settled there and invited his Family from Delhi to come over to Bihar Sharif.
720 AH 1320 CE (Arbitrary No Data)	Wisaal Hazrāt Syedna Sheikh Mir Syed Nizamuddin, al Ghaznavi al Hussaini ibn e Hazrāt Nuruddin Mubarak رحمة الله وَتَعَالَىٰ عليه. While his son, Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه was about ten years old, Hazrāt Baba Farid Gunj e Shukkar رحمة الله وَتَعَالَىٰ عليه came to Pay His Respects to His 'Murshid', Qutb ul Aqtab, Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه. Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه, took his Son to see Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ عليه, and placed Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه at his Feet. Hazrāt Baba Farid رحمة الله وَتَعَالَىٰ عليه took off his own

13 Tahqiqat ul Ma'ani. Ms, Maj. L.
14 Manaqib ul Asfiya. Ms. Ff,36-7; Gauharistan, Ms, f,66-a.
15 R.R.Diwakar, Op.Cit, p,453; Qeyamuddin Ahmad Op.Cit. PP.396-9.

Cap and Placed it upon the head of Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه saying,

"ایں یکے از زمانا خواہد بود."

He will be The Pinnacle of his Times!

Hazrāt Mir Nizamuddin Ghaznavi رحمـة الله وَتَعَـالَىٰ عليه, the Son of Hazrāt Nuruddin Mubarak Ghaznavi رحمـة الله وَتَعَـالَىٰ عليه, is hardly recorded in History at all, except for the Brief Mention written above. Our Silsilah also mentions that His Shrine is in Ghazni, Afghanistan.

The omission from History is most probably due to the rise of Non Turkic Rule of The Khaljis who were opposed to the Persian Language and also as there was continuous Civil Strife between the 40 Turkic Nobles Faction, the famous 40 Slaves of Sultan Iltutmish, who had earlier held sway in India. Firstly in a Power Struggle against Sultan Ghiyas ud din Balban and then against Sultan Jalaluddin Firuz Khalji.

Khaljis were vassals of the Mamluk Dynasty of Delhi and served the Sultan of Delhi, Ghiyas ud din Balban, as a minor part of the Muslim Nobility. The last major Turkic Ruler, Balban, in his struggle to maintain Power over his insubordinate Turkish officers, destroyed the Power of the Forty. However this indirectly damaged the Turkish integrity of the Nobility, which had opposed the power of the non-Turks. This left them vulnerable to the Khalji and Indo-Muslim faction, which had been strengthening due to the ever-growing number of converts, to take power through a series of assassinations.[16] One by one the Mamluk officers were murdered, and the last ruler of the Turkic Mamluk dynasty - the 17-year old Muiz ud din Qaiqabad – was killed in the Kailu-gheri Palace during the coup by Jalal ud din Firuz Khalji.[17]

Jalaluddin Firuz Khalji, who was around 70 years old at the time of his ascension, was known as a mild-mannered, humble and kind monarch to the general public.[18]

Jalaluddin succeeded in overcoming the opposition of the Turkish Nobles and ascended the Throne of Delhi in January 1290 CE. Jalal-ud-din was not universally accepted: During his six-year Reign (1290–96 CE), Balban's Nephew revolted due to his assumption of Power and the subsequent sidelining of Nobility and Commanders serving the Mamluk Dynasty.[19] Jalal-ud-din suppressed the Revolt and executed some Commanders, then led an unsuccessful expedition against Ranthambhor and repelled a Mongol Force on the banks of the Sind River in Central India with the help of his Nephew

16 Mohammad Aziz Ahmad (1939). "The Foundation of Muslim Rule in India. (1206-1290 A.d.)". *Proceedings of the Indian History Congress*. Indian History Congress. 3: 841.

17 Peter Jackson (2003). The Delhi Sultanate: A Political and Military History. Cambridge University Press. ISBN 978-0-521-54329-3.

18 Ashirbadi Lal Srivastava 1966, p. 141.

19 Peter Jackson 2003, pp. 81–86.

	Juna Khan. **Alauddin Khalji was the Nephew and son-in-law of Jalal-ud-din. Alauddin Khalji reigned for 20 years. He attacked and seized states of Ranthambhor (1301 CE), Chittorgarh (1303 CE), Māndu (1305 CE) and plundered the wealthy state of Devagiri.[20] He also withstood two Mongol raids.[21] Alauddin was also known for his cruelty against attacked Kingdoms after wars. Historians note him as a tyrant, and that anyone Alauddin Khalji suspected of being a threat to this power was killed, along with the women and children of that family. In 1298 CE, between 15,000 and 30,000 people near Delhi, who had recently converted to Islam, were slaughtered in a single day, due to fears of an uprising.[22] He also killed his own family members and nephews, in 1299–1300 CE, after he suspected them of rebellion, by first gouging out their eyes and then beheading them.** **In 1311 CE, Alauddin ordered a massacre of Mongols in the Delhi Sultanate wherein between 15,000 and 30,000 Mongol settlers, who had recently converted to Islam, were killed after Khalji suspected them of plotting an uprising against him.[23]** **Alauddin Khalji died in January 1316 CE. Thereafter, the sultanate witnessed chaos, coup and succession of assassinations.[24] Malik Kafur became the Sultan but lacked support from the Amirs and was killed within a few months.** **Over the next three years following Malik Kafur's death, another three Sultans assumed power violently and/ or were killed in coups. First, the Amirs installed a six-year-old named Shihab-ud-din Omar as Sultan and his teenage brother, Qutb ud din Mubarak Shah, as regent. Qutb killed his younger brother and appointed himself Sultan; to win over the loyalty of the Amirs and the Malik clan he offered Ghazi Malik the position of Army commander in the Punjab. Others were given a choice between various offices and death. After ruling in his own name for less than four years, Mubarak Shah was murdered in 1320 CE by one of his generals, Khusraw Khan. The Amirs persuaded Ghazi Malik, who was still army commander in the Punjab, to lead a coup. Ghazi Malik's forces marched on Delhi, captured Khusraw Khan, and beheaded him. Upon becoming sultan, Ghazi Malik renamed himself Ghiyath al-Din Tughluq, becoming the first ruler of the Tughluq Dynasty.[25]** **As a result of Chaos in the Sultanate Genuine primary sources and historical records from 1260 CE to 1349 CE period have not been found.[26]**

20 Sastri (1955), pp 206–208.
21 "Khalji Dynasty". Encyclopædia Britannica.
22 Vincent A Smith, *The Oxford History of India: From the Earliest Times to the End of 1911*, p. 217, at Google Books, Chapter 2, pp 231-235, Oxford University Press
23 The Life and Works of Sultan Alauddin Khalji- By Ghulam Sarwar Khan Niazi
24 Peter Jackson 2003.
25 https://en.wikipedia.org/wiki/Khalji_dynasty#cite_note-wwh-34

22. Hazrāt Syedna Makhdoom Mir Syed Muhyi an Nur Shah Najmuddin Ghaus ad Dahr Qalandar رحمۃ اللہ وَتَعَالٰی علیہ bin Mir Syed Nizamuddin Ghaznavi al Hussainiرحمۃ اللہ وَتَعَالٰی علیہ. Common to Chishtīya Qalandariya; Qadriya Shurwardiya Sillasil.

The 'Imam' (Chief Preceptor) Qalandar of The Sub Continent is The Saint of Mandu, Hazrāt Najmuddin, Ghaus e Dhar, Qalandar رحمۃ اللہ وَتَعَالٰی علیہ.

Hazrāt Najmuddin رحمۃ اللہ وَتَعَالٰی علیہ was a 'Hussaini' Syed as he was descended from Hazrāt Zaid Shaheed رحمۃ اللہ وَتَعَالٰی علیہ the son of Hazrāt Imam Ali Zain ul Abideen رضي اللہ وَتَعَالٰی عنہ and was the son of Hazrāt Mir Nizamuddin Ghaznavi رحمۃ اللہ وَتَعَالٰی علیہ and was born in Delhi in 627 AH (1239 CE).

Hazrāt Najmuddin, Ghaus ad Dhar Qalandar رحمۃ اللہ وَتَعَالٰی علیہ is reported to have said that there was a Room set apart in the Mosque of The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم, this room was used by him to impart Hidden Knowledge to the 'Ahl e Saffah' رضوان اللہ تَعَالٰی علیہم اجمعین the room had some holes in the walls through which the 'Ashaba e Karaam' (Respected Companions رضوان اللہ تَعَالٰی علیہم اجمعین of The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم). The Companions رضوان اللہ تَعَالٰی علیہم اجمعین, through excess of Devotion, would peep into the room and try to see what was going on. However, They could see with only one Eye what the 'Ahl e Saffah' رضوان اللہ تَعَالٰی علیہم اجمعین saw with both Eyes. Due to this special 'Tuwajuh' the 'Ahl e Saffah' Gained Close Proximity to Allah سُبْحَانَہُ وَتَعَالٰ.[27]

When Hazrāt Najmuddin رحمۃ اللہ وَتَعَالٰی علیہ attained the Age of Discernment he went to Sultan ul Auliya, Mehboob e Ilahi, Hazrāt Nizamuddin Auliya اَلٰی. He was admitted to Hazrāt Nizamuddin's رحمۃ اللہ وَتَعَالٰی علیہ Circle, and applied himself to the Mystic Procedures of the Chishtiya Sillsila. However, he could not make much Progress. While Hazrāt Najmuddin رحمۃ اللہ وَتَعَالٰی علیہ was, as yet, with Hazrāt Nizamuddin Auliya رحمۃ اللہ وَتَعَالٰی علیہ, he was instructed in the Practices; Litanies and Method of Meditation of the Chishtiya Sillsila. One day Hazrāt Najmuddin رحمۃ اللہ وَتَعَالٰی علیہ expressed the following:

حضرت میں فتح باب کھولنا چھاتا ہوں.

I Wish to Open The Door Of Victory!

Hazrāt Nizamuddin Auliya رحمۃ اللہ وَتَعَالٰی علیہ told Hazrāt Najmuddin رحمۃ اللہ وَتَعَالٰی علیہ "At this Time, it has been Revealed to Me that The Door of Victory will be Opened for you by 'Syed al Muhadditheen, wa Hujja tul Mehboobeen' {The Prince of those who Expound The 'Ahadith' (Traditions/ Practices of the Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم and Proof of The 'Lovers of Allah سُبْحَانَہُ وَتَعَالٰی)}, The Descendant of The 'Ummi' (Unlettered) Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم. Hazrāt Shah Khizar Rumi رحمۃ اللہ

26 https://en.wikipedia.org/wiki/Khalji_dynasty#cite_note-FOOTNOTEPeter_Jackson200349–52-70

27 Munaqib Qalandarīya quoted in Azqar ul Abrar, Maulvi Shah Mohammad Taqi Hyder, pg. 14-15 (32-33).

	وَتَعَالَیٰ علیہ علے who is the Leader of the 'Masha'ikh' (Plural of 'Sheikh") of The 'Tariqah' of The Qalandars." Hazrāt Najmuddin states, 'I asked Hazrāt Nizamuddin رحمۃ اللہ وَتَعَالَیٰ علیہ where will I find him? Also I am a Sufi and he is a Qalandar, one of those who Shave off all their Facial Hair including Eyebrows and Eye Lashes. **"Go! Risk all, and as a Naked Beggar Roam.** **If you would hear that 'Enter' call you Home."[28]** **One Tradition holds that Hazrāt Nizamuddin رحمۃ اللہ وَتَعَالَیٰ علیہ told him to go and seek him in 'Rum' Hazrāt Nizamuddin رحمــۃ اللہ وَتَعَـالَیٰ علیہ described Hazrāt Shah Khizr Rumi رحمۃ اللہوَتَعَالَیٰ علیہ in the following words,** **ھو رجال نورانی یشعشع انوار وجھہ ظاہر باھرۃً علےٰ شعشات الشموس و ا لا قمر۔** **"He is a Personage with an Illuminated Visage, Rays of Light Emanate from His Face., That put The Sun and Moon to Shame"[29]** **"Do not say Anything Regarding His Appearance, Keep to Your Aim!"** **نظر الخلق الیٰ الحواجب واللحی نظر الخلق الیٰ القلوب والنھیٰ۔** **People Look Towards The Beard and Mustaches While Allah سُبْحَانَہُ وَتَعَالَیٰ Looks Towards Their Hearts and Intentions!** **Hazrāt Najmuddin رحمۃ اللہ وَتَعَالَیٰ علیہ went to 'Rum' and stayed there for a while, ever Seeking for Hazrāt Shah Khizr Rumi رحمۃ اللہ وَتَعَالَیٰ علیہ, one day he saw a Group of Qalandars in the Bazaar, led by a Personage who was full of Dignity and Majesty and had an Awe Inspiring Presence. His Appearance matched that which was given by Hazrāt Nizamuddin Auliya رحمۃ اللہ وَتَعَالَیٰ علیہ. Hazrāt Najmuddin رحمۃ اللہ وَتَعَالَیٰ علیہ recognized Hazrāt Shah Rumi رحمۃ اللہ وَتَعَـــالَیٰ علیہ through his 'Zahir' (Outward) and 'Batini' (Inward) discernment and rushed to throw himself at his Feet. Hazrāt Shah Rumi رحمۃ اللہ وَتَعَالَیٰ علیہ without asking his name, said, "O Najmuddin You Have Come with Grace and Is my Brother Nizamuddin Well and Happy?" Hazrāt Najmuddin حمۃ اللہ وَتَعَالَیٰ علیہ answered, 'Hazrāt is Well." Upon this, Hazrāt Shah Khizr Rumi رحمۃ اللہ وَتَعَالَیٰ علیہ said, "I know that The Sheikh has sent you to Me. It is Good, I Accept." Hazrāt Najmuddin رحمۃ اللہ وَتَعَالَیٰ علیہ stayed with him for a Few Days and was Awarded 'Khilafat ba Ijazat' (Vicarship and Permission to Initiate Disciples) of The Sillsila e Aaliya Qalandariya; Alawiya; Taifuriya; Chishtiya; Qutbia.[30]** **The above Tradition is not in accordance with the following. From Delhi, Hazrāt Shah Khizr Rumi رحمۃ اللہ وَتَعَالَیٰ علیہ went to Eastern U. P. and stayed for some time at Sururpur, District Jaunpur, where he gained a wide reputation of Holiness. Many people came to him for Blessing and Beneficence. Hazrāt Nizamuddin Auliya رحمــۃ اللہ وَتَعَـالَیٰ علیہ sent Hazrāt Najmuddin رحمــۃ اللہ وَتَعَـالَیٰ علیہ to Sururpur, where he took Initiation in the**

28 Attar (1984), 177, Harawi (1953, 1957). On the *Ziyarat* of Damascus, see Sourdel-Thomine (1952–4). Concerning those who err in respect of the doctrine of passing-away from their qualities (al Fana an al Awsaaf).

29 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمۃ اللہ وَتَعَالَیٰ علیہ, pg 49 (67).

30 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمۃ اللہ وَتَعَالَیٰ علیہ, pg 59 (60).

	Qalandariya Silsilah. This Tradition holds that Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه remained in Hazrāt Shah Khizr Rumi's رحمة الله وَتَعَالَىٰ عليه Service for a period of five years engaging in the Qalandari Practices. **In those days Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه had Long Hair and a Beautiful Beard but upon Initiation, cut them off.** **Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه would often say that he had undertaken Great Efforts and Hard Work in This Field. When a Long Time passed and Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه Did not Receive any Education and Direction, he left and went to the 'Mazar' (Shrine/ Tomb) of Hazrāt 'Sultan ul Hind' (The Sultan of Hindustan), 'Moin ul Haq' (Great Help For The Ultimate Truth) 'wal Millat; (and Nation), 'Sakhi Ghareeb Nawaz' (Beneficent Benefactor of The Poor)' Hazrāt Moinuddin Sanjari, Ajmeri رحمة الله وَتَعَالَىٰ عليه and busied himself in Reciting The 'Ism e Azam' (The Greatest Name of Allah سُبْحَانَهُ وَتَعَالَىٰ). When Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه learned of this, he instructed his Followers to go there and bring Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه back. When he returned to His Spiritual Preceptor, he was given Meat and Unleavened Bread to eat, both of which Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه had stopped Partaking and Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه gave him Spiritual Attention and Instruction. Hazrāt Najmuddin said that there was no difference between what Hazrāt Sultan Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه taught him and that which was taught by Hazrāt 'Syed ul Mujzoobeen' (The Prince of The Divinely Distracted) Amir Syed Khizr Rumi رحمة الله وَتَعَالَىٰ عليه but I gained Profit from the Spiritual Attention by Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه. After a Period of Five Years, He attained Qalandar Status and was declared to be the 'Khalifa e Akbar' of Hazrāt Shah Khizar Rumi رحمة الله وَتَعَالَىٰ عليه who awarded him with the Title of 'Ghaus e Dhar'. After his stay in Jaunpur, Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه moved to Ujjain in Madhya Pradesh where he had a large following. Hazrāt Shah Khizr Rumi رحمة الله وَتَعَا لیه Passed away in 750 AH/ 22 September, 1349 CE, Monday (Al Ithnayn)[31] [32] His Shrine is situated in Ujjain, Madhya Pradesh and not in Anatolia as widely reported. (Halwan Town?).**
720 AH-814 AH 1320 CE-1412 CE	Rule of Tughluq Dynasty in India. The Tughluq Dynasty was a Muslim Dynasty of Turkic origin which Ruled over the Delhi Sultanate in Medieval India. Its Reign started in 1320 CE in Delhi when Ghazi Malik assumed the throne under the title of Ghiyath al-Din Tughluq. The dynasty ended in 1412 CE. The Dynasty expanded its territorial reach through a Military Campaign led by Muhammad bin Tughluq, and reached its Zenith between 1330 CE and 1335 CE. It ruled most of the Indian Subcontinent.

31 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمة الله وَتَعَالَىٰ عليه, pg.58 (59).
32 A History of Sufism In India, Vol. 1, Syed Athar Abbas Rizvi, pg 304 (331).

721 AH 1321 CE	Wisaal Sharif Hazrāt Khawaja Ali Ramitani Azizan رحمة الله وَتَعَالَىٰ عليه. He reached an extraordinary age of 130 years. The author of Rashahāt Ain al Hayāt records his date of Passing Away as Monday, the 28th of Dhu'l Qa'da, 715 AH (23 February 1316 CE). He is buried in Khwarizm where his Shrine is a place of Pilgrimage.
	14. Hazrāt Muhammad Baba as Samasi رحمة الله وَتَعَالَىٰ عليه. Naqshbandiya Sillsila. Hazrāt Sheikh Muhammad Baba as Samasi رحمة الله وَتَعَالَىٰ عليه, the distinguished student of Hazrāt al Azizan رحمة الله وَتَعَالَىٰ عليه, was the Scholar of the Saints and the Saint of the Scholars. He was unique in the two Knowledge's, the Inner and the Outer. His Blessings permeated every Nation in his time. From his desire to learn, he caused every Unseen Knowledge and Secret to Appear. He was the pinnacle of the Suns of External and Internal Knowledge of the Eighth Hijra Century. One of his Miraculous Signs was his Ascension from the Dome of the Rock, which was his heart, to the Station of the Knower of the Knowers. From everywhere those Versed in Spiritual Wisdom made the Pilgrimage to his Garden of Knowledge and Circumbulated the Ka'aba of his Guidance. He was Born in Samaas, a Village in the SSuburbs of Ramitan, three miles from Bukhara. He progressed in his journey by reading from the Sciences of the Qurʾān, memorizing the Qurʾān and the Prophetic Tradition (Ahadith), and becoming a great Scholar in Jurisprudence. Then he began to study the Speculative Theology, Logic, and Philosophy ('Ilm al Kalam), as well as History, until he was a Walking Encyclopedia of every kind of Art and Science. He followed Hazrāt Sheikh Ali Ramitani al-'Azizan رحمة الله وَتَعَالَىٰ عليه and he was constantly engaged in struggling against his self. He was put into seclusion on a daily basis, until he reached such a State of Purity that his Sheikh was permitted to transmit to his heart from the Unseen Heavenly Knowledge. He became very famous for his Miraculous Powers and his high State of Sainthood. Hazrāt Sheikh 'Ali Ramitani رحمة الله وَتَعَالَىٰ عليه chose him before his Passing Away as his Successor and ordered all his students to follow him. He used to say, as he passed the village of Qasr al Arifan, "I am smelling from this place the scent of a Spiritual Knower who is going to appear and after whose name this entire Order will be known." One day he passed the Village and said, "I am smelling the scent so strongly that it is as if the Knower has now been born." Three days passed, and the Grandfather of a Child came to Hazrāt Sheikh Muhammad Baba as Samasi رحمة الله وَتَعَالَىٰ عليه saying, "This is my Grandson." He said to his Followers, "This baby is the Knower that I was telling you about. I am seeing in his future that he is to be a Guide of all Humanity. His secrets are going to reach every sincere and Pious Person. The Heavenly Knowledge that Allah سُبْحَانَهُ وَتَعَالَىٰ is going to

	shower on him will reach every house in Central Asia. Allah's سُبْحَانَهُ وَتَعَالَىٰ Name is going to be engraved (Naqsh) on his heart. And the Order will take its Name from this engraving."
721 – 725 AH 1321 – 1325 CE	Ghiyasu-Din Tughluq was the founder of the Turkic Tughluq Dynasty in India, who reigned over the Sultanate of Delhi from 1320 to 1325. He founded the City of Tughlaqabad. His Reign was cut short after 5 years when he died under mysterious circumstances in 1325 CE. He was succeeded by Muhammad bin Tughluq Ghazi Malik was a Feudatory of the Khilji Rulers of Delhi, India. Once while on a walk with his Khilji Master, Ghazi Malik suggested that the King build a Fort on a hillock in the Southern portion of Delhi. The King jokingly told Ghazi Malik that he should build the fort himself when he would become King. In 1321 CE, Ghazi Malik drove away the Khiljis and assumed the title of Ghiasuddin Tughlaq, starting the Tughlaq Dynasty. He immediately started the construction of his fabled City, which he dreamt of as an impregnable, yet beautiful Fort to keep away the Mongol marauders. However, destiny would not be as he would have liked. Ghiasuddin is usually perceived as a liberal ruler. However, he was so passionate about his dream Fort that he issued a dictate that all laborers in Delhi must work on his Fort. Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه, a Sufi mystic, got incensed as the work on his Baoli (well) was stopped. The confrontation between the Sufi Saint and the Royal Emperor has become a legend in India. The Emperor was engrossed in a Campaign in Bengal and issued a Royal Proclamation that Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه should vacate Delhi before his return. Hazrāt Nizamuddin Auliya is reported to have said “Hunuz Dilli dur ast” (Delhi is still far away), which proved to be propgetic. The Sultan was successful in his Campaign and was on his way to Delhi, he had conquered Tirhut (North Bihar). At Afghanpur in February 1325 CE, the wooden pavilion used for his reception collapsed, killing him and his second Son Prince Mahmud Khan. Ibn Battuta claimed it was a Conspiracy, hatched by his Heir apparent, Jauna Khan. After his death, his eldest Son, Muhammad Tughlak took over the reigns of the Tughluq Dynasty.
723 AH 1323 CE	**Wisaal Hazrāt Khawaja Hazrāt Sheikh Ruknuddin Firdausi رحمة الله وَتَعَالَىٰ عليه.** **The first Saint bearing the title 'Firdausi' was Hazrāt Hazrāt Sheikh Ruknuddīn رحمة الله وَتَعَالَىٰ عليه who was one of the Spiritual Descendants of Hazrāt Sheikh Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه whose Sillsila after his name had come to be known as Kubraviya order. As Hazrāt Sheikh Najmuddin Kubra رحمة الله وَتَعَالَىٰ عليه was the Disciple of Hazrāt Hazrāt Sheikh Ziauddin Abu Najib Abdul Qahir Suhrawardi رحمة الله وَتَعَالَىٰ عليه (W.**

	1167 CE), The Firdausi order is basically an offshoot of the Kubraviya branch of the Suhrawardi Order.[33] **Hazrāt Sheikh Ruknuddīn رحمة الله وَتَعَالَىٰ عليه was born in India and was the Son of a reputed Saint, Hazrāt Hazrāt Sheikh Imaduddin رحمة الله وَتَعَالَىٰ عليه. Hazrāt Sheikh Ruknuddīn Firdausi رحمة الله وَتَعَالَىٰ عليه, along with his elder brother Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه, was brought by his Father before Hazrāt Syed Amir Khurd رحمة الله وَتَعَالَىٰ عليه and other reputed Saints of his times. Hazrāt Syed Amir Khurd رحمة الله وَتَعَالَىٰ عليه entrusted Hazrāt Ruknuddīn رحمة الله وَتَعَالَىٰ عليه to Hazrāt Sheikh Badruddin Samarqandi رحمة الله وَتَعَالَىٰ عليه (W. 1316 CE)[34] under whose Guidance he attained Perfection in Theology and Mystic Discipline and later became his 'Khalifa' (Successor).** **He was the disciple of Hazrāt Sheikh Saifuddin Bakharzi رحمة الله وَتَعَالَىٰ عليه (W.l260A.D.) of Bukhara and contemporary of Hazrāt Sheikh Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه (W. l235 CE). He is reported to have laid much emphasis on the Concept of 'Mohabbat' (Love) of Allah سُبْحَانَهُ وَتَعَالَىٰ and religious education for a Sufi. He specially declared that the 'Shar'iat' (Law) should be followed strictly in order to have nearness to Allah سُبْحَانَهُ وَتَعَالَىٰ . He used to say that 'Ilm' (Knowledge) without 'Amal' (Action) is useless and Action without Sincerity is Fruitless. He warned his followers against expressing 'Karamat' (Miracles). He was found of 'Sama' (Audition).** **It was Hazrāt Sheikh Badruddin رحمة الله وَتَعَالَىٰ عليه who conferred the title of 'Firdausi' on Hazrāt Sheikh Ruknuddīn رحمة الله وَتَعَالَىٰ عليه.[35] Thus, Hazrāt Sheikh Ruknuddīn رحمة الله وَتَعَالَىٰ عليه was the first Indian Sufi after whose name a Mystic Order originated and flourished in India. According to Hazrāt Sheikh Sharfuddin Manari رحمة الله وَتَعَالَىٰ عليه , it was Hazrāt Sheikh Ruknuddīn Firdausi رحمة الله وَتَعَالَىٰ عليه who for the first time introduced and Popularized the Institution of 'Urs' (celebration of Wisaal anniversary of particular Saint at his Tomb) in India.** **He is reported to have participated in the Urs Ceremony.[36] When Sultan Muizuddin Kaiqubad[37] established a beautiful palace at Kailugarhi, Hazrāt Sheikh Ruknuddin Firdausi رحمة الله وَتَعَالَىٰ عليه also established3 his Khanqah there.[38]** **Hazrāt Khawaja Hazrāt Sheikh Ruknuddīn Firdausi رحمة الله وَتَعَالَىٰ عليه . was the Saint, Peer and Sufi of the Suhrawardīya order later well known as the**

33 Madan ul Ma'ani Mulfuhzat of Hazrāt Sheikh Sharfuddin Manari, Compiled by Zain Badr 'Arabi, Ms. MAL, Aligarh, Chap.22, f.105, b. Magz ul Ma'ani , Mulfuhzat of Hazrāt Sheikh Sharfuddin Manari رحمة الله وَتَعَالَىٰ عليه.

34 Manaqib ul Asfiva, Ms.f.121; Khair ul Majalis. Maj.55, pp.185-6. Mirat ul Asrar. Ms. f.234,b; Akhbar ul Akhvar. pp. 112-3: Khazinat ul Asfiya, Vol.11, pp.184-5.

35 Manaqib ul Asfiva. Ms. f.83

36 Khwan-i-Pur Ni'amat. Ms. Maja.40, f,130

37 Muizuddin Kaiqubad ascended the throne of Delhi in 1287 CE, who built a magnificent Palace on the bank of river Jamuna at Kailugarhi and began to live there in pleasure and revelry. See, Muhammad Habib and K.A. Nizami, Comprehensive History of India of the Delhi Sultanate. (1206-1526 CE), Delhi,Vol.V, P.303

38 Muhammad Sadiq Kashmiri Harodani, Kalimat us Sadiqin Ms.KBPOL, f,61 a-b; Mirrat tul Asrar. Ms, f,234, bj Akhbar ul Akhyar p,113.

	Firdausiya Sillsila of the Sufis who ruled the Heart of the People in South Delhi. The Sillsila started in early 13th Century CE in India. **His date of 'Wisaal' is in the Month of Safar of the Lunar Calendar on the 26th-27th.** **His famous Saying is this regard is "Service of Mankind as Service to Allah سُبْحَانَهُ وَتَعَالَىٰ"** **Har kay Khidmat Kardum, Uo Makhdoom Shud.** **Har kay Khud ra Deed Kardum, uo Mahroom Shud.**[39] **Whomsoever is Inclined to Serving his Fellows, Is Served in Turn.** **He, who Looks towards Himself is Bereft of Being Served in Turn.** **Dargah of Hazrāt Khwaja Ruknuddīn Firdausi رحمة الله وَتَعَالَىٰ عليه is located in Kilokri Village New Delhi, India.**[40]
	21. Hazrāt Khawaja Najibuddin Firdausi رحمـة الله وَتَعَـالَىٰ عليه. Firdausiya Sillsila. **Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه was the Step Brother,**[41] **Disciple and Khalifa (Successor) of Sheikh Ruknuddin Firdausi رحمة الله وَتَعَالَىٰ عليه , who took care of him from his childhood and It was under his Guidance that Hazrāt Sheikh Najibuddin Firdausi رحمـة الله وَتَعَـالَىٰ عليه completed his Religious and Mystical Education.** **Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه preferred seclusion and disliked fame and popularity. He used to say, "The friends of Allah سُبْحَانَهُ وَتَعَالَىٰ (Auliya e Allah سُبْحَانَهُ وَتَعَالَىٰ) are those who remain concealed from the general People, only Allah سُبْحَانَهُ وَتَعَالَىٰ knows them." He lived in Delhi where he Passed Away in 1332 CE. His tomb is located just on the Eastern side of Masjid Auliya, near Hauz e Shamsi (Water Tank of The Shamsi Maliks viz. Turk Slave Sultans of Delhi) in a walled boundary in Delhi. the date of Passing Away given by (Ghulam Sarwar has been corroborated with the date mentioned in the Inscription, found at the tomb of Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه.**[42] **One of his Eminent Disciples was Maulana Fariduddin Alam رحمة الله وَتَعَالَىٰ عليه of Indrapat, the Compiler of Fatwah e Tatar Khani'ah.** **The Firdausiya Concepts:** **Hazrāt Sheikh Sharfuddin Manari رحمـة الله وَتَعَـالَىٰ عليه, an eminent later Firdausiya Saint, asserts that Sufism is as old as man himself. He, probably,**

39 https://www.facebook.com/103769519693910/posts/hazrat-khawaja-shaikh-rukunuddin-firdausi-rahazratkhawaja-shaikh-rukunuddin-fir/1070068673063985/

40 http://sufifmali.blogspot.com/2018/02/hazrat-khwaja-rukhnuddin-firdausi-ra.html
http://sufifmali.blogspot.com/2018/02/hazrat-khwaja-rukhnuddin-firdausi-ra.html
https://www.youtube.com/watch?v=fknasnUxxjI&feature=emb_logo

41 Hazrāt Sheikh Hajlbuddin Firdausi رحمة الله وَتَعَالَىٰ عليه was the son of Hazrāt Sheikh Imadtiddin Dehlawi رحمة الله وَتَعَالَىٰ عليه whose mother was the daughter of Syed Amir Khurd رحمة الله وَتَعَالَىٰ عليه . See, Khwan e Pur Ni'amat, Ms. f,129.

42 Archaeological Survey of India, List of Muhamraadeua and Hindu Monuments of Delhi, 1920, Vol.Ill, pt. III, Entry No.185; Khazinat ul Asfiya, Vol.11, p.288.

for the first time adopts Hazrāt Adam علیہ سلم as a model and derives some of the basic concepts and practices of Sufism from the life of Adam, In one of his letters[43] to his disciple, Hazrāt Qazi Shamsuddin رحمۃ اللہ وَتَعَالٰی علیہ of Chausa, he explains that Sufism is deeply rooted in the past and it had been the mode of life of the Prophets and the faithful and the just (Siddiqain). He then proceeds to derive certain Sufi practices from the life of Hazrāt Adam علیہ سلم, the first Sufi in the world, for instance, the 40 days retreat (Chillah) was first observed by Hazrāt Adam علیہ سلم; when he committed sin, he repented (Tauba) a tradition inherited by all the Sufis, he was then commanded by Allah سُبْحَانَہُ وَتَعَالٰی to wander (Safar) in the World in order to purify himself, also a practice observed by all the Sufis; When exonerated from his sin he put on a Patched Garment (Mura'a) made from the leaves of the trees of Paradise which he later conferred on his son The Prophet Hazrāt Shish علیہ سلم, a practice later followed by the Prophet of Islam also, who passed on the spiritual wealth to his descendants and followers. Similarly the Kaaba, built by Hazrāt Adam علیہ سلم, was the first sanctuary or Khanqah which later served as a model for the Sufis to build a Sanctuary where they could assemble and devote themselves to the worship of Allah سُبْحَانَہُ وَتَعَالٰی and seek Union (Wasal) with Him.

Thus, the mystic discipline concludes the Sheikh, originated with Hazrāt Adam علیہ سلم and was completed by the Prophet of Islam.[44]

With this background the Sheikh classified the Sufis into three categories:-

1. The Sufis
2. Mutasawwif
3. Mutashabbih

The Sufi, according to Hazrāt Sheikh Sharfuddin Manari رحمۃ اللہ وَتَعَالٰی علیہ, is one who has annihilated his self, exists with the Truth, has liberated himself from the hold of natural instincts and has attained Union with the Truth,

The Mutasawwif is one who has annihilated his-self and is in search of the next stage (existence and Union with the Truth), and with this object tries to follow the Sufis (of the first category) by means of austerities.[45]

The Mutashabbih (dissemblers or imitators) are those who, for the sake of worldly gain, assume the appearance of these two (the Sufis and Mutasawwif), without having any idea of their qualities and status, In spite of their hypocrisy it may be hoped that their resemblance and association with the true Sufis they would become sincere and achieve their goal.[46]

Thus, a real Sufi, according to the Sheikh is, One who wholeheartedly devotes himself to the worship of Allah سُبْحَانَہُ وَتَعَالٰی The Almighty, observes

43 Maktubat-i-Sadi, L-22, hereafter cited as M. Sadi.
44 See, M. Sadi. L-22.
45 See M,Sadi, L. 22; Sharh-i-Adab-ul-Muridin, Vol, I, p,83,
46 Ibid, L,22.

	Sharia (Law) and adores Him neither due to fear of punishment nor with the hope of Paradise but seeks Him alone, thus, constantly enjoying His Nearness and Favors. **According to Hazrāt Sheikh Sharfuddin Manari رحمة الله وَتَعَالَىٰ عليه, the main object of a Sufi is to achieve union with the Ultimate Reality.** **But this Union does not mean that one is merged in the Lord like the joining or merging of two matters or substances (Jauhar). It simply means that one is completely cut off from everything other than the Lord and is completely absorbed in his devotion to the Lord, The more one is separated and is away from the material world the more he approaches and comes closer to the Allah سُبْحَانَهُ وَتَعَالَىٰ The Almighty,**
725 AH 1325 CE	**Wisaal Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه.** **Thus Passed The Greatest Lover of Allah سُبْحَانَهُ وَتَعَالَىٰ and Humanity, The Veritable Rose of the Chistiya Sillsila. He was Known as Auliya, which is the Plural of Wali (Friend of Allah سُبْحَانَهُ وَتَعَالَىٰ) due to his Eminence in the Order of Sainthood.** **It was after Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه that the Chisti Sufism chain spread through far and wide throughout the Indian Peninsula. Two prominent lines of transmission arose from Hazrāt Nizamuddin Auliya رحم s ة الله وَتَعَ الَىٰ s عليه, one from his Disciple Hazrāt Nasiruddin Chiragh Dehlavi رحمة الله وَتَعَالَىٰ عليه and the other from another Disciple, Hazrāt Akhi Siraj Aaina e Hind, رحمة الله وَتَعَالَىٰ عليه who migrated to West Bengal from Delhi on Hazrāt Nizamuddin Auliya's رحمة الله وَتَعَالَىٰ عليه Order. Hazrāt Siraj Aaena e Hind رحمة الله وَتَعَالَىٰ عليه was followed by his notable Disciple Hazrāt Alaul Haq Pandavi رحمة الله وَتَعَالَىٰ عليه settled in Pandava, West Bengal itself. From this Chain of transmission another prominent sub-branch of Chishti way emerged known as Ashrafia Sillsila after the illustrious Saint Ashraf Jahangir Semnani, who was the Disciple of Hazrāt Alau Haq Pandavi رحمة الله وَتَعَالَىٰ عليه in the 13th Century CE Later, yet other traditions branched from the Chisti lineage; in many cases they merged with other popular Sufi Orders in South Asia.**
	21. Hazrāt Naseeruddin Mahmud Roshan Chiragh e Delhi رحمة الله وَتَعَالَىٰ عليه. **Chistiya Nizamiya Sillsila.** **He was the last recognised Khalifa of the Chishti Order from Delhi and was given the title, "*Roshan Chirag-e-Delhi*", which in Urdu means "Illuminated Lamp of Delhi".** **In his lifetime Hazrāt Khwaja Nasiruddeen Chiragh رحمة الله وَتَعَالَىٰ عليه witnessed the final ruin of the Kingdom of Delhi and the fragmentation of the Chistiya Sillsila. Under his guidance, the sacred order managed to stay true to its principles of remaining above politics and the whims of Kings, even though in his haste to combat the popularity of the Silsila, the reigning**

	sultan destroyed Delhi itself. **His Grandfather, Hazrāt Sheikh Abdul Latif Yazdi رحمة الله وَتَعَالَىٰ عليه, first migrated from Khorasan, Northeastern Iran, to Lahore where Hazrāt Khwaja Nasiruddin's رحمة الله وَتَعَالَىٰ عليه Father, Hazrāt Sheikh Mahmud Yahya رحمة الله وَتَعَالَىٰ عليه was born. Thereafter, the family settled in Ayodhya, in Awadh where they flourished in the trade of woollen goods and were considered to be a well-to-do family.** **Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه lost his Father at the age of 9 and the responsibility of his education devolved upon his mother. From a very young age, he was fired with religious devotion, and was very particular about punctuality in congregational salaat.** **According to *Khair-ul-Majalis*, he is reported to have studied *Bazoodi* (the famous book on Islamic Jurisprudence) from Qazi Mohiuddin Kashani but according to *Siar-ul-Aulia*, he is said to have studied *Bazoodi* and *Hadaya* under Maulana Abdul Karim Sherwani. After the death of the Maulana Abdul Karim, he was sent to Maulana Iftikharuddin of Gilan, who was well-versed in the various branches of Islamic Knowledge.** **Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه renounced the World at the age of 25 and began *Mujahedas* (strivings) against the Nafs and for a period of 8 years, it is reported that he lived in the surrounding mountains and jungles of Awadh with a fellow Dervish. During this period, he always observed fasting and would break his fasts with leaves and herbs found in the area.** **According to *Siar-ul-Aulia* and *Mirat-ul-Asrar*, Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه came to Delhi at the age of 43 and joined a circle of Hazrāt Nizamuddin Auliya's رحمة الله وَتَعَالَىٰ عليه M*urids*.** **One day, when Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه was descending from his Hujra at the top of his *Khanqah*. he noticed Hazrāt Sheikh Nasiruddin Mahmud رحمة الله وَتَعَالَىٰ عليه standing despondently in the shade of a nearby tree. He called him over and after briefly introducing himself, Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه said that he had come to help Dervishes in "putting on their shoes". This demonstration of humility was enough to win the affection of Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه who honored him by accepting him as a *Murid*. Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه devoted himself wholeheartedly to the service of his *Pir*.** **His love and devotion to his *Pir* was such that on one occasion, Hazrāt Khwaja Mohammed Gazruni رحمة الله وَتَعَالَىٰ عليه, a Murid of Hazrāt Khwaja Bahauddin Zakariya رحمة الله وَتَعَالَىٰ عليه of Multan, was at Hazrāt Nizamuddin's رحمة الله وَتَعَالَىٰ عليه *Khanqah*. During the night, Hazrāt Khwaja Gazruni رحمة الله وَتَعَالَىٰ عليه woke up for *Tahajjud* (the late night prayer) and went to perform *Wudhu* (ablution). Upon returning, he could not find his clothes and began to complain loudly. Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه was upset by the noise as he thought it would disturb Hazrāt Nizamuddin**

رحمة الله وَتَعَالَىٰ عليه who was engaged in prayer at the time. In order to pacify Hazrāt Khwaja Mohammed's رحمة الله وَتَعَالَىٰ عليه anger, he at once took off his own clothes and gave them to him. The next morning, when news of this was conveyed to Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه, he presented Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه with new garments and prayed for his success.

According to *Siar-ul-Aulia*, after remaining with his *Pir* for some time, Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه went to stay with his mother in Awadh but due to his increasing popularity, he did not get privacy or freedom to carry out his devotional duties. He therefore asked permission from Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه, through Hazrāt Amir Khusro رحمة الله وَتَعَالَىٰ عليه, to seclude himself in the jungle to which the saint replied:

"*You must stay among the people of Allah, suffering their intrusion with patience and toleration and you will be rewarded for this sacrifice. Different people are suitable for different tasks. I instruct some of my Murids to observe silence and to close their door to the world, while others are ordered to stay among the people, tolerate their persecution and deal with them affectionately because this has been the way of the great Prophets and Saints.*"

Towards the end of Hazrāt Nizamuddin Auliya's رحمة الله وَتَعَالَىٰ عليه life, when he saw that his *Murid* had accomplished all that was required to become the perfect Dervish, he appointed him as his *Khalifa* (spiritual successor) in accordance with the divine will and handed him over the traditional *Tabarrukaat* (sacred relics) of the Chishtiya Order.

Though all possible qualifications for the successorship rested with Hazrāt Nizamuddin's رحمة الله وَتَعَالَىٰ عليه brilliant and devoted Murid Hazrāt Amir Khusro رحمة الله وَتَعَالَىٰ عليه, the Khilafat was given to Hazrāt Khwaja Nasiruddin رحمة الله وَتَعَالَىٰ عليه. As Hazrāt Nizamudeen Auliya رحمة الله وَتَعَالَىٰ عليه himself said, "my heart desires Amir, but Allah desires Nasiruddin." Hazrāt Khwaja Nasiruddin رحمة الله وَتَعَالَىٰ عليه took up the Mantle of the order and acquitted himself brilliantly as the head of the Silsila.

Hazrāt Nasiruddin Mahmud رحمة الله وَتَعَالَىٰ عليه maintained the traditions of his *Silsila* most honorably and spread the teachings of his mission in all parts of India after the Passing Away of his *Pir-o-Murshid* with great diligence and foresight. His popularity as a leading sufi and scholar of his time spread far and wide, reaching as far as Persia, Arabia and Egypt.

During the early period of his *Khilafat*, Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه, like his *Pir-o-Murshid,* had to contend with difficult situations. He gives an account of one of his experiences:

"*Once, while fasting, I could not get anything to eat for two consecutive days. There was an old acquaintance of mine who brought two rotis (bread) and some vegetables for me. In this state of extreme hunger, the food was extremely delicious — a sumptuous taste which I cannot describe. Often, during the nights, I had no light in the house. For several days on end, my oven remained*

cold. When some of my relatives offered me provisions, I refused and since they had understood my renouncement, they had to reluctantly give up their efforts. When someone came to see me I used to wear my Pir's jubba (cloak) and after he had gone I would change into my tattered clothing. I liked to conceal my poverty from the world by wearing my Pir's jubba."

There are several stories as to how he obtained the title of *Chiragh*, or 'lamp'. One states that at the time of his building a water reservoir for his Pir, Sultan Ghiyasuddin ordered all oil supplies to the Khanqah to be stopped, so that the night work could not be carried out. However, Hazrāt Khwaja Nasiruddin رحمة الله وَتَعَالَىٰ عليه performed a miracle by transforming water into oil for the lamps, and the reservoir was built on schedule.

Another tells that once he entered the Mehfil of his Murshid and other Sufis, he did not want to sit where he was shown, as it would mean facing his back to some of those gathered. But Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه told him, "a Chiragh has no back; it sheds its light in all directions."

During the *Khilafat* period of Hazrāt Nasiruddin Chiragh رحمة الله وَتَعَالَىٰ عليه (7 757-25 A. H.), Sultan Mohammed Tughlaq and his son ruled a large part of India from Delhi. The great popularity and influence of the Chishtiya Silsila aroused the ire and suspicion of the sultan.

According to *Akhbar-ul-Akhyar*, it is reported that Sultan Mohammed Tughlaq appointed Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه as his attendant and would persecute him despite his devout and righteous nature. Nevertheless, the Saint had to tolerate this treatment gracefully because of the teachings of his *Pir-o-Murshid*. On one occasion, the Sultan provided for Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه in gold and silverware in order to test his Sufi principles with the underlying intention of entangling him in the rules of *Shariat*. However, when the food was served, the Saint simply poured out some soup from the golden bowl into his palm and consumed it.

According to Persian historian, Mohammed Qaism Ferishta, Mohammed Tughlaq was a murderer and was prejudiced against Dervishes. He ordered that all the Dervishes must work for him. Hazrāt Sheikh Nasiruddin رحمة الله وَتَعَالَىٰ عليه was given the job of the caretaker of the King's apparel but the Saint refused and the Sultan imprisoned him. The Sheikh, in order to carry out the last wish of his Pir, Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالَىٰ عليه, agreed to serve the King which secured his freedom. However, during this period, the Sultan faced a host of problems which led to his premature death and relieved the people from his tyrannical clutches.

Hazrāt Khwaja Syed Mubarak رحمة الله وَتَعَالَىٰ عليه, author of *Siar-ul-Aulia*" and a Murid of Hazrāt Khwaja Nasiruddin Chiragh رحمة الله وَتَعَالَىٰ عليه says:

Sultan Mohammed Tughlaq, who had established his sovereignty all over India, persecuted Hazrāt Nasiruddin Mahmud رحمة الله وَتَعَالَىٰ عليه, who was a universally respected Sufi Dervish of his time, and who had a vast number

	of mureeds. But the Saint, in order to carry out the traditions of his great predecessors, always suffered this persecution with great restrain. In the concluding years of his life, the Sultan went on a campaign to Thath, about 1000 miles from Delhi. There he invited Hazrāt Sheikh Nasiruddin رحمة الله وَتَعَالَىٰ عليه along with other Ulema and Sheikhs to pray for his success although he did not treat them honorably. Nevertheless, they were patient and the Sultan later died. When questioned as to why the Sultan persecuted him for no particular reason, Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه replied: "This was a matter between me and Allah. I therefore refrained as I did". Shams Siraj Afif's *Tarikh-i Firoz Shahi* sheds more light on the situation: When Sultan Mohammed Tughlaq went to Thath to quell the rebellion, he died there and Prince Feroze succeeded him. Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه, who was present, demanded a promise from the Prince to administer due justice to the oppressed people of God. When the prince assured him that he would treat them with love and sympathy and rule them with justice and honesty, Hazrāt Nasiruddin رحمة الله وَتَعَالَىٰ عليه predicted that he will be granted a 40-year rule – a prediction which came true.
725 -738 AH 1325 – 1338 CE	Religious Conflict. Kebek was succeeded by his three brothers in succession. Eljigidey and Duwa Temür each reigned for only a few months. Tarmashirin (1326–1334 CE) converted to Islam and raided the Delhi Sultanate, reaching as far as Delhi. Tarmashirin was brought down by an anti-Muslim rebellion of the Eastern Tribes. A Son of Duwa, Changshi, was enthroned in 1335 CE. One of his sons was baptized. Pope Benedict XII appointed the Franciscan Richard of Burgundy to Almalik in 1339 CE but he was killed by Muslims in the Ili Region. Giovanni de' Marignolli, a Papal Legate, arrived in the Ili valley the following year on his way to the Yuan Dynasty. He built a church and baptized some people during his stay but the presence of Christianity did not last much longer after his departure.
725 – 752 AH 1325 – 1351 CE	Muhammad bin Tughluq (also Prince Fakhr Malik, Jauna Khan; died 20 March 1351 CE) was the Turkic Sultan of Delhi through 1324 to 1351 CE. He was the eldest Son of Ghiyas-ud-din Tughlaq. He was born in Kotla Tolay Khan in Multan. His wife was the Daughter of the Raja of Dipalpur. Ghiyasuddin Tughlaq sent the young Muhammad to the Deccan to Campaign against King Prataparudra of the Kakatiya Dynasty whose Capital was at Warangal. Muhammad succeeded to the Delhi throne upon his Father's death in 1325 CE. From his accession to the Throne in 1325 CE until his death in 1351 CE, Muḥammad contended with 22 rebellions, pursuing his policies consistently and ruthlessly.
726 AH 1326 CE	Isabelle Deposes Husband. England was invaded by the French wife of King

	Edward II – Isabelle. She was supported by French troops and gained control of England as Edward II was forced to flee London. Isabelle arranged for her Son Edward III to be crowned King.
726 AH 1326 CE	The Ottoman Empire Founded- The Ottoman Empire was established when the Byzantine fortress of Bursa falls after a nine-year siege to the forces of the Osmali Turks, under Osman. The same year, Osman died and was succeeded by his Son Orkhan who ruled until 1360. Under Orkhan, the Empire expanded to include central Anatolia and Thrace.
728 AH 1328 CE	Death of Meister Eckhart von Hochheim (c. 1260 CE – c. 1328 CE), was a German theologian, philosopher and mystic, born near Gotha in the Landgraviate of Thuringia (now Central Germany) in the Holy Roman Empire. Eckhart came into prominence during the Avignon Papacy at a time of increased tensions between Monastic Orders, Diocesan Clergy, the Franciscan Order, and Eckhart's Dominican Order of Preachers. In later life, he was accused of Heresy and brought up before the local Franciscan-led Inquisition, and tried as a Heretic by Pope John XXII. He seems to have died before his verdict was received. He was well known for his work with pious lay groups such as the Friends of God and was succeeded by his more circumspect disciples John Tauler and Henry Suso. Since the 19th Century, he has received renewed attention. He has acquired a status as a great mystic within contemporary popular spirituality, as well as considerable interest from scholars situating him within the medieval scholastic and philosophical tradition.
732 AH 1332 CE	**Wisaal Hazrāt Khawaja Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه.** **The mother of Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه was a remarkable woman. She had been Blessed so abundantly that she was referred to as a 'Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه. One day she said to Hazrāt Sheikh Ruknuddin رحمة الله وَتَعَالَىٰ عليه, "What sort of a man is this Nizamuddin Badayuni رحمة الله وَتَعَالَىٰ عليه, living in Ghiyaspur, concerning whom People are saying so much and how could I see him?" Hazrāt Sheikh Ruknuddin رحمة الله وَتَعَالَىٰ عليه replied, "I shall invite him to a feast day and prepare a special seat for him in the 'Majlis' (Assembly)'" Consequently, she saw him (Hazrāt Nizamuddin رحمة الله وَتَعَالَىٰ عليه) and then remarked, "I saw a light (upon) on his forehead which indicated that he would do something in Delhi which has not been done or achieved by any body else."[47]** **Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه was the Step Brother,[48] Disciple and Khalifa (Successor) of Sheikh Ruknuddin Firdausi رحمة الله وَتَعَالَىٰ عليه , who took care of him from his childhood and It was under his Guidance**

47 Khwan-i-Pur Ni'amat. Ms. Maja.40, f,130.

48 Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه was the son of Hazrāt Sheikh Imaduddin Dehlvi رحمة الله وَتَعَالَىٰ عليه whose Mother was the Daughter of Syed Amir Khurd رحمة الله وَتَعَالَىٰ عليه. See, Khwan e Pur Ni'amat, Ms. f,129.

	that Hazrāt Sheikh Najibuddin Firdausi رحمـة الله وَتَعَـالَىٰ عليه completed his Religious and Mystical Education. **Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه preferred seclusion and disliked fame and popularity. He used to say, "The Friends of Allah سُبْحَانَهُ وَتَعَالَىٰ (Auliya e Allah سُبْحَانَهُ وَتَعَالَىٰ) are those who remain concealed from the general People, only Allah سُبْحَانَهُ وَتَعَالَىٰ knows them." He lived in Delhi where he Passed Away in 1332 CE.**[49] **One of his Eminent Disciples was Maulana Fariduddin Alam رحمة الله وَتَعَالَىٰ عليه of Indrapat, the Compiler of Fatwah e Tatar Khani'ah.**[50] [51]
	22. Hazrāt Makhdum e Jehan, Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رحمة الله وَتَعَالَىٰ عليه. **Hazrāt Sharfuddin Maneri**[52] **رحمة الله وَتَعَالَىٰ عليه wrote to his greatest Disciple and successor, Hazrāt Maulana Muzaffar رحمـة الله وَتَعَـالَىٰ عليه, during the course of a quarter of a century were buried according to his will, with him, and only 28 of them which fortunately escaped the notice of his successor were found later and published under the name of *Muktubat-i-Bist-o-Hasht*. There are a few such letters also in the Maktubat of the Hazrāt Maulana رحمـة الله وَتَعَـالَىٰ عليه.**[53] **The injunction not to make the abstruse dissertations generally known to the public Especially on Allah سُبْحَانَهُ وَتَعَالَىٰ, creation, soul, will or determination and predestination, etc had an unfortunate result in that even other things which might have been valuable for a student of history were tied up in manuscripts and kept out from the public till they were lost forever.** **Of the large number of works which Hazrāt Sharfuddin Yahya Maneri رحمة الله وَتَعَالَىٰ عليه, wrote or caused to be written, only a few not exceeding 30 have come down to us, and all these were written or compiled during the last five decades of his earthly career. Born at Maner, then a flourishing town in Patna district in 1262 CE, he Passed Away and was buried in Bihar Sharif in 1380 CE. He was a boy in teens reading Masadir and Miftahul Lughat when he was taken to Sonergaon by his namesake Hazrāt Maulana Sharfuddin Tawama رحمة الله وَتَعَالَىٰ عليه, a great Sage of Bukhara, then on his way from Delhi to Bengal, under the orders of the then Sovereign of Delhi. Though he completed his scholastic attainments and became well versed in all the branches of Muslim learning including the mystic philosophy, he did not**

49 His tomb is located just on the Eastern side of Masjid Auliya, near Hauz Shamsi in a walled boundary in Delhi. the date of death given by (Ghulam Sarwar has been corroborated with the date mentioned in the Inscription, found at the tomb of Hazrāt Sheikh Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه recorded by Archaeological Survey of India, List of Muhammadan and Hindu Monuments of Delhi, 1920, Vol. III, pt. III, Entry No.185; Khazinat ul Asfiya, Vol. II, p.288.

50 Shams SiraJ Afif, Tarlkh-i-Flroz Shahl Cal.1891. p.392.

51 For biographical sketch see also, Akhbar ul Ahkyar. p. 113; Akhbar ul Aafiya. Ms. f,40, a-b. Shams Siraj Afif, Tareekh e Firoz Shah Cal.1891. p.392.

52 The Advent and Early History of Sufi Movement in Bihar. By Mohammad Rijban Ansari.

53 Askari, S.H. ibid. Pg. 31.

	write any book at Sonargaon. Owing to his excessive devotion to learning and austere spiritual practices, he fell ill was advised to marry and a son born to him whom he took to Maner on the death of his Faintly Father, in 690 AH. He soon left for Delhi in quest of Spiritual Preceptor, met the renowned saints Hazrāt Nizamuddin Auliyā رحمة الله وَتَعَالَىٰ عليه and Hazrāt Sharfuddin Bu Ali Qalandhar Panipati رحمة الله وَتَعَالَىٰ عليه, but accepted as his Sheikh, Hazrāt Najibuddin Firdausi رحمة الله وَتَعَالَىٰ عليه who Passed Away in 1332 CE, a few days after handing over to him his written instructions. On the way back to his home with his brother Hazrāt Jaliluddin رحمة الله وَتَعَالَىٰ عليه, the voice of an ostrich threw him in such an ecstatic condition that he fled into the then dense Jungle of Behea (Shahabad) and was heard of no more for 12 years. He wandered about in Jungles of Shahabad and hills of Rajgir, Monghyr and Morang for about 30 years practicing austerities and leading the life of a religious recluse like the Hindu Sanyasis, subsisting on what he could get from the hands of nature and also what he could get from the hands of nature and also what what came unasked from others. It was in the hills of Rajgir that he was discovered by Hazrāt Nizam Maula رحمة الله وَتَعَالَىٰ عليه, a disciple of Hazrāt Nizamuddin Auliyā رحمة الله وَتَعَالَىٰ عليه and was requested to pay a visit to Bihar town. After some time the saint volunteered to come on foot every Friday to Bihar Sharif to impart instructions to his admirers.[54]
732 - 808 AH 1332 – 1406 CE	**Ibn Khaldun** *Abū Zayd ʻAbd ar-Raḥmān ibn Muḥammad ibn Khaldūn al Ḥaḍramī* was an Arab sociologist, philosopher and historian who has been described as the founder of the modern disciplines of historiography, sociology, economics, and demography. Niccolò Machiavelli of the Renaissance and the 19th-Century CE European scholars widely acknowledged the significance of his works and considered Ibn Khaldun to be one of the greatest philosophers of the Middle Ages. His best-known book, the *Muqaddimah* or *Prolegomena* ("Introduction"), which he wrote in six months as he states in his autobiography, influenced 17th-Century CE Ottoman historians like Kâtip Çelebi, Ahmed Cevdet Pasha and Mustafa Naima, who used its theories to analyze the growth and decline of the Ottoman Empire. Ibn Khaldun interacted with Tamerlane, the founder of the Timurid Empire.
737 AH 1337 CE	Hundred Year War- The Hundred Years War began when Philip VI contested the English claim to Normandy and other northern provinces. At the same time, Edward III contested Philip's legitimacy based on the fact that his Mother was the daughter of Philip IV. He demanded the crown of France. Edward won the support of many Flemish towns. He ravaged the French countryside, but at first fought no decisive battles.

54 Jackson, P. *Sharfuddin Yahya Maneri: The Hundred Letters,* Paulist Press, New York, Pg. 54.

738 – 764 AH 1338 – 1363 CE	Transition to Moghulistan. The Chagatai Khanate became increasingly unstable in the following years and split in two during the 1340s (CE). Transoxania was ruled by Qazan Khan ibn Yasaur. In 1346 CE a Tribal Chief, Amir Qazaghan, killed Qazan and set up Danishmendji as puppet Khan. Danishmendji was killed a year later and replaced with Bayan Qulï. Qazaghan made Herat a tributary in 1351 CE. He was assassinated in 1357 CE and was succeeded by his Son Abdullah, who killed Bayan Qulï in 1358 CE. This aroused the anger of local lords such as Hajji Beg, the uncle of Tamerlane. Hajji drove out Abdullah to the Hindu Kush, where he died. From then on the Chagatayid Khans of Transoxania served as nothing more but figureheads until it was annexed by the Timurid Empire. In the East, the powerful Dughlats enthroned a Son of Esen Buqa I, Tughlugh Timur as Khan of Moghulistan in 1347 CE. In 1350 CE, Tughlugh converted to Islam. In 1360 CE, Tughlugh invaded Transoxania and conquered it. Hajji Beg fled in the face of overwhelming power. The future conqueror Timur entered Tughlugh's service and was appointed ruler of Shahr-i Sebz. After Tughlugh left Transoxania, Hajji Beg returned in force, only to be driven away again by Tughlugh. Hajji Beg was killed near Sebzewar. As a result Timur came to power. Tughlugh expanded his territory into Afghanistan by defeating Amir Husayn. Thus the Chagatai Khanate was restored under Tughlugh. Following his death in 1363 CE, Timur and Amir Husayn took over Transoxiana. Timur and Amir Husayn forced Tughlugh's successor Ilyas Khoja out of Transoxania, and then Timur eliminated Amir Husayn as well, gaining mastery over Transoxiana (1369–1405 CE). Like his predecessors, Timur maintained a Puppet Khan on the throne to legitimize his rule, but his Khans were members of the house of Ögedei rather than descendants of Chagatai.
739 AH 1339 CE	**Wisaal Sharif Hazrāt Mir Syed Ali bin Hazrāt Syed Muhiyuddin Abu Nasr Mohammad Baghdadi رحمة الله وَتَعَالَىٰ عليه.** **He was born in Baghdad Sharif and was the son of Hazrāt Amaduddin Abu Swaleh Nasr رحمة الله وَتَعَالَىٰ عليه. His Father personally took up his Education in Fiqh and Ahadees, apart from this he learned a number of Ahadees Mubariq from Hazrāt Hasan Bin Ali Bin Murtaza Alvi رحمة الله وَتَعَالَىٰ عليه, Hazrāt Abu Ishaq Yusaf Bin Abi Hamid رحمة الله وَتَعَالَىٰ عليه and Hazrāt Abul Fazal Mohammad Bin Omar Armui رحمة الله وَتَعَالَىٰ عليه among others.**[55] **He attained excellence as an Orator, Teacher and Scholar and remained deeply engaged in the acquisition and search for Knowledge. He was extremely diligent in all matters and was Appointed as the Mufti of Iraq as a consequence of his Scholastic Attainments.** **At the same time his venerable Father was the Qazi ul Qaza (Chief Justice) of Iraq, a notable achievement for such luminaries.** **He remained in his Official Position only very briefly and soon resigned,**

55 Kalaid Al Jawahir pg. 171 and Umda tul Saha’if Fe Haal Ahl e Kashf wal Ma’arifaat pg. 172.

	preferring a life of Trust in Allah سُبْحَانَهُ وَتَعَالَىٰ and devotion to Teaching students in the Madrassa of his Forefathers. **He was reputed to be very much Like his Most Illustrious Forefather, Hazrāt Ghaus al Azam, Mehboob e Subhani, Qutb e Rabbani رحمة الله وَتَعَالَىٰ عليه.** **He was the Father of four sons, one of whom Hazrāt Zaheeruddin رحمة الله وَتَعَالَىٰ عليه was a famed Orator and apart from Teaching in The Madrassa held the honor of presiding over the Friday Congressional Prayers and delivering the Sermon. It is reported that he disappeared one day and his dead body was recovered from a Well after a few days.** **There is a great discrepancy in his Date of Passing Away as it is variously reported as occuring in the years 656 or 613 AH.** **He was buried in the Courtyard of his Ancestral Madrassa in Baghdad Sharif.**
	23/ 20. Hazrāt Shah Musa Qadri bin Hazrāt Mir Syed Ali Qadri رحمة الله وَتَعَالَىٰ عليه. Qadriya Razzaqiya Sillsila. **He was born in Baghdad Sharif and as per the traditions of his Family, his education was supervised personally by his Father. He also obtained benefit from a Great number of Renowned Scholars of his time. He was Spiritually affiliated with his Father and Obtained the Successorship to the Qadri Mantle from him.** **He was Blessed with a Very Strange and Mysterious Charisma and Nobility of Personality. He was a Past Master in Exoteric and Esoteric Knowledge and Wisdom. His was a very penetrating Intellect and had the ability to understand the most complex of Knowledge with ease.** **He was renowned for his Knowledge and Liberality, treating everyone with deference and attention.**
741 AH 1340 CE	French Fleet Annihilated- The French Navy was destroyed at the Battle of Sluis which took place off the coast of Flanders. The victory gave England naval supremacy in the English Channel.
741 AH 1340 CE	Battle Of Crecy - A smaller British force under the command of Edward III defeated a French Army under the command of Philip VI. This marked the first use of cannon and small arms in battle in Europe.

742 – 808 AH 1342 – 1406 CE	Tokhtamysh was a prominent Khan of the Blue Horde who briefly unified the White Horde and Blue Horde subdivisions of the Golden Horde into a single state. He has been cited as the last great ruler of the Golden Horde territories Tokhtamysh descended from Genghis Khan's Grandson, Tuqa-Timur. He appears in history in 1376 CE, trying to overthrow his uncle Urus Khan, ruler of the White Horde, and fleeing to the great Timur. Tokhtamysh outlived Urus and both his sons, and forcefully ascended to the throne of the White Horde in 1378 CE, with Timur's backing. Tokhtamysh dreamt of emulating his ancestors and made plans to reunite the Golden Horde. In 1380 CE, he invaded the Blue Horde by fording across the Volga, and defeated Mamai during the Second Battle of the Kalka River. The ruler of the Blue Horde, Mamai, was killed shortly after the Battle of Kulikovo, marking Tokhtamysh's victory and the reunification of the Golden Horde. Campaign against Moscow. Dmitry Donskoy had raised a large Army to defeat and suppress the Mongol–Tatar hordes, and, after defeating Mamai during the Battle of Kulikovo, could not raise another Army against Tokhtamysh Khan. Having reunited the Blue and White Hordes into the Golden Horde, in 1382 CE, Tokhtamysh led a successful campaign against Russia as a punishment for the Kulikovo defeat – setting back, though not ending, the Russian aspiration to free themselves of Tatar rule. In just six years, Tokhtamysh had reunified the lands of the Golden Horde from Crimea to Lake Balkhash. He proceeeded to besiege Moscow but after three days of the siege, Tokhtamysh was faced with a stalemate, until Donskoy's brothers-in-law, Prince of Nizhnii Novgorod Dmitry of Suzdal tricked the citizens into surrendering the City. The destruction of Moscow led to Dimitry's surrender to the authority of Tokhtamysh at the end of 1382 CE. Tokhtamysh also took Donskoy's Son Vasily I of Moscow hostage Decline. Tokhtamysh started to act as a sovereign ruler, which must have worried his former suzerain Timur, who as a result invaded Tokhtamysh twice; in 1391 CE and in 1395 CE, eventually supplanting him and imposing Temür Qutlugh as a Khan of Golden Horde. Tokhtamysh took refuge in Lithuania, at the Court of Grand Duke Vytautas. In 1397 CE both rulers signed a treaty in which Tokhtamysh confirmed Vytautas as a rightful ruler of Ruthenian lands that were once part of the Golden Horde, and now belonged to Lithuania, in exchange of Military assistance. It is possible that the treaty required Vytautas to pay tribute from these lands once the Khan regained his throne. Vytautas probably was planning to establish himself as overlord in Tatar lands. This joint expedition, supported by Polish volunteers under Spytek of Melsztyn, was defeated on 12 August 1399 CE in the Battle of the Vorskla River by forces led by Temür Qutlugh and Nogay Emir Edigü. The

	defeat was disastrous, ending Vytautas's ambitious policy in the Pontic steppe and forcing Tokhtamysh to seek refuge again, this time in Siberia. About twenty Princes, among them Andrei of Polatk and Dmitry of Briansk were killed, along with many prominent lords, like Spytko. Believing he could defeat the Ilkhanate Chobanids and capture the disputed territories of the Caucasus since the days of Berke Khan, in 1385 CE Tokhtamysh, with an Army of 50,000 (or five *tumans*), invaded Persia and took Tabriz. Returning North they took 200,000 slaves from the Caucasus, including tens of thousands of Armenians from the districts of Parskahayk, Syunik, and Artsakh. This proved to be a fatal error for Tokhtamysh, who moved North from the Caucasus, thus allowing his Ilkhanate rivals to side with Timur, who annexed Persia to his own expanding Kingdom. Furious, Tokhtamysh turned back and made War on his former ally. Eventually, Tokhtamysh conceded defeat and withdrew to the steppe. However, in 1387 CE he suddenly invaded Transoxiana, the heart of Timur's realm. Unfortunately for Tokhtamysh, heavy snow forced him back to the steppe. In 1395 CE, the scenario reached its climax as Timur attacked the Golden Horde and defeated Tokhtamysh at the Terek. Timur sacked the Cities of the Golden Horde such as Azov (Tana), Astrakhan and Tokhtamysh's Capital, Sarai Berke. Timur captured artisans and craftsmen of the Golden Horde, and placed a puppet ruler, Koirichak, on the throne of the White Horde and appointed Temür Qutlugh Khan of the Horde. Tokhtamysh escaped to the Ukrainian steppes and asked for help from the Grand Duke Vytautas of Lithuania. In the great Battle of the Vorskla River (1399 CE) the combined forces of Tokhtamysh and Vytautas were defeated by two of Timur's generals, Khan Temur Qutlugh and Emir (murza, visir) Edigu. The defeated Tokhtamysh was killed near present-day Tyumen by Edigu's men in 1406 CE. He was the last Khan who minted coins with Mongolian script.

747 – 933 AH 1347–1527 CE	Bahmani Sultanate The Bahmani Sultanate (also called the Bahmanid Empire or Bahmani Kingdom) was a Persianate Muslim Empire of the Deccan in South India. It was the first independent Muslim Kingdom of the Deccan, and was known for its perpetual wars with its Hindu rivals of Vijayanagara, which would outlast the Sultanate. The last Bahmani Sultans were puppet monarchs under their Barid Shahi Prime Ministers, who were de facto rulers. A total of 18 Sultans ruled this State in succession over 180 Years. The South Indian Emperor Krishnadevaraya of the Vijayanagara Empire defeated the last remnant of Bahmani Sultanate power after which the Bahmani Sultanate collapsed. After 1518 CE the Sultanate broke up into five States: Nizamshahi of Ahmednagar, Qutb Shahi of Golconda (Hyderabad), Barid Shahi of Bidar, Imad Shahi of Berar, Adil Shahi of Bijapur. They were collectively known as the "Deccan Sultanates" In 1490 CE, Ahmadnagar declared independence, followed by Bijapur and Berar in the same year. Golconda became independent in 1518 CE, and Bidar in 1528 CE. Although the five Sultanates were all ruled by Muslims, their founders were of diverse, and often originally non-Muslim, origins: the Ahmadnagar Sultanate was of Hindu-Brahmin origins; the Berar Sultanate by a Kanarese-Hindu; the Bidar Sultanate was founded by a former Turkic slave; the Bijapur Sultanate was founded by a Georgian-Oghuz Turkic slave; and the Golconda Sultanate was of Turkmen origin. Although generally rivals, the Sultanates did ally with each other against the Vijayanagara Empire in 1565 CE, permanently weakening Vijayanagara in the Battle of Talikota. Notably, the alliance destroyed the entire City of Vijayanagara, with important temples, such as the Vitthala Temple, being razed to the ground. In 1574 CE, after a coup in Berar, Ahmadnagar invaded and conquered it. In 1619 CE, Bidar was annexed by Bijapur. The sultanates were later conquered by the Mughal Empire: Berar was stripped from Ahmadnagar in 1596 CE; Ahmadnagar was completely taken between 1616 and 1636 CE; and Golconda and Bijapur were conquered by Aurangzeb's 1686–87 CE Campaign.
748 – 754 AH 1347 – 1353 CE	The Black Death (Bubonic plague) that spread throughout Europe was the worse natural disaster in European history. It is estimated that of a population of 75 million people, between 19 to 35 million died. The plague was spread by rats infested by infected fleas. The plague originated in the East. Ships carrying infected vermin came to the island of Sicily. The disease spread northward throughout Europe. It took two hundred years for Europe's population to recover. One of the most bizarre results of the plague was the large-scale outbreak of anti-antisemitism. Jews were accused of causing the plague. Over 60 Jewish communities were entirely wiped out in Germany alone.

749 AH 1348 CE	University Of Krakow Founded The University of Krakow was founded in Poland. Its sponsor was Casimir III the King of Poland.
750 AH 1349 CE	**Wisaal Hazrāt Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه. Qalandariya & Chishtīya Qalandariya Sillsila.** **He came to India from his Native Anatolia and possessed the ability to perform many exciting Miracles. The word Rumi indicates that he was from Rum or Turkestan, while the title Khapradari is connected with a cup that he called Khapra, and always carried with him. It is said that the cup possessed the miraculous property of being able to supply the disabled and poor with what ever they wanted. He kept this Khapra with him for many years till he finally broke it himself and buried it in the earth. Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه remained unmarried for many years and used to roam about in the Land, dressed in 'Charam' (an attire of raw skin of animals, the dress of the Qalandars), thus he was called 'Charam Posh' (one who wears 'Charam'), which had been bestowed upon him by his Spiritual Preceptor, the enigmatic Hazrāt Abdul Aziz Makki Alambardar رضي الله عنه , one of the Companions رضوان الله تَعَالَىٰ عليهم اجمعين of The Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم , who attained the great age of 700 years. Hazrāt Shah Khizr Rumi رحمــة الله وَتَعَــالَىٰ عليه was an Ecstatic and would engage in Meditation even up to Six months at a time.** **Hazrāt Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه arrived in India to spread the Teachings of The Qalandariya Sillsila in accord with Spiritual Intimation from the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **From Delhi, Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه went to Eastern U.P. and stayed for some time at Sururpur, District Jaunpur, where he gained a wide reputation of Holiness. Many people came to him for Blessing and Beneficence. Hazrāt Nizamuddin Auliya رحمــة الله وَتَعَــالَىٰ عليه sent Hazrāt Najmuddin رحمــة الله وَتَعَــالَىٰ عليه to Sururpur, where he took Initiation in the Qalandariya Silsilah. This Tradition holds that Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه remained in Hazrāt Shah Khizr Rumi's رحمة الله وَتَعَالَىٰ عليه Service for a period of five years engaging in the Qalandari Practices. After his stay in Jaunpur, Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه moved to Ujjain in Madhya Pradesh where he had a large following. He is reputed to have given up the Qalandari Apparel, allowed his hair to grow and stopped all Qalandari Practice, as the influence of the Sharia Observing Chistiya slowly took over his Spirituality. He is even reported to have married in his last years. Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه Passed away in 750 AH/ 22 September, 1349 CE, Monday (Al Ithnayn).[56] His Shrine is situated in Ujjain, Madhya Pradesh and not in Anatolia as widely reported. (Halwan Town?).[57]**

56 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمة الله وَتَعَالَىٰ عليه , pg.58 (59). A History of Sufism In India, Vol. 1, Syed Athar Abbas Rizvi, pg 304 (331).

57 Detail in Safina tul Mujummah Al Bahrain by the Compiler.

	6. Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه. Qalandariya Sillsila from Hazrāt Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه. **Hazrāt Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه arrived in India to spread the Teachings of The Qalandariya Sillsila in accord with Spiritual Intimation from the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. When Hazrāt Qutb al Aqtab, Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه heard of his arrival near Delhi, he went to receive him and requested him to stay at his 'Astana'. Hazrāt Shah Khizr Rumi Khapradari رحمة الله وَتَعَالَىٰ عليه stayed in the Company of Hazrāt Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه for a period of Fifteen days. One day he told Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه about his Mission in India and said, "As The 'Wilayat' of Hindustan is with the Chistiya Sillsila, I wish that you initiate me in your Sillsila so that I can spread our Teachings under the Cloak of The Chistiya Qalandariya Sillsila." Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه readily agreed under the condition that Hazrāt Shah Khizr Rumi Qalandar رحمة الله وَتَعَالَىٰ عليه should also initiate him (Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه) in the Qalandari Sillsila. Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه took, and received Ba'ait from Hazrāt Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه, and gave him a 'Kulla' (Cap) and the Robe of Permission. Hazrāt Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه allowed him to wear Qalandari apparel but told him to restrain himself from performing Unclean 'Karamaat' (Lesser Miracles attributed to Saints).[58] Thus Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه attained Chistiya Qalandariya Allegiance and Permission. Hazrāt Qutbuddin Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه provided The Chistiya Qalandariya Ba'ait to Hazrāt Sharfuddin Bu Ali Qalandar رحمة الله وَتَعَالَىٰ عليه and no one else.[59]**
	20/ 7. Hazrāt Syedna Makhdum Mir Syed Muhyi an Nur Shah Najmuddin Ghaus ad Dahr Qalandar bin Mir Syed Nizamuddin Ghaznavi al Hussaini رحمة الله وَتَعَالَىٰ عليه. Qadriya Shurwardiya; (7) Qalandariya; Chishtīya Qalandariya Sillsila. **Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه received Initiation into the Qadriya Shurwardiya Sillsila from his Father, Hazrāt Syed Nizamuddin Ghaznavi رحمة الله وَتَعَالَىٰ عليه, the Nephew of Hazrāt Mubarik Ghaznavi رحمة الله وَتَعَالَىٰ عليه. He also Attained 'Khilafat from His Paternal Uncle.** **It is reported that he had 'Khilafat' from the Qadriya from Three Connections, firstly, from Qadriya Rizvia (From Connection to Hazrāt Imam Ali Musa Raza رحمة الله وَتَعَالَىٰ عليه secondly, from Qadriya Baseeriya (From Connection to Hazrāt Khwaja Hassan Basri رحمة الله وَتَعَالَىٰ عليه, and thirdly, from Qadriya Hussainiya (From Connection to Hazrāt Imam Hussein (رضي الله وَتَعَالَىٰ عنه).[60]**

58 Mir'a tul Asrar, Akhbar al Akhyar, Hazrāt Abdul Haq Mohadith Dehlvi رحمة الله وَتَعَالَىٰ عليه.

59 Azkar ul Abrar, Hazrāt Hazrāt Shah Taqi Ḥaidar Qalandar Kakorvi رحمة الله وَتَعَالَىٰ عليه pg. 32 (54).

	Hazrāt Syed Najmuddin Ghaus e Dahr Qalandar رحمـة الله وَتَعَـالَىٰ عليه was Grand Sheikh of the Qalandariya Chishtiya 'Tareeka' (Method) in Indo-Pak Subcontinent. The title 'Qutb ul Aqtaab' was inscribed on his forehead. Hazrāt Shah Khizr Rumi Qalandar رحمة الله وَتَعَالَىٰ عليه gave him the title of 'Ghaus e Dahr'. The Qalandariya Method was Intermixed with Chishtiya Precepts and Practices, one of which was the 'Sama' (Devotional Songs accompanied with Music). Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه was the "Source of the new Derivative Fraternity of Qalandariya Chishtiya, which was especially popular in Jaunpur and other Eastern Regions of present Uttar Pradesh.[61] Later on, through Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه, the Jaunpuri branch of Qalandariya Chishtiya became the Qadriya Shurwardiya, Chishtiya Qalandariya.
751 AH 1350 CE	**Birth Hazrāt Syedna Makhdoom Sheikh ul Alam Ahmad Abdul Haq Abdāl Rudolvi Sahib e Tosha رحمة الله وَتَعَالَىٰ عليه.** **Mujaddid of Sillsila Sabriya Chishtiya, Hazrāt Makhdoom Sheikh Ahmad Abdul Haq Rudaulvi, whose parental lineage connects with Syeduna Hazrāt Farooq e Azam رضي الله وَتَعَالَىٰ عنهم and spiritual lineage with Huzoor Sultan ul Hind Hazrāt Khwaja Ghareeb Nawaz رحمة الله وَتَعَالَىٰ عليه.** **His actual name is Ahmad and his title is Abdul Haq. He was born in Radoli. His paternal grandfather, Hazrāt Shaikh Dawood رحمة الله وَتَعَالَىٰ عليه who is related to Hazrāt Shaikh Nasirud Deen Chiragh Delhawi رحمة الله وَتَعَالَىٰ عليه migrated from Balkh during the reign of the Mongol, Halaku Khan. He reached Hindustan during the reign of Alaud Deen Khalji.** **From a very early age Hazrāt Shaikh Ahmad was in the practice of Mujahadat (Spritual Exercises) and Riyaziat (Religious Recitation). He began performing Tahajjud (Late Night/ Early Morning Supererogatory Prayers) from the age of 7 years.** **First he turned his attention to the acquisition of Ulum-e-Zahiriya (Knowledge of the Seen), hence he proceeded to Delhi. During his student days an interesting episode occured. Hazrāt Thanwi رحمـة الله وَتَعَـالَىٰ عليه narrated the following:** **"The elder brother of Hazrāt Sheikh Ahmad Abdul Haq Rudaulvi رحمة الله وَتَعَالَىٰ عليه, lived in Delhi. The Prince in Delhi was his ardent follower. Hazrāt Sheikh Ahmad رحمـة الله وَتَعَـالَىٰ عليه questioned his brother regarding an example appearing in the primary Arabic grammar book which he had just started. The example is:** **ضرب زيد عمروًا** **'Zaid hit Amr.'** **He wanted to know why Zaid had hit Amr. His brother told him that it was only an example and no one had hit anyone. Thereupon he said:**

60 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمة الله وَتَعَالَىٰ عليه, pg. 60 (61).
61 Trimingham 1971: 268.

	“If he had hit someone without valid cause, it is injustice. If he did not hit, then it is a lie. I do not want to study a book which teaches injustice and falsehood from the very inception.” **This was his attitude during his childhood. His brother related this incident to the Prince who said that he (Hazrāt Sheikh Rudaulvi رحمة الله وَتَعَالَىٰ عليه) is a person of ecstasy (Sahib ul Haal) and they should not bother to teach him Ulum-e-Zahiriya.**
752 – 790 AH 1351–1388 CE	Firuz Shah Tughlaq was a Turkish Muslim ruler of the Tughlaq Dynasty. His Father's name was Rajab (the younger brother of Ghiyathuddin Tughlaq, Ghazi Malik who had the title of Sipahsalar. He succeeded his cousin Muhammad bin Tughlaq following the latter's death at Thatta in Sindh where Muhammad bin Tughlaq had gone in pursuit of Taghi the ruler of Gujarat. For the first time, the Delhi Sultanate was facing a situation wherein nobody was ready to accept the reigns of power. With much difficulty the camp followers convinced Firoz to accept the responsibility. In fact, Khwājā Jahan, the Wazir of Muhammad bin Tughlaq had placed a small boy on throne claiming him to the Son of Muhammad bin Tughlaq who meekly surrendered afterwards. Due to widespread unrest his realm was much smaller than Muhammad's. He was 45 when he became Sultan of Delhi in 1351 CE. He ruled until 1388 CE. At his succession, after the death of Muhammad Tughlaq, he faced many rebellions, including in Bengal, Gujarat and Warangal. Nonetheless he worked to improve the infrastructure of the Empire building canals, rest-houses and hospitals, creating and refurbishing reservoirs and digging wells. He founded several Cities around Delhi, including Jaunpur, Firozpur, Hissar, Firoz Shah Kotla, Fatehabad. Tughlaq was not a moderate Muslim. He made a number of important concessions to Theologians. He tried to ban practices that the orthodox Theologians considered un-Islamic, an example being his prohibition of the practice of Muslim women going out to worship at the graves of Saints. He persecuted a number of Muslim sects which were considered heretical by the theologians. Tughlaq took to heart the mistakes made during his cousin Muhammad's rule. He decided not to reconquer areas that had broken away, nor to keep further areas from taking their independence. He was indiscriminately benevolent and lenient as a Sultan. He also decided to keep nobles and the Ulema happy so that they would allow him to rule his Kingdom peacefully. Hindu religious works were translated from Sanskrit to Persian language. He had a large personal library of manuscripts in Persian, Arabic language and other languages. He brought 2 Ashoka Pillars from Topara in Ambala district, and Meerut, carefully wrapped in silk, to Delhi. He re-erected one of them in his palace at Feroze Shah Kotla. Transfer of Capital was the highlight of his Reign. When the Qutb Minar struck by lightning in 1368 CE, knocking off its top story, he replaced them with the

	existing two floors, faced with red sandstone and white marble. One of his hunting lodges, Shikargah, also known as Kushak Mahal, is situated within the Teen Murti Bhavan complex, New Delhi. His eldest Son, Fath Khan, died in 1376 CE. The Sultan then abdicated in August 1387 CE and made his other Son, Prince Muhammad, King. A slave rebellion forced the Sultan to confer the royal title to his Grandson, Tughluq Khan. Tughlaq's death led to a War of succession coupled with nobles rebelling to set up independent states. His lenient attitude had strengthened the Nobles, thus weakening the Sultan's position. His successor Ghiyasuddin Tughlaq II could not control the Slaves or the Nobles. The Army had become weak and the Empire had shrunk in size. Ten years after his death, Timur's invasion devastated Delhi.
754 AH 1353 CE	**Birth Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رحمة الله وَتَعَالٰى عليه bin Hazrāt Sheikh Muizuddin Balkhi رحمة الله وَتَعَالٰى عليه bin Hazrāt Makhdum Sheikh Mazhar Shams Balkhi رحمة الله وَتَعَالٰى عليه brother of Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رحمة الله وَتَعَالٰى عليه.** **It is Narrated that the Sultan of Balkh was a person named Uddham. One day, Hazrāt Mir Syed Sulaiman رحمة الله وَتَعَالٰى عليه, the Ancestor of Hazrāt Hussein Nausha Tauheed رحمة الله وَتَعَالٰى عليه, saw that he was to be married to the daughter of the Sultan. Accordingly, he went to the Sultan's Court and after narrating his dream, asked for her hand in Marriage. The Sultan was not willing at first, but eventually agreed. The Couple had a son named Ibarhim. As The Sultan had no male offspring, he handed over the reins of Government to Ibrahim when he felt his death approaching.**[62] **He, in turn eventually had a son named Sultan Mehmood, who was born during the absence of Sultan Ibrahim who had gone to perform the Haj in Mecca Muazamma. In due course of time Sultan Ibrahim became a Friend of Allah and was known in History as Hazrāt Ibrahim bin Uddham رحمة الله وَتَعَالٰى عليه, the Saint celebrated in the famous English Poem by Leigh Hunt.** **Abou Ben Adhem (may his tribe increase!)** **Awoke one night from a deep dream of peace,** **And saw, within the moonlight in his room,** **Making it rich, and like a lilly in bloom,** **An angel writing in a book of gold:—** **Exceeding peace had made Ben Adhem bold,** **And to the presence in the room he said,** **"What writest thou?"—The vision raised its head,** **And with a look made of all sweet accord,** **Answered, "The names of those who love the Lord."** **"And is mine one?" said Abou. "Nay, not so,"** **Replied the angel. Abou spoke more low,**

62 Nasab Nama Hazrāt Ibrahim Balkhi رحمة الله وَتَعَالٰى عليه, by Abdullah, known as Mohammad.

	But cheerly still; and said, "I pray thee, then, Write me as one that loves his fellow men." The angel wrote, and vanished. The next night It came again with a great wakening light, And showed the names whom love of God had blest, And lo! Ben Adhem's name led all the rest.
755 AH 1354 CE	Wisaal Hazrāt Muhammad Baba as Samasi رحمة الله وَتَعَالَىٰ عليه. He once narrated, "One time I went to see my Sheikh, Hazrāt Sheikh Ali ar Ramitani رحمة الله وَتَعَالَىٰ عليه. When I entered his presence, he said to me, 'O my son, I am seeing in your heart the desire for an Ascension.' As soon as he said that he placed me in the state of vision, where I saw myself walking day and night, from my country to reach the Mosque of the Dome, Masjid al Aqsa. When I reached Masjid al Aqsa, I entered the mosque and I saw a man there, clothed all in green. He said to me 'Welcome, we have been waiting for you for a long time.' I said, 'O my Sheikh, I left my Country on such and such date. What is today's date?' He answered, 'Today is the 27th of Rajab.' I realized I had taken three months to reach the Mosque, and to my surprise I had arrived on the same night as the night of the Prophet's Ascension. "He told me, 'Your Sheikh, Hazrāt Syed 'Ali ar Ramitani رحمة الله وَتَعَالَىٰ عليه has been waiting for you here for a long time.' I went inside, and my Sheikh was ready to lead the prayer. He lead the Night prayer. After completing the prayer, he looked at me and said, 'O my son, I have been ordered by the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم to accompany you from the Mosque of the Dome to the Sidratul Muntaha, the same place to which the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم ascended.' When he finished speaking the green man brought two creatures the like of which I had never seen before. We mounted these creatures and we were lifted up. Wherever we were lifted up, we were acquiring knowledge of those stations of what was between Earth and Heavens. "It is impossible to describe what we saw and learned in that ascension, because words cannot express what relates to the heart, and it is not conveyable except by taste and experience. We continued until we reached the State of the Reality of the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم (al Haqiqat al Muhammadiya), which is in the Divine Presence. As soon as we entered this state, my Sheikh vanished and I vanished. We were seeing that there is nothing in existence in this universe except the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. And we were perceiving that there is nothing beyond that except Allah سُبْحَانَهُ وَتَعَالَىٰ Almighty and Exalted. Whenever he would pass from the birthplace of Hazrāt Khwāja Naqshband رحمة الله وَتَعَالَىٰ عليه called Qaṣr e Hindwān (the pavilion of the robbers), he would say that I smell the scent of a hero from here, soon this place will turn into Qaṣr e ʿĀrifān (the palace of the Gnostics).

	One day while he was passing from there, he told his companions that the hero, whose scent I used to smell, has in fact arrived in this world. Then he went to the house of Khwāja Naqshbandرحمة الله وَتَعَالَىٰ عليه, and asked to see the child. The Grandfather of Hazrāt Shāh Naqshbandرحمة الله وَتَعَالَىٰ عليه brought the new born baby to Hazrāt Khwāja Bābā Sammāsīرحمة الله وَتَعَالَىٰ عليه, who said: "This is my son. We accepted him as such a long time ago." Then he turned to his companions and told them: "This is the hero whose scent we noticed. Before long, this child will become the paragon of the age and the saving guide of the people of Love!" He then directly spoke to Hazrāt Syed Amīr Kulālرحمة الله وَتَعَالَىٰ عليه, who was to be his deputy in the future, and said: "Do not refuse to undertake the training of my son Hazrāt Bahāʾ ad Dīnرحمة الله وَتَعَالَىٰ عليه, and be sure to treat him with kindness and affection. If you are negligent in this, I shall not make any right of mine lawful to you!" Syed Amīr Kulāl replied: "I am no man if I fail you in the slightest!" [Rashahāt] He passed away on 10th Jamādi as Saānī 755H (2/3 July 1354).[63] It is mentioned in the book Rashahāt that His Chief Deputy and Spiritual Successor was Hazrāt Syed Amīr Kulālرحمة الله وَتَعَالَىٰ عليه,
	15.Hazrāt Khawaja Shamsuddīn Amir Kulalرحمة الله وَتَعَالَىٰ عليه . Hazrāt Shams ud-Din (شمس الدين) رحمة الله وَتَعَالَىٰ عليه renowned as Hazrāt Amir Kulāl (امير كلال) رحمة الله وَتَعَالَىٰ عليه (W. 1363), was born in Bukhara, Uzbekistan to the well known Scholar Saif ud-Din Hamza (سيف الدين حمزه) a descendant of Nabi The Holy Prophet, Hazrāt Muhammadصلى الله وَتَعَالَىٰ عليه و آله وسلم. Hazrāt Saif ud Din Hamza (sometimes called Hazrāt Saif ud-Din Kulāl) was also Amir (chieftain) of Tribe of Kulāl (Amir-i-Kulāl), hence the title Amir. After Hazrāt Saif ud-Din Hamza's Passing Away Shams ud-Din رحمة الله وَتَعَالَىٰ عليه took up the role of head of the tribe by which time his reputation as a Scholar and religious figure had spread through Turkistan, and the title Amir e Kulāl had become synonymous with Shams ud-Din, which stays to this day. He had number of students who later became prominent figures in history including Baha'uddin Naqshband رحمة الله وَتَعَالَىٰ عليه and Amir Timur. He is buried at Sokhar (Sukhar), near Bukhara. After rise of the Timurid Dynasty a symbiotic relationship began between the houses of Amir Timur and Amir Kulāl رحمة الله وَتَعَالَىٰ عليه which continued through the Mughal line in India. It might be noted here that Hazrāt Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه Grandfather (also called Hazrāt Shams ud-Din) was the Spiritual Mentor of Barlas Tribe and Turghai (Amir Timur's Father) and is buried at Shahrisabz. Sometimes Hazrāt Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه Grandfather is confused with Hazrāt Amir Kulāl رحمة الله وَتَعَالَىٰ عليه (both having the same

63 Umdat as Sulook.

	name). **Hazrāt Shams ud-Din's رحمة الله وَتَعَالَىٰ عليه Father, Amir Saif ud Din Hamza (امیر سیف الدین حمزہ) was head of the Kulāl Tribe and a direct descendant of Hazrāt Husin ibn Ali رضي الله وَتَعَالَىٰ عنه, Grandson of Nabi The Holy Prophet, Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **Hazrāt Amir Kulāl رحمة الله وَتَعَالَىٰ عليه also had a sizeable following of Spiritual Protégés (Murideen). Of these the most prominent was Hazrāt Turghai رحمة الله وَتَعَالَىٰ عليه (Trush) (W. 1356 AD) who had previously been influenced by Hazrāt Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه Grandfather. After Turghai's death his son Timur (W. 807/1405) held Hazrāt Amir Kulāl رحمة الله وَتَعَالَىٰ عليه in the same esteem holding him as his spiritual guide.** **None of the books written by Hazrāt Amir Kulāl رحمة الله وَتَعَالَىٰ عليه are extant. However, some excerpts and essays have survived in the family library. Also, three copies of a biography of Hazrāt Amir Kulāl رحمـة الله وَتَعَـالَىٰ عليه "Maqamat e Hazrāt Amir Kulāl رحمـة الله وَتَعَـالَىٰ عليه" written by his Great Grandson Hazrāt Shihab ul Din رحمة الله وَتَعَالَىٰ عليه have survived.**
	Birth Hazrāt Khawaja Yaqub al Charkhi رحمة الله وَتَعَالَىٰ عليه . **The future great Naqšhbandi Sheikh and student of Hazrāt Khwaja Baha al Din Naqshband رحمة الله وَتَعَالَىٰ عليه, Hazrāt Maulana Ya'qūb Charkhi رحمـة الله وَتَعَالَىٰ عليه (851-762 AH) was not only to become a Sufi master but also a reputed Islamic Scholar.** **His full name was Hazrāt Ya'qūb bin Usmān bin Mahmūd Ghaznavi Charkhi رحمة الله وَتَعَالَىٰ عليه. He was born around 762 AH (1360/61).** **He was born in the city of Jarkh, a suburb of Ghazni, between the two cities of Kandahar and Kabul, in Transoxiana. In his youth he went to the city of Herat to educate himself. He then went to Egypt where he learned the sciences of Shar'iat and logic. He memorized the Qurʾān as well as 500,000 Ahadith, both the correct and the false. One of his teachers was Hazrāt Shahabuddin ash Shirawani رحمة الله وَتَعَالَىٰ عليه, known as the Encyclopedia of the Age. He continued his education until he reached the level where he could give Fatwas (legal decisions) on any matter that faced Muslims. He was a Mujtahid Mutlaq (capable of independent legal reasoning) in the two types of Knowledge, external and internal.**
755 AH 1354 CE	The short-lived Nemanjić Empire was Ruling in the Balkans as a Serbian State. In 1354 CE the Ottoman Empire gained a foothold on the European Mainland, and, by 1355 CE, the Turkish march Northward had begun. Almost immediately the State began to disintegrate under rival clan leaders. The fall of Adrianople (modern Edirne, Turkey) to Turkish troops shocked the several factions into briefly uniting under Vukašin, the King of the Southern Serbian lands, and his brother John Uglješa, the Despot of Serres (modern Sérrai, Greece); their forces were eventually defeated in 1371 CE at the Battle of the Maritsa River (Battle of

	Chernomen), in which both leaders were killed. In 1387 or 1388 CE a combined force of Serbs, Bosnians, and Bulgarians inflicted a heavy defeat on the Ottoman army at Pločnik, but a turning point came when the Bulgarian Tsar Ivan Shishman broke with the alliance of Slavic powers and accepted Ottoman Suzerainty. No longer threatened from the East, the Armies of Sultan Murad I were able to concentrate their weight against Serb resistance. Led by the Serb *Knez*, or Prince, Lazar Hrebeljanović, a combined army of Serbs, Albanians, and Hungarians met Sultan Murad's Forces in Battle. On St. Vitus's Day (Vidovdan), June 28 (June 15, Old Style), 1389 CE, at Kosovo Polje, the Serbs and their allies suffered a defeat. The killing of Sultan Murad by Miloš Obilić has been immortalized in Serbian folk literature. Forced to accept the position of vassals to the Turks, Serb Despots continued to Rule a diminished state of Raška, at first from Belgrade and then from Smederevo. Serbian resistance did not end until the fall of Smederevo in 1459 CE.[64]
757 AH 1357 CE	**Wisaal Sharif Hazrāt Naseeruddin Mahmud Roshan Chiragh e Delhi رحمة الله وَتَعَالٰی علیه.** **Hazrāt Khwaja Nasiruddin Chiragh رحمة الله وَتَعَالٰی علیه Passed Away on 18 Ramadan 757 AH. Due to his foresight, he realized the inevitable fragmentation of the Silsila after his death, and thus appointed no *Khilafa-e-Azam*, or foremost successor. At the time of his death, he said that none of his Murids would be able to carry the weight of leadership of so mighty a Silsila on their shoulders, especially since Delhi had been ruined by Muhammad Tughlaq.** **He ordered the *Tabarrukat* (sacred relics) of the Silsila to be buried with him. He ordered the following:** • **The *Khirqa* of his *Pir-o-Murshid*, Hazrāt Nizamuddin Auliya رحمة الله وَتَعَالٰی علیه, must be put upon his chest.** • **The *Asa* (staff) by his side** • **The *Tasbih* (rosary) on the finger of 'Shahadat' (the right forefinger),** • **The *Kaasa* (a special wooden bowl which dervishes carry with them to serve as their only utensil for food, water etc.) under his head** • **A pair of his *Pir-o-Murshid's* shoes under his arm.** **Hazrāt Khwaja Bande Nawaz Gaisu Daraz رحمة الله وَتَعَالٰی علیه, the beloved *Murid* and *Khalifa* of Hazrāt Nasiruddin Chiragh رحمة الله وَتَعَالٰی علیه, performed his *Ghusal* (bathing of the body). After the *Ghusal*, Hazrāt Bande Nawaz رحمة الله وَتَعَالٰی علیه cut off the strings of the *Charpoy* (traditional woven bed) upon which the *Ghusal* was performed and preserved them as a sacred relic of his *Pir-o-Murshid*.** **After his Passing, his Mausoleum was built by Feroz Shah Tughluq, the**

64 https://www.britannica.com/place/Serbia/Consolidation-of-the-state

	Sultan of Delhi in 1358, and later two gateways were added on either side of Mausoleum. **His successor and One of His Most Popular Khalifas' was Hazrāt Khwaja Bande Nawaz Gaisu Daraz رحمة الله وَتَعَـالَىٰ عليه of Gulbarga.[65] Gulbarga, is a city in the Indian state of Karnataka. It is the administrative headquarters of the Kalaburagi district and is the largest City in the Region of North Karnataka (Kalyana-Karnataka). The City is is 623 km North of the State Capital City of Bangalore.** **Hazrāt Mir Syed Jalaluddin Bukhari رحمة الله وَتَعَالَىٰ عليه was also One of His Famous Khalifas'.**
	22. Hazrāt Syedna Jallaluddin an-Naqvī al-Bukhārī Kabir ul Auliya az Makhdum Jehanian Jehan Gusht رحمـة الله وَتَعَـالَىٰ عليه. Chistiya Nizamiya Sillsila. **Hazrāt Mir Syed Jalaluddin Bukhari رحمـة الله وَتَعَـالَىٰ عليه was born into a Muslim family on 19 January 1308 AD (14 Shaban 707 AH). His father, Hazrāt Syed Ahmed Kabir رحمة الله وَتَعَالَىٰ عليه, was the youngest son of Hazrāt Jalaluddin Surkh-Posh رحمة الله وَتَعَالَىٰ عليه of Bukhara.[66]** **He was later given the title of *Jahaniyan Jahangasht* from which he gained prominence. He travelled to many countries, and visited Mecca 36 times in his life. He married the daughter of his half-uncle Hazrāt Sadruddin Muhammad Ghaus رحمة الله وَتَعَالَىٰ عليه.[67] He traveled with Lalleshwari, one of his grandfather's female disciples, to Kashmir.[68]** **He visited Hazrāt Pandua, the first capital of the Bengal Sultanate, where he led the janazah of Hazrāt Alaul Haq Pandwi رحمـة الله وَتَعَـالَىٰ عليه, the court scholar of Bengal. Some of his gifts to Bengal include a *Jhanda* which is preserved in the dargah of Hazrāt Jalaluddin Tabrizi رحمـة الله وَتَعَـالَىٰ عليه in Pandua and a *Qadam Rasul* at the Qadam Rasul Mosque in Gaur. The nearby Jehan Jhaniya Mosque of the 16th Century is said to be named in his honor too.[69] Every year, during the urs of Hazrāt Akhi Siraj Bengali رحمة الله وَتَعَـالَىٰ عليه, Hazrāt Jahangasht's رحمـة الله وَتَعَـالَىٰ عليه *Jhanda* is taken from Hazrāt Tabrizi's رحمـة الله وَتَعَـالَىٰ عليه Dargah to Hazrāt Akhi Siraj's رحمـة الله وَتَعَـالَىٰ عليه Mausoleum.[70]**
757 AH 1356 CE	Battle In Poitier's- At the Battle of Poitier's, the Black Prince of Wales Edward

65 Nasiruddin Chiragh Dehlavi – Sufiwiki

66 Marat-e-Jalali (مرآت جلالی) by Syed Khalil Ahmed Bukhari Hassami, First Edition 1918, Allahabad, Second Edition 1999 .Karachi

67 Hassami S. K. A. B. *Marat-e-Jalali (Red Clothed man from Bukhara)* First Edition 1918, Allahabad, Second Edition 1999, Karachi.

68 Sikandry. "The Muslim Rishis of Kashmir: crusaders for love and justice.".

69 Abdul Karim (1959). *Social History of the Muslims in Bengal (Down to A.D. 1538)*. Asiatic Society of Pakistan. pp. 102–103.

70 Abdul Karim (2012). "Shaikh Akhi Sirajuddin Usman (R)". In Islam, Sirajul; Miah, Sajahan; Khanam, Mahfuza; Ahmed, Sabbir (eds.). *Banglapedia: the National Encyclopedia of Bangladesh* (Online ed.). Dhaka, Bangladesh: Banglapedia Trust, Asiatic Society of Bangladesh.

	defeated the French. In the course of the battle, the French King, John II, was taken prisoner and brought to England. This resulted in civil chaos in France.
761 AH 1360 CE	Treaty of Calais- With both England and France exhausted by the War, they signed the Treaty of Calais on October 24th 1360. Under its terms, John II of France was ransomed and Edward III renounced his claim to the French throne.
763 AH 1362 CE	**Wisaal Sharif Hazrāt Shah Musa Qadri bin Hazrāt Mir Syed Ali Qadri رحمة الله وَتَعَالَىٰ عليه.** **He Passed away in Baghdad Sharif and is enshrined there.**[71]
	24/ 21. Hazrāt Mir Syed Hassan Qadri Baghdadi bin Hazrāt Shah Musa Qadri رحمة الله وَتَعَالَىٰ عليه. Qadriya Razzaqiya Sillsila. **He was born in Baghdad Sharif and was the son of Hazrāt Shah Musa Qadri bin Hazrāt Mir Syed Ali Qadri رحمة الله وَتَعَالَىٰ عليه.** **He was entirely taught by his Father and took Ba'ait with in adulthood as well as was raised to the Masnad e Khilafat.**[72] **In keeping with his Families Traditions, he was an excellent Orator and a Scholar par excellence. He was known for his constant Zikr (Remembrance) and deep imersement in Worship.**
764 – 892 AH 1363 – 1487 CE	Moghulistan. Ilyas Khoja attacked Timur in 1364 CE and defeated him on the North Bank of the Syr Darya. He then besieged Samarkand but suffered harsh attrition due to an epidemic so that by the next year he was forced to retreat from Transoxania. The Dughlat Qamar-ud-din Khan Dughlat rebelled and killed Ilyas Khoja in 1368 CE, taking the throne for himself. Ilyas Khoja's brother Khizr Khoja fled to Turpan where he set up his own independent realm and converted the last Uyghurs there to Islam. In 1375 CE, Timur invaded Moghulistan, looting the Ili Region. Qamar retaliated by raiding Fergana until Timur put him to flight. Timur fell into an ambush and barely escaped, retreating to Samarkand. Timur attacked again in 1376 CE and 1383 CE but both times failed to capture the Moghul Khan. In 1389 CE Timur attacked Khizr Khoja instead and forced him to flee into the Gobi Desert. In 1390 CE Timur invaded Moghulistan and once again failed to find Qamar, but Qamar, having fled, was never heard of again. Khizr Khoja returned to Moghulistan and assumed power once more. He gave his daughter in marriage to Timur and made peace with him in 1397 CE. Khizr Khoja died in 1399 CE and was succeeded by his three sons in succession: Shams-i-Jahan (1399–1408 CE), Muhammad Khan (1408–1415 CE), and Naqsh-i-Jahan (1415–1418 CE). Upon Khizr Khoja's death, Timur took the opportunity to send another Army to pillage Moghul lands. Uwais Khan came to power in 1418 CE. During his Reign he waged War on the Oirats and was taken prisoner by their leader Esen Taishi. Due to Uwais' royal

71 Umdatul Sahaif Fe Haal Ahl e Kashf wal Ma'arifat, pg 173.
72 Umdatul Sahaif Fe Haal Ahl e Kashf wal Ma'arifat, pg 174.

lineage, Esen Taishi treated him with respect and released him. Uwais suffered two more defeats against the Oirats and was captured a second time. He was let go after sending his sister as hostage to Esen Taishi's family. Uwais died in 1429 CE. Two factions supporting his two sons Yunus Khan and Esen Buqa II quarreled over the throne with Esen Buqa II emerging as the victor. Yunus fled to Samarkand. Under Esen Buqa II, the powerful Dughlat Sayyid Ali, who had helped him to the throne, became very influential and held both Kucha and Kashgar. In 1451 CE, Esen Buqa II raided the Northern border of the Timurid Empire. The Timurid ruler Abu Sa'id Mirza schemed to split the Moghuls in two, so he summoned Yunus in 1456 CE and supported his authority in the Ili Region. Yunus tried to conquer Kashgar but was repelled by Sayyid Ali and Esen Buqa II. Esen Buqa II died in 1462 CE. His Son Dost Muhammad was an inexperienced 17 year old. He plundered the territory of the Dughlats. By the time he died in 1469 CE, his realm was in general revolt. Yunus took advantage of the situation to capture the Moghul Capital Aksu. Dost Muhammad's young Son Kebek Sultan was taken to Turpan, where he was proclaimed Khan. Four years later, he was put to death by his followers and brought to Yunus. Yunus thus became the sole ruler of Moghulistan in 1472 CE.

Yunus' Reign began with a raid by the Oirats under Esen Taishi's Son Amasanj, who forced Yunus to flee to the Syr Darya. Yunus returned after the Oirats left with their pillage. In 1465 CE, Yunus faced a rebellion by Mirza Abu Bakr Dughlat, who seized Yarkand and Khotan.

The Dughlat clan was a Mongol (later Turko-Mongol) clan that served the Chagatai Khans as hereditary vassal rulers of the several Cities of the Western Tarim Basin from the 14th Century CE until the 16th Century CE.

The Dughlat tribe is mentioned as having supported Genghis Khan during his creation of the Mongol Empire in the early 13th Century CE. Rashid al-Din Hamadani identifies the Dughlad (Dughlat) as a minor tribe of the Mongols. At an early date the entire tribe moved out of Mongolia and eventually settled in the area comprising the *ulus* of Chagatai Khan.

Yunus attempted twice to remove to Abu Bakr but was defeated both times in 1479 CE and 1480 CE, after which Abu Bakr also seized Kashgar. In the West, Yunus captured Hami from Kara Del, which was then a tributary of the Ming Dynasty. A Ming Army evicted the Moghuls from the City but failed to catch them, and they soon returned to Hami afterwards. Yunus also took advantage of Political infighting in the West to vassalize Umar Sheikh Mirza II's realm in Fergana. Yunus moved to Tashkent in 1484 CE and settled down, giving up the nomadic way of life. His nomadic followers became alarmed by this action and departed for the steppes, taking with them Yunus' second Son Ahmad Alaq. When Yunus died in 1486 CE, his realm was divided between the Yarkand Khanate, ruled by Mahmud Khan in the West, and the Turpan Khanate, ruled by Ahmad Alaq in the Northeast.

765 AH 1364 CE	**Wisaal Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه.** **Author of 'Irshadaat ut Talibeen',** **Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه used to regularly celebrate the Urs of the Auliya and was very fond of attending such functions. He also enjoyed to listen to Sama (Qawaali). It is stated that during his latter years of his life, his state of Istigraaq during Namaz was to such a degree that the words Huq,Huq,Huq, had to be recited loudly in his ear for him to regain his normal state to complete his Salah. The state of Istigraaq is a state in which a Sufi is submerged in the remembrance of his Creator that he forgets himself and his surroundings. He is freed from the of time and space to the extentto which Allah wills and his state may go on for days. It is said among the Great Mashaikh that the Spiritual wealth of Hazrāt Makdoom Sabir Pak Kalyari رحمة الله وَتَعَالَىٰ عليه was handed to Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه got married. He had five sons, and two daughters.** **Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالَىٰ عليه Passed Away on the 13th of Rabi-Ul-Awwal or Zul Qadah 765 AH at the age of 70 years. He was buried in Panipat where his Mazaar is, people still receive his spiritual blessings up to this day.**[73]
	23. Hazrāt Syedna Makhdoom Sheikh ul Alam Ahmad Abdul Haq Abdāl Rudolvi Sahib e Tosha رحمة الله وَتَعَالَىٰ عليه. Chishtīya Sabriya Sillsila. **Re-generator (Mujaddid) of Silsila e Sabiriya-Chishtiya, Hazrāt Makhdoom Shaikh-ul-Aalam Shaikh Ahmad Abdul Haque Sahib e Tosha Rudaulvi رحمة الله وَتَعَالَىٰ عليه, whose parental lineage connects through a few lines of communication, with Syeduna Hazrāt Faroque e Azam رضي الله وَتَعَالَىٰ عنه and spiritual lineage with Hazrāt Sultan-ul-Hind Khwaja Ghareeb Nawaz رحمة الله وَتَعَالَىٰ عليه by only five chains of communication. He was born in Radoli. His Paternal Grandfather, Hazrāt Sheikh Dawood رحمة الله وَتَعَالَىٰ عليه who is related to Hazrāt Sheikh Nasiruddin Chiragh e Delhavi رحمة الله وَتَعَالَىٰ عليه migrated from Balkh during the reign of the Mongol, Halaku Khan. He reached Hindustan during the reign of Alaud Deen Khalji.** **However, Ulum-e-Batiniya (Knowledge of the Inner, Hidden Reality) attracted him with force. Even before completing his academic career he adopted solitude, wandering in the forest. After some time Divine inspiration guided him to Panipat. His arrival was revealed to Hazrāt Shaikh Jalaluddin رحمة الله وَتَعَالَىٰ عليه. The Sheikh desired to put him to test. He therefore instructed his Khudam (Attendants) to prepare a sumptuous feast for that**

73 HAZRAT KHWAJA MUHAMMAD JALALUDDIN (RADI ALLAHU ANHU) – Aal-e-Qutub Aal-e-Syed Abdullah Shah Ghazi (aalequtub.com) Tajalliyat-e-Khwajegaan-e-Chist by Maqsood Ahmed Sabiree. Miratul Asraar by Hazrāt Shaikh Rahman Chisti Sabiree Abbasi Alawi رحمة الله وَتَعَالَىٰ عليه.

day. Different varieties of food were set out. Fruits, etc. and even some forbidden items were spread out. A few beautiful horses with golden reins were tied outside the Khanqah.

Finally, Hazrāt Rudaulvi رحمة الله وَتَعَالَىٰ عليه arrived. Seeing the effects of the world at the door, he became disillusioned. When he saw the state of the food arrangements, he could no longer tolerate it. When he saw the forbidden items he was unable to remain. He then left. This show was enacted purely as a test. He wandered around the whole day. In the evening he arrived on the outskirts of a city. On inquiring, he was told that it is the city of Panipat. He was truly bewildered. He could not understand how he had forgotten the road. However, since there was no other logical possibility, he concluded that he had taken a wrong route and had arrived again at Panipat from where he had left in dismay. However, the same bewildering occurrence was repeated for another two days. All day long he would walk only to find himself back in Panipat in the evening. He was lost and dismayed. Suddenly he saw a man dressed in white. When he inquired about the road, the man replied:

"You have left the right road by Hazrāt Sheikh Jalaluddin رحمة الله وَتَعَالَىٰ عليه."

His bewilderment was further compounded.

He carried on walking until he met two people from whom he also inquired about the direction. Both gave the same reply which the man in white garb had given. He thus understood the reality of the situation. With a firm resolution he went to the Khanqah and fell at the feet of Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه. He took Bai'at (Pledge of Allegiance) and after only a few days of spiritual striving, he gained the mantle of Khilafat.

He had much simplicity and gullibility in him. His brothers had made marriage arrangements for him, but he refused saying that they should free him from this burden.

However, after some time he did marry and had children. But, all of them died. Every child that was born would die after proclaiming 'Huq, Huq, Huq' (thrice). Once his wife broke down crying because every child died. He said:

"Now when a child is born, it will remain alive."

When the next child was born, it did not proclaim 'Huq, Huq, Huq', but remained alive.

Once Hazrāt رحمة الله وَتَعَالَىٰ عليه had prepared a big pot of food and had it put in the road, saying:

"Insha'Allah Ta'ala, people passing in the road will eat the food and it will not decrease."

For three days wayfarers ate of the food without it decreasing. Then a thought came into his mind: 'This will bring fame. Fame can bring about spiritual harm.' He then resolved:

"Allah Ta'ala is The Raziq. He is aware of His Creation."

	When he was convinced of the correctness of this thought, he dropped the pot on the ground, breaking it. **Hazrāt Shaikh ul Masha'ikh, Shah Abdul Quddus Gangohi رحمة الله وَتَعَالَىٰ عليه wrote in his book, Anwarul Uyun, that there are numerous miracles of Hazrāt Sheikh Rudaulvi رحمة الله وَتَعَالَىٰ عليه. Whoever wishes to know these in greater detail, should refer to his book.** **It was his regular practice to go early to the Masjid, i.e. at Awwal Waqt (when the Salaat time just commences). He would sweep the Masjid. However, the state of Istighraaq (Spiritual Distraction) was so dominant in him, that the Khudam had to repeatedly make him aware of the road to the Masjid.** **His Passing Away.** **Hazrāt Sheikh رحمة الله وَتَعَالَىٰ عليه Passed away on the 15th Jaamaadil Aakhir in the year 836 or 837 Hijri. His Tomb is in the town of Rudauli in the District of Barabanki.** **He had a few sons. Each one of them was a Sahib-e-Karamat (Able to Perform Miracles) at birth. But life was not destined for them. Only one son, Hazrāt Sheikh Muhammad Arif رحمة الله وَتَعَالَىٰ عليه remained alive. The Silsilah was perpetuated through him. Besides him, Hazrāt Mian Farid Sheikh Bakthiyari رحمة الله وَتَعَالَىٰ عليه and others were also among the Khulafa of Hazrāt Shaikh Ahmad Abdul Haq Rudaulvi رحمة الله وَتَعَالَىٰ عليه.**[74] **Hazrāt Shaikh al Alam's رحمة الله وَتَعَالَىٰ عليه whole life was full of service of Islam and was the revival of Sunnism too.** **The presence of Hazrāt Ahmad Abdul Haq Abdāl Rudolvi's رحمة الله وَتَعَالَىٰ عليه Khankah in Rudauli was a Blessing during the Turmoil of Invasions of Timur and depredations of Outlaw Soldiery. This had led to the abandonment of Dehli and surroundings by the Chistiya Sillsila, or perhaps in consequence to their presequtions by the Sultans of Dehli. Their Khanqahs had been established in Malva, Deccan and Gujrat. The famed Saint of the Chistiya Nizamiya Sillsila, Ashraf Jehangir Simnami (Wisaal Sharif 813 AH) was present in Awadh. Nur Qutb e Alam was present in Pandova, Bengal (Wisaal Sharif 808 AH). If it had not been present, the entire Belt would have been bereft of the Presence of The Chistiya Sillsila with it's Baraka and Spirituality. Having been Established in the First Quarter of the 9th Century Hijri, The Khanqah in Rudali soon spread it's Blessing and came to be know far and wide. He emphaiszed the following:** **1. Establishment of Worship of Allah and Insistence of Non Ascribing of Partners (Tauheed).** **2. Living Life according to the Shariat.** **3. Rendering of Good Deeds.** **4. Sincerity and Honesty.**

74 Hazrāt Murad Ali Khan (R.A.)

	5. Declaration and Adherence to The Right Path (Huq). **Although many of his Spiritual Sillsila flourished through the media of his Khulafa, the number of Sillsilas emanating from Hazrāt Ahmad Abdul Haq Abdāl Rudolvi's رحمة الله وَتَعَالَىٰ عليه exceeded all others.**
770 AH 1368 CE	Chu Yuan-Chang, A Chinese Buddhist Monk Founds Ming Dynasty- A large Mongolian armada that may have numbered 145,000 men, landed at Hakozaki Bay. The Japanese were waiting for them and repulsed the attack. A typhoon then destroyed the Mongol fleet, leaving the Army to be killed or enslaved. On June 27, 1375 the French and English signed the Truce of Bruges. Under its terms, the British presence in France was limited to Calia, Brest, Bordeaux and Bayonne.
770 – 1044 AH 1368 – 1635 CE	The **Northern Yuan** was a dynastic regime ruled by the Mongol Borjigin clan based in the Mongolian Plateau. It operated as a rump state after the collapse of the Yuan Dynasty of China in 1368 CE and lasted until its conquest by the Jurchen-led Later Jin Dynasty in 1635 CE. The Northern Yuan Dynasty began with the end of Yuan rule in China proper and the retreat of the Yuan remnants led by Toghon Temür (Emperor Huizong of Yuan) to the Mongolian steppe. This period featured factional struggles and the often only nominal role of the Great Khan. Dayan Khan and Mandukhai Khatun reunited the entire Mongol nation in the 15th Century. However, the former's distribution of his Empire among his sons and relatives as fiefs caused the decentralization of the Imperial Rule. Despite this decentralization, a remarkable concord continued within the Dayan Khanid aristocracy, and intra-Chinggisid Civil War remained unknown until the Reign of Ligdan Khan (1604–1634 CE), who saw much of his power weakened in his quarrels with the Mongol tribes and was defeated by the Manchus. The last sixty years of this period featured the intensive penetration of Tibetan Buddhism into Mongolian society.
771 AH 1370 CE	**Wisaal Hazrāt Khawaja Shamsuddīn Amir Kulal رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Amir Kulāl رحمة الله وَتَعَالَىٰ عليه Passed Away in 772/1370 and was buried in Sukhar (Sokhar) near Bukhara. Sometimes Hazrāt Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه tomb is confused with the tomb of his grandfather (also Hazrāt Shams ud-Din Kulāl رحمة الله وَتَعَالَىٰ عليه). It is Shams ud-Din Kulāl (Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه Grandfather) who is buried at Shahrisabz (Kesh); the Green City. Hazrāt Amir Kulāl's Grandfather had constructed the Madrasa Dor i Tilavat/ Dorut Tilavat (House of Mediation) and was buried here after his Passing Away. Later, Timur transferred the body of his father Turghai, to be near the Grave of Hazrāt Shams ud-Din (Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه Grandfather). Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه Grandfather was Turghai and Barlas Tribe's Spiritual Mentor. Majority of Timur's family is also buried at the same place. Recently, his tomb had been renovated under the orders of Uzbekistan's President.[75]**

	After Hazrāt Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه Passing Away his descendants, propagated from his four sons: Burhanudeen, Shah, Hamzah, and Omar, continued to be associated with the Timurid and then Mughal Dynasty Kings and Princes as their friends and teachers. Hazrāt Amir Kulāl's Grandson Hazrāt Amir Kalan (Muhammad ibn Shah ibn Amir Kulālرحمة الله وَتَعَالَىٰ عليه) was entrusted with the education of young Ulugh Beg. Although Hazrāt Amir Kalan is renowned for his Religious Scholarship he was also well versed in mathematics and astronomy, and introduced these sciences to the young prince. At Ulugh Beg's Madrasa Amir Kalan was considered one of the top ten teachers (Madarris) with unparalleled proficiency in Ulum e Yaainia, Dinia and Ulum e Shar'iat.[76] Hazrāt Amir Sultan (Muhammad Shmsudeen ibn Ali ibn Burhanudeen ibn Amir Kulālرحمة الله وَتَعَالَىٰ عليه), another Grandson of Hazrāt Amir Kulāl married Ottoman Sultan, Bayezid I's daughter. After Babur established the Mughal Empire in India many of Hazrāt Amir Kulāl's descendants moved there and continued to enjoy an influence in the Mughal dynasty. They remained as teachers and mentors of Mughal Princes and Kings or their close friends. Last of these was Shah Abbas, tutor of Mughal King Farrukhsiyar. By the time Farrukhsiyar was enthroned the family had parted ways from Mughals. A gap of hundred years follows, after which the family comes to prominence with Hazrāt Sheikh Samad Aliرحمة الله وَتَعَالَىٰ عليه, one of the prominent students of Hazrāt Shah Abdul Azizرحمة الله وَتَعَالَىٰ عليه. Although his exploits as an engineering entrepreneur overshadows his scholarly work. His son Hakim Qadir Ali earned fame both as a Scholar and Doctor and his Great Grandson Shah Altaf was renowned as a Scholar and Scientist in the area around Delhi, and his school attracted many students from this area. After the founding of Pakistan, majority of Hazrāt Amir Kulāl's رحمة الله وَتَعَالَىٰ عليه Descendants moved to Pakistan.
	16. Hazrāt Khawaja Bahauddin Naqšhband Bukhariرحمة الله وَتَعَالَىٰ عليه . Naqšhbandiya Khalifa. **[77]His birth was in Muharram of the year 718 AH in the age of Hazrāt Khawja Ali al Ramitaniرحمة الله وَتَعَالَىٰ عليه, may Allah's Mercy and Good-Pleasure be upon him, viewing that Hazrāt Khawja Ali'sرحمة الله وَتَعَالَىٰ عليه decease was in the months of the year 721 AH. His birth and decease was in Qasru'l `Arfeen, a village one league (3 1/4 miles) away from Bukhara. The traces of Wilayah and the lights of Karamaat were apparent on his forehead since his childhood. His mother was reported to have said:** **"My Son Hazrāt Baha'uddinرحمة الله وَتَعَالَىٰ عليه said, and he was four years**

75 http://en.wikipedia.org/wiki/Amir_Kulal#cite_note-4
76 http://en.wikipedia.org/wiki/Amir_Kulal#cite_note-5
77 Rashahāt Ain al Hayāt, by Maulana Alī ibn Hussein Safī, English translation by Mukhtar Holland, 2001.

old, (This cow will give birth to a calf, and its forehead will be white), and after some months the cow gave birth as he said."

Hazrāt Khawja (Baha'uddin رحمـة الله وَتَعَـالَىٰ عليه) was among the accepted Circle of Hazrāt Khwaja Muhammad al Baba Samasi رحمة الله وَتَعَالَىٰ عليه.

teaching of the manners of the Way to him was externally by al Hazrāt Amir Kulālعليه رحمـة الله وَتَعَـالَىٰ but in reality he was 'Awaysi', taught by the spirituality of Hazrāt Khawja Abd'ul Khaliq al Ghujdawani رحمة الله وَتَعَالَىٰ عليه. And know that from the age of Hazrāt Khawja Mahmood al Anjir al Faghnawi رحمة الله وَتَعَالَىٰ عليه till the age of al Hazrāt Amir Kulāl رحمة الله وَتَعَالَىٰ عليه, they used to gather for Zikr vocally (i.e. audible, not internal Zikr). When Hazrāt Khawja Naqsh Band رحمة الله وَتَعَالَىٰ عليه came, he quit the loud Zikr and chose the secret one because he was ordered by the spirituality of Hazrāt Khawja Abd'ul Khaliq al Ghujdawaniعليه رحمـة الله وَتَعَـالَىٰ to act according to 'Azama' (Firmness in religion) and avoid the 'Rukhsa'. So he avoided vocal Zikr to the point of going out from Hazrāt Amir Kulāl'sرحمة الله وَتَعَالَىٰ عليه session during the circle's gathering for Zikr. This used to weigh heavy on his companions who would get jealous of him, but Hazrāt Khawja رحمة الله وَتَعَالَىٰ عليه would not pay attention to them nor attempt to fix their (troubled) minds, yet he would not falter the least bit in serving or respecting the Amirعليه رحمة الله وَتَعَالَىٰ, and was submissive and compliant to his orders. As for the Hazrāt Amīrعليه رحمـة الله وَتَعَـالَىٰ, he was attentive to him, his attention increasing daily. So (one day) several of his companions entered his seclusion and, out of envy, attributed some shortcoming to him (Hazrāt Khawja Baha'uddin رحمة الله وَتَعَالَىٰ عليه). Hazrāt Al Amir Kulālعليه رحمـة الله وَتَعَـالَىٰ answered nothing until his minor and eminent companions (about five hundred persons, as mentioned in "Al Rashahāt") gathered one day to build a Masjid. After finishing the building work they all gathered by the Amir رحمـة الله وَتَعَالَىٰ عليه. He then turned toward those who had bad opinions of Hazrāt Khawja Baha'uddin and used to attribute shortcoming to him in the Hazrāt Amir'sعليه رحمة الله وَتَعَالَىٰ (presence) and told them:

"You think this and this about Hazrāt Khawja Baha'uddinعليه رحمة الله وَتَعَالَىٰ. All this thinking is erroneous and incorrect: Allāh سُبْحَانَهُ وَتَعَالَىٰ Has Accepted him but you did not know it, and my care and attention are (but) subsequent to His Acceptance, Most Eminent (is He)."

After these words, he asked for Hazrāt Khawja Baha'uddinعليه رحمة الله وَتَعَالَىٰ who was carrying brick for the building. When he came he turned to him and said:

"My Son, I have performed the will of Hazrāt Khawja Muhammad Baba al Samasiعليه رحمة الله وَتَعَالَىٰ concerning you,"[78]

78 Hazrāt Shah Naqshband Adapted from al Khani's al Bahja al Saniyya. Written by Anwar un Nabi. (Written by Sheikh Jibra'eel Fouad Haddad).

	he pointed to his breasts and said: “My breasts have dried in bringing you up, but your aptitude is high and strong. So I have permitted you to go in the Kingdom: If you find Sheikhs, ask them (spiritual education) according to your aptitude.” Hazrāt Khawja Naqsh Bandعليه رحمة الله وَتَعَالَىٰ said, may Allāh's سُبْحَانَهُ وَتَعَالَىٰ Mercy be upon him: “These words from the Hazrāt Amirعليه رحمة الله وَتَعَالَىٰ were the cause for my trial (for, was I in the normal relationship of following to my Sheikhرحمة الله وَتَعَالَىٰ عليه, I would have been farther from trial and nearer to safety).” Then Hazrāt Khawjaعليه رحمة الله وَتَعَالَىٰ accompanied Hazrāt Maulana Ārif رحمة الله وَتَعَالَىٰ عليه for seven years, then Hazrāt Qasim Sheikh, then Khalil Ata Hazrāt for twelve years. Then he traveled twice to Hijaz, accompanied by Hazrāt Khawja Muhammad Parsaعليه رحمة الله وَتَعَالَىٰ in the second journey. When they arrived to Khurasan, he sent Hazrāt Khawja Muhammad Parsa with the rest of his companions via Bāward to Naysabur and headed toward Harah to meet Hazrāt Maulana Zainuddin Abu Bakr al Tayabadiرحمة الله وَتَعَالَىٰ عليه and accompanied him for three days in Tayabad. Then he headed toward Hijaz (for Hajj), rejoined his companions in Naysabur, settled a while in Maru after returning from Hajj, then came to Bukhara and lived there the rest of his life. In his death bed Amir Kulālعليه رحمة الله وَتَعَالَىٰ directed all his companions to follow Khawja Naqsh Bandعليه رحمة الله وَتَعَالَىٰ may Allāhسُبْحَانَهُ وَتَعَالَىٰ Have Mercy on him. They told him: “Khawja Naqsh Bandعليه رحمة الله وَتَعَالَىٰ does not Mention (Allāhسُبْحَانَهُ وَتَعَالَىٰ) by the vocal Zikr, so how can we follow him!” He said: “There is Wisdom in all that Allāhسُبْحَانَهُ وَتَعَالَىٰ Gave him, so do not Disobey him.” Hazrāt Al Sheikh Ahmad Ibn Illan said in his “Maqamaat”: “Hazrāt Khawja Ala'uddin al Attar رحمة الله وَتَعَالَىٰ عليه reported that the Khawja (Naqsh Band) used to say: “Among Allāh's سُبْحَانَهُ وَتَعَالَىٰ special care of me is that I was honored in my childhood days with the (attentive and blessed) “look” of the great Sheikh Hazrāt Khawja Baba Samasi, may Allāhسُبْحَانَهُ وَتَعَالَىٰ Sanctify his soul, and that he accepted me to be a “son” of his.” And he reported from Hazrāt al Khawja’s Grandfather that: “When three days passed after the birth of my (Grand) Son Hazrāt Baha'uddin, Hazrāt Khawja Baba al Samasi رحمة الله وَتَعَالَىٰ عليه arrived with a Group of his Companions to the Palace of Hinduvan. I had a complete loving and iraadah (“will” – to follow -) for his Eminence, and those who loved him where very numerous in that place. It crossed my mind to take this son of mine to him, so I placed on his chest some ‘Nazr’ (dedication to Allāhسُبْحَانَهُ وَتَعَالَىٰ) and took him with total Supplication and Humility, upon which he said, may Allāh

	سُبْحَانَهُ وَتَعَالَىٰ Be Well-Pleased with him **"This is my Son, and I have accepted him," then he turned his face toward the companions and said to Hazrāt al Syed Kulāl رحمة الله وَتَعَالَىٰ عليه, who was in that session:** **"How many a time when I reached this place did I tell you that this fragrance has increased, and it is as if that child has been born, for the fragrance is coming stronger; this child is that person, and I hope he will be (an object of) following to the world."** **It was also related from Hazrāt Khawja Ala'uddin, that during the "administration" of Hazrāt al Khawja (Baha'uddin) رحمة الله وَتَعَالَىٰ عليه, one of Hazrāt al Khawja Muhammad Baba Samasi's رحمة الله وَتَعَالَىٰ عليه companions was once in the Hinduvan Palace and used to say that before the birth of Hazrāt al Khawja Baha'uddin رحمة الله وَتَعَالَىٰ عليه, Hazrāt al Khawja Baba used to come often to the Hinduvan Palace and mention in his company's sessions that Qasru'l Hinduvan (the Hinduvan Palace) would soon become Qasru'l `Arfeen (The Palace of Gnostics), and praise be to Allāh سُبْحَانَهُ وَتَعَالَىٰ, Hazrāt al Khawja Baba's Blessed (intuitive) Breath has appeared in this age.** **Some qualities of the Way's Imam, the Rescue (Ghaus) of Creation (in his Age), the Allah سُبْحَانَهُ وَتَعَالَىٰ Scholar, Temple of The Eternally Besought (Samad), Allah's سُبْحَانَهُ وَتَعَالَىٰ Argument over Gnostics and His Gift to the worlds, the Reviver of the Master of The Holy Prophet's صلى الله وَتَعَالَىٰ عليه و آله وسلم Sunnah, refuge of the poor and needy (to Allah سُبْحَانَهُ وَتَعَالَىٰ), source of the Siddiqi secrets (pertaining to Hazrāt Abu Bakr al Siddiq), center of Bustami sciences, whose beginnsing is the end and whose end has no limit, Hazrāt Baha'ul Haq Wa'l Haqiqah Wa'd Din رحمة الله وَتَعَالَىٰ عليه, known as Shah Naqsh Band رحمة الله وَتَعَالَىٰ عليه, al Sheikh Muhammad al 'Uwaysi al Bukhari رحمة الله وَتَعَالَىٰ عليه, may Allah سُبْحَانَهُ وَتَعَالَىٰ Sanctify his innermost (soul) and Pour upon us and those treading (the Way) his spiritual abundance ('Faiz') and righteousness.**
771 – 912 AH 1370 – 1507 CE	Transoxiana and Afghanistan. Timurid Dynasty.
771 – 913 AH 1370 – 1507 CE	The Timurid Dynasty self-designated as Gurkani, was a Sunni Muslim Dynasty or clan of Turco-Mongol origin descended from the warlord Timur (also known as Tamerlane). The word "Gurkani" derives from "Gurkan", a Persianized form of the Mongolian word "Kuragan" meaning "Son-in-law". This was an honorific title used by the Dynasty as the Timurids were in-laws of the line of Genghis Khan, founder of the Mongol Empire, as Timur had married Saray Mulk Khanum, a direct descendant of Genghis Khan. Members of the Timurid Dynasty signaled the Timurid Renaissance, and they were strongly influenced by Persian culture and established two significant empires in history, the Timurid Empire (1370–1507 CE) based in Persia and Central Asia, and the Mughal

	Empire (1526–1857 CE) based in the Indian subcontinent. Origins. The origin of the **Timurid Dynasty** goes back to the Mongol tribe known as Barlas, who were remnants of the original Mongol Army of Genghis Khan, founder of the Mongol Empire. After the Mongol conquest of Central Asia, the Barlas settled in what is today Southern Kazakhstan, from Shymkent to Taraz and Almaty, which then came to be known for a time as *Moghulistan* – "Land of Mongols" in Persian – and intermingled to a considerable degree with the local Turkic and Turkic-speaking population, so that at the time of Timur's Reign the Barlas had become thoroughly Turkicized in terms of language and habits. Additionally, by adopting Islam, the Central Asian Turks and Mongols adopted the Persian literary and high culture which had dominated Central Asia since the early days of Islamic influence. Persian literature was instrumental in the assimilation of the Timurid elite to the Perso-Islamic courtly culture.
771 – 807 AH 1370 – 1405 CE	Amir Timur Gurigan, The Lame. Turco-Mongol conqueror who founded the Timurid Empire in and around modern-day Afghanistan, Iran and Central Asia, becoming the first ruler of the Timurid Dynasty. As an undefeated commander, he is widely regarded as one of the greatest Military leaders and tacticians in history. Timur is also considered a great patron of art and architecture, as he interacted with intellectuals such as Ibn Khaldun and Hafiz-i Abru and his Reign introduced the Timurid Renaissance. Timur continued throughout his life to portray himself as the restorer of Chinggisid rights. He justified his Iranian, Mamluk, and Ottoman campaigns as a re-imposition of legitimate Mongol control over lands taken by usurpers." To legitimize his conquests, Timur relied on Islamic symbols and language, referred to himself as the "Sword of Islam". He was a patron of educational and religious institutions. He converted nearly all the Borjigin leaders to Islam during his lifetime. Timur decisively defeated the Christian Knights Hospitaller at the Siege of Smyrna, styling himself a *Ghazi*. By the end of his Reign, Timur had gained complete control over all the remnants of the Chagatai Khanate, the Ilkhanate, and the Golden Horde, and even attempted to restore the Yuan Dynasty in China. Timur's armies were inclusively multi-ethnic and were feared throughout Asia, Africa, and Europe, sizable parts of which his campaigns laid waste. Scholars estimate that his Military campaigns caused the deaths of 17 million people, amounting to about 5% of the world population at the time. Of all the areas he conquered, Khwarazm suffered the most from his expeditions, as it rose several times against him. Timur was the Grandfather of the Timurid Sultan, Astronomer and Mathematician Ulugh Beg, who ruled Central Asia from 1411 to 1449 CE, and the Great-Great-Great-Grandfather of Babur (1483–1530 CE), founder of

	the Mughal Empire, which then ruled almost all of the Indian subcontinent.
774 AH 1372 CE	Revival Of Hundred Year War off La Rochelle- The Hundred Years War resumed when the French fleet defeated the British fleet off La Rochelle y France. The French were helped by a powerful fleet from Castile.
776 AH 1375 CE	**Birth Hazrāt Syedna Sheikh al Kabir al Mo'ammar Makhdum Bandagi Shah Qutbuddin bin Malik bin Ala Farooqi, Bina e Dil Qalandar Sar'andaz Ghausi Jaunpuri رحمة الله وَتَعَالَىٰ عليه.** **He was born Blind, in Jaunpur, India, without even a Trace of Eyes in his Blessed Face and yet he could see from his very childhood. It is said that the Zikr e Jehar, which he caonstantly recited, was responsible for his discernment.** **He Belongs to the Famous Qutbi Sadaat** **According to one Tradition Hazrāt Qutbuddin رحمة الله وَتَعَالَىٰ عليه was a young child in 826 AH; 1423 CE. It the year when Sultan Ibrahim Sharqi had The Fort constructed in 'Koh Kantat' and named it as Jannatabad.[79] When Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه saw him Playing with some Children. Hazrāt Najmuddin Qalandar رحمة الله وَتَعَالَىٰ عليه is reported to have said, 'My Entire 'Sair O Sihayat' (Travel and Tourism) was in order to Instruct this Child."[80]** **Hazrāt Shah Abd ur Rahman Janbaz Qalandar رحمة الله وَتَعَالَىٰ عليه , Khalifa of Hazrāt Shah Abd us Salaam Qalandar, Khalifa of Hazrāt Najmuddin Qalandar رحمة الله وَتَعَالَىٰ عليه, wrote, in one of his Letters that Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه told Hazrāt Najmuddin Qalandar رحمة الله وَتَعَالَىٰ عليه that there will be a boy in Jaunpur who will be Blind but will Spread the Sillsila Qalandariya throughout India.[81] Perhaps this is why Hazrāt Abdul Haq Mohadith Dehlvi رحمة الله وَتَعَالَىٰ عليه has written in Akhbar ul Akhyar that Hazrāt Qutbuddin رحمة الله وَتَعَالَىٰ عليه was the Khalifa of Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه even though Hazrāt Shah Khizr Rumi had Passed Away in 750 AH 26 years before Hazrāt Qutbuddin رحمة الله وَتَعَالَىٰ عليه was born.** **Hazrāt Abdul Haq Mohadith Dehlvi رحمة الله وَتَعَالَىٰ عليه further writes that when Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه was Awarded Khilafat by Hazrāt Bakhtiyar Kaki رحمة الله وَتَعَالَىٰ عليه he went to Jaunpur, this makes a difference of 142 Years.**

79 Munaqib al Qalandar.
80 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمة الله وَتَعَالَىٰ عليه, pg. 61 (62).
81 Ashiqan e Elahi, p. 13.

781 AH 1379 CE	**Wisaal Sharif Hazrāt Mir Syed Hassan Qadri Baghdadi bin Hazrāt Shah Musa Qadri رحمة الله وَتَعَالَىٰ عليه.** **He Passed Away on 26th Saffar Al Muzaffar, 781 AH 1379 CE, in Baghdad Shareef and is enshrined in His Ancestral Graveyard in Baghdad Sharif.**[82]
	25/ 22. Hazrāt Mir Syed Ahmad Jilani bin Hazrāt Mir Syed Hassan Qadri رحمة الله وَتَعَالَىٰ عليه. Qadriya Razzaqiya Sillsila. **In keeping with his Forebears, he too was born and raised in Baghdad Sharif and was the illustrious son of Hazrāt Mir Syed Hassan Qadri Baghdadi رحمة الله وَتَعَالَىٰ عليه.** **His his Father before him, he too was eductated by his Father, accepted as Murid and raised to the Masnad e Khilafat.**[83] **He was a Scholar of repute and a Great Orator and Teacher. Thousands of Sinners were guided to the Right Path of Rectitude through his erudition and Training, while even those of High Stations were wont to receive Blessings and Attainment from Him.**
782 – 832 AH 1380–1429 CE	Al-Kashi "contributed to the development of decimal fractions not only for approximating algebraic numbers, but also for real numbers such as pi. His contribution to decimal fractions is so major that for many years he was considered as their inventor. Although not the first to do so, al-Kashi gave an algorithm for calculating nth roots which is a special case of the methods given many centuries later by Ruffini and Horner."
782 – 815 AH 1380–1412 CE	**Jalal al-Din Khan ibn Tokhtamysh** was the Khan of the Golden Horde in 1411–1412 CE. He was the Son of Tokhtamysh, Khan of the Golden Horde until 1395. He is also famous for his written history of the Mongol Empire. He is also known as the *Green Sultan*. Tokhtamysh tried to regain his Khanate with Lithuanian aid, but was defeated in 1399 CE. He continued his campaign until he died c. 1405 CE. Jalal al-Din then fled to Lithuania. He too sought assistance from the Lithuanian Grand Prince Vytautas the Great. In 1410 CE, he fought under Vytautas in the victory at Grunwald against the Teutonic Order. The next year, while Edigu (the real power in the Khanate) was in Khwarezm, Jalal al-Din returned to the Golden Horde. With Lithuanian support, he overthrew Khan Temur (Son of Temur Qutlugh), and retook the throne of Sarai. Sometime after 1411 CE he minted coins bearing his name. According to a Russian chronicle, Jalal reigned for about a year, until he was murdered by his brother Karim Berdi.
782 AH 1380 CE	**Wisaal Makhdum e Jehan, Hazrāt Makhdoom Sheikh Sharfuddin Yahya Manari رحمة الله وَتَعَالَىٰ عليه.** **Works:**

82 Umdatul Sahaif Fe Haal Ahl e Kashf wal Ma'arifat, pg 174.
83 Umdatul Sahaif Fe Haal Ahl e Kashf wal Ma'arifat, pg 174.

	His Works consist of four categories viz Talifaat, Maktoobat, Treatises and Mystic Utterances. There exist three Sets of His Maktoobat, twelve Treatises, ten Collections of Mystic Utterances: Malfoozat while Only one book entitled مطلب الطاتلب Mataaleb ut Talib known as شرح آداب المريدين of the Sheikh رحمة الله وَتَعَالَىٰ عليه is now available. This was written between Rabi ul Awwal 765 AH and Zil Hajja January 1364 and August 1365 AD. Mataaleb ut Talib is an explanation of the book which was written in Arabic by the founder of Shurwardiya Order of the famous Sufi Concatenation. Hazrāt Sheikh Ziayaudin Abu Najīb Abdul Qahir Mohammad bin Abdullah Al Suhrawardi رحمة الله وَتَعَالَىٰ عليه (Wisaal Sharif 562 AH 1167 CE) with a purpose for the guidance and instructions of the followers of this Sillsila. Later. on the request of a Murid named Hazrāt Qazi Ashraf alias Ashraf bin Rukn رحمة الله وَتَعَالَىٰ عليه it was translated into Persian by Sheikh Sharfuddin Ahmad رحمة الله وَتَعَالَىٰ عليه with the title شرح آداب المريدين Sharh e Adaab ul Murideen. The Sheikh رحمة الله وَتَعَالَىٰ عليه had started writing this book in the month of Rabi ul Awwal 765 AH and completed it in Zil Hajja. This title was printed partly in Alpanch Press, Patna. which contains 125 pages only. **Maktoobat e Saddi.** **Maktoobat e Do Saddi.** **Maktoobat Bist O Hasht.** **Fu'aid Rukni.** **Sharh Adaab ul Murideen.** **Madan ul Ma’ani.** **Aqaid Sharfi.** **Irshad us Salikeen.** **Irshad us Talibeen.** **Ajuba e Kakoi.** **Aurad e Khurd.** **Aurad e Aust.** **Aurad e Kalan.** ***Malfuzaat:*** **Madan ul Ma'ani.** **Khawan Pur Ni'amat.** **Ganj e La Yafa.** **Monis ul Murideen.** **Bahr ul Ma’ani or Tofah e Ghaibi or Kanz ul Ma’ani.** **Fawa'id ul Ghaibi.** **Malfooz us Safar.** **Rahat ul Qulūb.**
	23. Hazrāt Makhdoom Shah Maulana Burhanuddin Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه bin Sultan Shamsuddin Balkhi رحمة الله وَتَعَالَىٰ عليه. Firdausiya Sillsila.

	Hazrāt Maulana Burhanuddin Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه, a remote descendant of Hazrāt Shaikh Ibrahim b. Adham رحمة الله وَتَعَالَىٰ عليه, was the eldest son of Sultan Shamsuddin Balkhi, who, it is said, was a Prince of Balkh and had Abdicated the Throne, came to India and settled at Bihar Sharif. But a later source says he was in the service of the Sultan of Delhi, Later he left the Royal Service[84] and took up a life of Mendicant and came to Bihar in search of a Spiritual Master and became the Disciple of Hazrāt Shaikh Ahmad Charmposh رحمة الله وَتَعَالَىٰ عليه (W. 1374-5 CE) of Bihar Sharif,[85] settled there and invited his Family from Delhi to come over to Bihar Sharif.[86] **His Family Members preferred Ascetic life, abandoned Worldly Pleasures, leaving behind all valuable and precious, mundane paraphernalia at Delhi they came to Bihar, On reaching Bihar Sharif, Sultan Mu'iz became the disciple of Hazrāt Shaikh Ahmad Charmposh رحمة الله وَتَعَالَىٰ عليه but Hazrāt Maulana Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه joined the company of Hazrāt Shaikh Sharfuddin Manari رحمة الله وَتَعَالَىٰ عليه He was very much impressed by his learning and piety and ultimately became2 his disciple. But the Hazrāt Shaikh رحمة الله وَتَعَالَىٰ عليه instructed him to reacquire Knowledge of the Sharı'at (Islamic Law). which is essential for adopting the Mystic Path (Tariqat). He further pointed out that whatever he had learned earlier was with the aim of acquiring Fame and Worldly Gains. He then should Devote himself to his studies with Sincerity and not with Worldly Gains. He then proceeded to Delhi.[87] On reaching Delhi, he became a Teacher in the College (Kushak) built by Sultan Firoz Shah Tughlaq (1351-88 CE), Drawing a handsome salary of 5,000 Tankas,[88] he is reported to have worked for two years. One day he was attending 'Sama' (Audition Session), the Musicians sang Some Verses which made such a tremendous effect on him that he fell in ecstasy and in that condition he fell down on ground from the building and as it is reported remained unhurt, after that he gave up the Job and all his belongings and returned to Bihar Sharif, joined the Company of his Pir (Hazrāt Shaikh Sharfuddin Manari رحمة الله وَتَعَالَىٰ عليه), where he adopted the**

84 Manaqib ul Asfiya. Ms. Ff,36-7; Gauharistan, Ms, f,66-a.

85 He was the Maternal Grandson of Hazrāt Shaikh Shahabuddin Pir Jagjot رحمة الله وَتَعَالَىٰ عليه of Jethauli and Cousin (Maternal) of Hazrāt Shaikh Sharfuddin Itoneri رحمة الله وَتَعَالَىٰ عليه, He was son of Musa Hamdani رحمة الله وَتَعَالَىٰ عليه who claimed to be the descendant of Hazrāt Imam Hussain, He became a disciple of Hazrāt Shaikh Ainuddin Ain ul Haq Suhrawardi رحمة الله وَتَعَالَىٰ عليه whose spiritual lineage came from Hazrāt Shaikh Shahabuddin Suhrawardi رحمة الله وَتَعَالَىٰ عليه, He Passed Away, most probably in 1364 CE, His Tomb is located to the East of a Plain Area, called Logani, which is Famous as Ambar Dargah, in Bihar Sharif, R.R.Diwakar, Op.Cit, p,453; Qeyamuddin Ahmad Op.Cit. PP.396-9.

86 Manaaib-al-Asfiva. Ms, f,151; Monis-iil-Qulub. Maj 33, f.l85.

87 In a letter addressed to one of his friends, Hazrāt Maulana Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه wrote. It is about five months that I came here and have occupied a place in old Delhi (Delhi e Kuhna) under the conviction and in expectation of pursuing the path of the mendicants", see, Maktv;^bat-Hazrāt Muzaffar Balkhi رحمة الله وَتَعَالَىٰ عليه. L-132.

88 The figure however seems to be rather exaggerated, it is not clear whether the amount was paid per month or annum, see, Monis ul Qulub Ms. f.85.

	Mystic Discipline.[89] **He married a number of women but divorced them and retained only a concubine named, Bibi Zia, at her earnest appeal.**[90] **After the Passing Away of his Pir رحمة الله وَتَعَالَىٰ عليه he carried out the mission of his Hazrāt Shaikh رحمة الله وَتَعَالَىٰ عليه and effectively organized his Sillsila, made a number of Disciples,**[91] **trained them through his letters145 and popularized the principles and teachings of Firdausi Order.**
783 AH 1381 CE	War of Chioggia- The Venetians and the Genoans fought in the War of Chioggia. The Genoans blockaded the Venetians after seizing Chioggia. The Venetian fleet under Vittoria Pisano defeated the Genoans. This began the golden age of Venice.
783 AH 1381 CE	The Peasants Revolt- A rebellion led by Wat Tyler created anarchy throughout England. 30,000 rioters converged on London. Once there, they burned a number of public buildings and beheaded the archbishop of Canterbury. King Richard made promises to meet the rioters demands, however the next day Tyler was killed and the revolt was put down.
784 – 922 AH 1382 – 1517 CE	Mamluk Dynasty (Circassian [Burji]).
785 AH 1383 CE	**Wisaal Sharif Hazrāt Syedna Jallaluddin Buk̲hāri Kabir ul Auliya az Makhdum Jehanian Jehan Gusht رحمة الله وَتَعَالَىٰ عليه.** **Works:** **Manaqib Al Asfiya.** **Safar Nama Jehanian Jehan Gusht رحمة الله وَتَعَالَىٰ عليه.** **Risala Dar Halaat Safiuddin Gazruni رحمة الله وَتَعَالَىٰ عليه.** **Manaqib Al Wilayat.** **Khazana Jallali.** **Jawahar Jallali.** **Mazhar Jallali.** **Jame ul Uloom (Persian, Urdu Translation Ad Dar Al Manzum).** **Hand Written Qurān Sharif.** **Works Collection, Manaqib Al Makhdum.** **Siraj ul Hidaya.** **Muqarar Nama.**
	23. Hazrāt Qazi Syed Abdul Malik Al Maroof Syedna Ajmal Bhairaichi رحمة الله وَتَعَالَىٰ عليه. Chishtīya Nizamiya Sillsila. **Hazrāt Qazi Syed Abdul Malik رحمة الله وَتَعَالَىٰ عليه was Initiated into many Sillasil. He had Khilafat Ba Ijazat from Hazrāt Syedna Jallaluddin Buk̲hāri**

89 Manaaib-ul-Asfiva. Ms. f.38.

90 Monis-til-Qulub. Ms. Maj.78, f.408.

91 Among his chief disciples (l) Maulana Qamanjadin Balkhi رحمة الله وَتَعَالَىٰ عليه his younger brother. (2) Hazrāt Shaikh Jamal Auliya Awadhi رحمة الله وَتَعَالَىٰ عليه, whose grave is located at Bihar Sharif near the Tomb of Hazrāt Shaikh Sharfuddin Manari) رحمة الله وَتَعَالَىٰ عليه Hazrāt Shaikh Hussain Mu'iz Bailchi رحمة الله وَتَعَالَىٰ عليه are prominent.

	Makhdum Jehanian Jehan Gusht رحمــة الله وَتَعَــالَىٰ عليه in The Chistiya Nizamiya, Qadiriya and Shurwardiya Sillasil. He also Held Khirqa e Khilafat from Hazrāt Qazi Sheikh Qaumuddin Dehlavi رحمة الله وَتَعَالَىٰ عليه who was a Khalifa of Hazrāt Naseeruddin Chiragh e Dehlavi رحمة الله وَتَعَالَىٰ عليه also in Chistiya Nizamiya Sillsila. He is also reported to have Khilafat from Hazrāt Qutb Madar رحمة الله وَتَعَالَىٰ عليه in the Qalandariya Sillsila. He was also initiated into and held Khilafat Ba Ijazat in the Badiyyia Madariyya (Madariyya Qalandariya) Sillsila. Also from The Naqshbandiya from Hazrāt Shah Abdul Huq رحمة الله وَتَعَالَىٰ عليه.[92] **He is famous for having engaged in a Manazara (Religious Arguement) with Malik ul Ulema Qazi Shahabuddin Daulatabadi in the Court of Sultan Ibraheen Sharqi.**
787 AH 1385 CE	Portugal Free from Spain- The Portuguese fought Castile at the Battle of Ajubarrota. The Portuguese were led by John the Great. His victory insured the independence of Portugal.
790 – 791 AH 1388–1389 CE	Ghiyas-ud-Din Tughluq II Tughluq Khan, was the Son of Fateh Khan, the Grandson of Feroze Shah. He was a Sultan of the Tughlaq Dynasty of the Delhi Sultanate. However, a succession crisis started almost immediately with Muhammad Shah ibn Feroze Shah staking his claim with the support of his brother Zafar Khan's Son Abu Bakr Khan. Tughluq Khan dispatched troops against his Uncle towards the foot of the hills of Sirmur. Muhammad Shah ibn Feroze Shah after a brief battle took shelter in the fort of Nagarkot, and Tughluq Khan's Army returned to Delhi without pursuing him any further due to the difficulties of the venture & terrain. Eventually though some Amirs joined Abu Bakri Khan Son of Zafar Khan and Grandson of Sultan Feroze Shah Tughluq and plotted to assassinate Tughluq Khan. In 1389 CE they surrounded the Sultan and Khan Jahan, his vizier and, put them to death and hung up their heads over the gate of the City; the duration of the Reign of Tughluq Khan, was five months and eighteen days.
791 AH 1389 CE	**Wisaal Hazrāt Khawaja Bahauddin Naqšhband Bukhari رحمة الله وَتَعَالَىٰ عليه.** **Quoting from al Rashahāt: Hazrāt Maulana Muhammad Miskeen رحمة الله وَتَعَالَىٰ عليه who was among the greatest of his age said:** **When Hazrāt Sheikh Nuruddin رحمــة الله وَتَعَــالَىٰ عليه Passed Away, Khawja Baha'uddin attended the condolences in the City of Bukhara. His companions distressed with unattractive sounds. Those present were repulsed by their distress and admonished them suppressed them. Everyone present made some comment, and Hazrāt Khawja Naqsh Band رحمة الله وَتَعَالَىٰ عليه said: When my time will come, I will teach you how to die.** **Hazrāt Maulana Muhammad رحمة الله وَتَعَالَىٰ عليه said:** **Thus I was awaiting his end. So when Hazrāt Khawja Naqsh Band رحمة الله**

92 Tahreeqh Naqshbandiya Abul A'aliya.

	وَتَعَالٰی علیه fell fatally ill he left his house and entered the 'Khalwah' (place of seclusion). His companions were with him and he was counseling them with compassion, turning (his attention) frequently toward them. In the "last breath" he stretched his hands in prayer for a long while then wiped his hands over his face and departed. And he said (i.e. the author of Al Rashahāt, Hazrāt Khawja Ubaidullah Ahrarعلیه رحمـة الله وَتَعَـالٰی): Hazrāt Khawja Ala'uddin al Ghujdawaniعلیه رحمة الله وَتَعَالٰی said: I was present when he was dying. When he saw me he said: "O Ala'uddin, bring food and eat." So, in obedience to his order I ate a mouthful or two. He closed his eyes then opened them. When he saw me he said: "eat," (which repeated) four times. And they were thinking about whom the Khawja will appoint for Khilafat (succession of his position), the education of 'Murideen' and their guidance, so he said with clairvoyance: "Do not perturb me at this time; this matter is not in my hand. If Allah سُبْحَانَهُ وَتَعَالٰی Gives you that state, then it will be the 'Rukhsa' (provisional permission) for you to educate unaccomplished persons." Hazrāt Khawja `Aliعلیه رحمة الله وَتَعَالٰی said: "The Hazrāt Khawja (Baha'uddinعلیه رحمة الله وَتَعَالٰی) ordered me to dig the grave. When I was finished I came back to him and the question crossed my mind about who will he appoint in his place. He said with his clairvoyance: "My words are those I spoke in the Hijaz journey", meaning: "Whoever wants to follow me, let him follow Hazrāt Khawja Muhammad Parsaرحمة الله وَتَعَالٰی علیه". Then he departed in the second following day." Hazrāt Khawja Ala'uddin al Attarعلیه رحمة الله وَتَعَالٰی said: "During his last moments, I started reading Surah 'Ya Seen'. When I read half the Surah, numerous lights appeared, so I stopped reading 'Ya Seen' and worked on the "Purified Word" (La Ilaha Illa Llah), then his breath stopped. He was seventy three years old and Passed Away in the night of Monday, the thirteenth of Rabi Al Awwal, 791 AH."
	17. Hazrāt Khawaja Yaqub al Charkhiعلیه رحمـة الله وَتَعَـالٰی. Naqšhbandiya Sillsila.[93] [94]The great Naqšhbandi Sheikh and student of Hazrāt Khwaja Baha al Din Naqshbandعلیه رحمة الله وَتَعَالٰی, Hazrāt Maulana Ya'qūb Charkhiرحمة الله وَتَعَالٰی علیه (851-762 AH) was not only a Sufi master but also a reputed Islamic Scholar. His full name was Hazrāt Ya'qūb bin Usmān bin Mahmūd Ghaznavi Charkhiعلیه رحمة الله وَتَعَالٰی. He was born around 762 AH (1360/61) and passed away to the eternal world on Saturday 5 Safar 851 AH (22 April 1447). His shrine, according to some research scholars, lies 5 kilometers West of Dushanbe the capital of Tajikistan.

93 Written by Anwar un Nabi.
94 http://www.maktabah.org/en/item/2145-risail-charkhi

	He was born in the city of Jarkh, a suburb of Ghazni, between the two cities of Kandahar and Kabul, in Transoxiana. In his youth he went to the city of Herat to educate himself. He then went to Egypt where he learned the sciences of Shar'iat and logic. He memorized the Qurʾān as well as 500,000 Ahadith, both the correct and the false. One of his teachers was Hazrāt Shahabuddin ash Shirawani رحمة الله وَتَعَالَىٰ عليه, known as the Encyclopedia of the Age. He continued his education until he reached the level where he could give Fatwas (legal decisions) on any matter that faced Muslims. He was a Mujtahid Mutlaq (capable of independent legal reasoning) in the two types of Knowledge, external and internal. He returned to his country and followed Hazrāt Baha'uddin Naqshband رحمة الله وَتَعَالَىٰ عليه then Alauddin al Attar رحمة الله وَتَعَالَىٰ عليه to educate himself in the hidden knowledge. Of his teacher in Spiritual Knowledge he said, "I was sincere and loyal in my love for Hazrāt Sheikh Baha'uddin رحمة الله وَتَعَالَىٰ عليه before I even knew him. When I got the 'Ijaza' (Permission) to be a Mujtahid Mutlaq and to give Fatwa, I went back to my country and I went to visit him and pay my respects. I said to him, with complete humbleness and obedience, "Please keep me always in the Essence of your Vision." He said, "You came to me on your way back to your country of Jarkh?" I said to him, "I love you and I am your servant because you have the greatest fame and you are accepted by everyone." He said, "That is not a good enough reason for me to accept you." Then I replied, "O my Sheikh رحمة الله وَتَعَالَىٰ عليه, the The Holy Prophet, Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم said in his authentic hadith, 'If Allah سُبْحَانَهُ وَتَعَالَىٰ loves someone, he will influence the hearts of people to love that person as well.'" Then Hazrāt Baha'uddin رحمة الله وَتَعَالَىٰ عليه smiled and said, "I am the spiritual inheritor of Azizan رحمة الله وَتَعَالَىٰ عليه. What you say is true." When he said this phrase I was so surprised, because I had heard in a dream one month before, a voice saying to me "Be the Murid of Hazrāt Azizan رحمة الله وَتَعَالَىٰ عليه." At the time I didn't know who Hazrāt Azizan رحمة الله وَتَعَالَىٰ عليه was. But he mentioned the word as if he had been aware of the dream. Then I took his leave. He said, 'You may go, but let me give you a gift by which you will remember me.' He gave me his turban. He said, 'When you see this or use it you will remember me, and when you remember me you will find me and when you find me you will find your Way to Allah سُبْحَانَهُ وَتَعَالَىٰ." "He told me, 'On your way back to your Country of Balkh, if you meet Hazrāt Maulana Tajuddin al Kawlaki رحمة الله وَتَعَالَىٰ عليه, keep your heart from gossiping in his presence because he is a great Saints and he will scold you.' I said to myself, 'I am going back to Herat by way of Balkh, but I am not going through Kawlak, where Hazrāt Maulana Tajuddin رحمة الله وَتَعَالَىٰ عليه is living. So I don't think that I will see him.' But on the way an event occurred to the caravan with which I was traveling and obliged us to go by way of

Kawlak. I remembered the words of Hazrāt Sheikh Baha'uddin رحمة الله وَتَعَالَىٰ عليه, 'If you pass by Kawlak, then visit Hazrāt Sheikh Tajuddin al Kawlaki رحمة الله وَتَعَالَىٰ عليه.' It came to my heart that Hazrāt Sheikh Baha'uddin رحمة الله وَتَعَالَىٰ عليه caused the event to occur so that I would go to visit the Sheikh. When we arrived in Kawlak, it was very dark, with no stars in the sky. I went to the mosque to ask about Hazrāt Maulana Tajuddin Kawlaki رحمة الله وَتَعَالَىٰ عليه. One person came to me from behind a pillar and said to me, 'Are you Ya'qub al Charkhi رحمة الله وَتَعَالَىٰ عليه?' I was astonished. He said, 'Don't be surprised. I knew you before you came here. My Sheikh, Hazrāt Sheikh Baha'uddin رحمة الله وَتَعَالَىٰ عليه, sent me to take you to Hazrāt Sheikh Tajuddin al Kawlaki رحمة الله وَتَعَالَىٰ عليه.' On the way to see him, we met an old man, who said, 'O my son, our way is full of surprises. Whoever enters it cannot understand it. The seeker must leave his mind behind.' We then entered the presence of Hazrāt Maulana Tajuddin رحمة الله وَتَعَالَىٰ عليه and it was very difficult to keep my heart free from any gossip. Hazrāt Maulana Tajuddin رحمة الله وَتَعَالَىٰ عليه gave me a piece of spiritual knowledge that he possessed and which I had never heard before. All that I had learned was nothing compared to this knowledge. I was so happy with my Sheikh, Hazrāt Sheikh Baha'uddin رحمة الله وَتَعَالَىٰ عليه, and the way in which he arranged for me to meet with Hazrāt Maulana Tajuddin, that my love for him increased greatly."

He was a direct Disciple of the Founder of the Naqšhbandi Tariqah, Hazrāt Khwājā Muhammad Bahāuddīn Naqshband Bukhārī رحمة الله وَتَعَالَىٰ عليه, and had also received Khilafat from him. However, after the Sheikh's demise, he also benefited from the spiritual blessings of Hazrāt Khwājā Alā'uddīn Aṭṭār رحمة الله وَتَعَالَىٰ عليه who was the spiritual successor of Hazrāt Khwaja Naqshband رحمة الله وَتَعَالَىٰ عليه.

His Son, Hazrāt Maulana Yūsuf Charkhi رحمة الله وَتَعَالَىٰ عليه was also a great Sufi. However his chief successor was Hazrāt Khwaja Ubaidullah Ahrār رحمة الله وَتَعَالَىٰ عليه (895-806 AH).

One day Hazrāt Maulana Ya'qūb رحمة الله وَتَعَالَىٰ عليه asked his student Khwaja Ahrar رحمة الله وَتَعَالَىٰ عليه that I have heard that Hazrāt Sheikh Zain ad Dīn Khwāfī رحمة الله وَتَعَالَىٰ عليه (one of his earlier colleagues) does interpretations of dreams and (Spiritual) Visions. Is that true? Hazrāt Khwaja Ahrar رحمة الله وَتَعَالَىٰ عليه replied, "Yes my Master, its true". Then he went into a state of unconsciousness. Later he raised his head and recited following verses.

چون غلام آفتابم همه از آفتاب گویم، نه شبم نه شب پرستم که حدیث خواب گویم

(As I am a servant of the sun, I speak all of the sun. I am neither night nor a night-worshiper that I talk of dream stories.) (rough translation)

He wrote some books and short Treatises (Risalah), listed here:

1. Tafsir Hazrāt Ya'qub Charkhi رحمة الله وَتَعَالَىٰ عليه (Persian) تفسیر یعقوب چرخي.[95]

	2. Risalah Na'iyah (رسالہ نائیہ).[96] **3. Risalah Unsiyyah (رسالہ اُنسیہ).**[97] **4. Sharah Rubai Hazrāt Abu Saeed Abu al Khair رحمۃ اللہ وَتَعَالٰی علیہ (Jamāliah or Hūrāiya شرح رباعي ابو سعيد ابي الخير، جماليه، حورائيه).**[98] **5. Risalah Abdaliah (رسالہ ابدالیہ).**[99] **6. Sharh Asma Allah (شرح اسماء الحسنیٰ) سُبْحَانَهُ وَتَعَالَىٰ.**[100] **7. Tariqah Khatm Ahzab (طریقہ ختم احزاب).**[101] **8. Risalah about signs of Qiyamah (رسالہ دربارہ اصحاب و علامات قیامت).**[102] **9. Translation of Holy Qurʾān into Tajik.**[103]
791 – 792 AH 1389–1390 CE	Sultan Abu Bakr Shah, was a Muslim Turkic ruler of the Tughlaq Dynasty. He was the Son of Zafar Khan and the Grandson of Sultan Feroze Shah Tughluq. After Ghiyas-ud-Din Tughluq II (who had succeeded Sultan Feroze Shah Tughluq) was murdered, Abu Bakr became ruler of the Tughlaq Empire. However, his uncle, Muhammad Shah, also desired to be ruler, and struggled

95 This is a Tafsīr (exegesis) of the first chapter Fateha and the last two Ajza of the Holy Qurʾān. Completed in 851 AH (1447), it has been published multiple times. First published probably in 1891 in Lucknow, the recent Farsi edition was published in 2004 by Ar Rahim Academy, Azamnagar, Karachi. A number of Urdu translations are also published, most recently by Zia ul Qurʾān Publications Lahore which is also available on maktabah.org. Another translation with research notes was done by Muhammad Nazir Ranjha and published in 2005. It is available here.

96 This is a commentary over the preface of Masnavi, the great book of Persian poetry by Hazrāt Maulana Jallaluddin Rumi رحمۃ اللہ وَتَعَالٰی علیہ. The Farsi edition was first published in 1336 AH by Anjuman-e Tarikh-e Afghanistan, Kabul. Its Urdu translation by Muhammad Nazir Ranjha was published in 1978 by Islamic Book Foundation Lahore, second edition was published in 2004.

97 This contains merits of keeping Wuzu at all times, merits of Zikr al Khafi according to the Naqšhbandi method, merits of Nawāfil, and some quotes (sayings) of Hazrāt Khwaja Baha'uddin Naqshband رحمۃ اللہ وَتَعَالٰی علیہ and Khwaja Ala'uddin Attar رحمۃ اللہ وَتَعَالٰی علیہ, may Allah be pleased with them. Its Urdu translation by Muhammad Nazir Ranjha, accompanied with the original Persian text, is published and available at maktabah.org. It is also included in the book Risāil Hazrāt Maulana Ya'qūb Charkhī رحمۃ اللہ وَتَعَالٰی علیہ published by Ranjha in 2009. Another Urdu translation by Iqbal Ahmad Faruqi is published in a collection of Naqšhbandi writings and is available here.

98 This manuscript is kept in the Markaz Tahqīqāt Fārsi Iran wa Pakistan (Center for Persian Research in Iran and Pakistan). This is a commentary of a poem of Sheikh Abu Saeed Abu al-Khair رحمۃ اللہ وَتَعَالٰی علیہ. This was published in a magazine, and its Urdu translation was done by Muhammad Nazeer Ranjha and included in the book Seh Risail Hazrāt Maulana Yaqūb Charkhi رحمۃ اللہ وَتَعَالٰی علیہ (three writings of Hazrāt Maulana Yaqub Charkhi رحمۃ اللہ وَتَعَالٰی علیہ), published in 1998 by Akhlāq Ahmad Academy, Lahore. Farsi text with Urdu translation are included in Risāil Hazrāt Maulana Ya'qūb Charkhī رحمۃ اللہ وَتَعَالٰی علیہ published by Ranjha in 2009.

99 Written in Farsi, this is a description of the existence of Saints and their spiritual posts. Persian edition was published in June 1978 with research by Muhammad Nazeer Ranjha, and its Urdu translation by Ranjha was also published in the same year by Islamic Book Foundation Lahore. Farsi text with Urdu translation are included in Risāil Hazrāt Maulana Ya'qūb Charkhī published by Ranjha in 2009.

100 This contains benefits and merits of the blessed Names of Allah سُبْحَانَهُ وَتَعَالٰی (Asmā Allah سُبْحَانَهُ وَتَعَالٰی). Handwritten manuscripts are available in some libraries but publication is not known. However its Urdu translation by Muhammad Nazir Ranjha was published in 1995 from Lahore. Farsi text with Urdu translation are included in Risāil Hazrāt Maulana Ya'qūb Charkhi رحمۃ اللہ وَتَعَالٰی علیہ published by Ranjha in 2009.

101 Hazrāt Khwaja Yaqub Charkhi رحمۃ اللہ وَتَعَالٰی علیہ wrote this treatise on the method of reciting the complete Holy Qurʾān, narrating from Hāfiz ad Dīn Bukhārī. Its Farsi text and Urdu translation by Muhammad Nazeer Ranjha has been published in 1998 by Akhlaq Ahmad Academy, Lahore, included in the book Seh Risail Hazrāt Maulana Yaqūb Charkhi رحمۃ اللہ وَتَعَالٰی علیہ (three writings of Hazrāt Maulana Yaqub Charkhi). Farsi text with Urdu translation are included in Risāil Hazrāt Maulana Ya'qūb Charkhī رحمۃ اللہ وَتَعَالٰی علیہ published by Ranjha in 2009.

102 A Manuscript of this Farsi article is known to exist in Tashkent and Tehran, with some damage to starting pages.

103 Some newspapers reported (in 1982) that a Tajik translation of the Holy Qurʾān was published in Soviet Tajikistan, done by Hazrāt Maulana Ya'qub Charkhi رحمۃ اللہ وَتَعَالٰی علیہ. This has not been verified through any reliable source.

	against Abu Bakr over the control of the throne. Abu Bakr was defeated in August 1390 CE. After his defeat, Abu Bakr was imprisoned in the fort of Meerut and died soon after.
792 – 796 AH 1390 – 1394 CE	Nasiruddin Muhammad Shah III. Muhammad Shah succeeded him as King, Reigning from 1390 to 1394 CE. He was a Son of Sultan Feroze Shah Tughluq and was ruler of the Muslim Tughlaq Dynasty. When Sultan Abu Bakr Shah Tughluq became ruler of the Tughlaq Empire. Muhammad Shah as his uncle was opposed to him, and struggled against Abu Bakr over the control of the throne. Eventually Abu Bakr was defeated, and Muhammad Shah succeeded him as King, reigning from 1390 to 1394.

Malwa Sultanate 794 – 969 AH 1392 – 1562 CE Ghauris 792 – 839 AH 1390 – 1436 CE Khiljis 839 – 941 AH 1436 – 1535 CE Qadirid 941 – 962 AH 1535 – 1555 CE Shaja'atid 962 – 969 AH 1555 – 1562 CE	The Malwa Sultanate was a late Medieval Empire of Islamic origin in the Malwa Region, covering the present day Indian states of Madhya Pradesh and South-Eastern Rajasthan from 1392 to 1562 CE. The Sultanate of Malwa was founded by Dilawar Khan Ghuri, the Governor of Malwa for the Delhi Sultanate, who asserted his independence in 1392 CE, but did not actually assume the ensigns of Royalty till 1401 CE. Initially Dhar was the Capital of the new Kingdom, but soon it was shifted to Mandu, which was renamed Shadiabad (the City of joy). After his death, he was succeeded by his Son Alp Khan, who assumed the title of Hoshang Shah. The Ghurid Dynasty, founded by Dilawar Khan Ghuri, was replaced by Mahmud Shah I, who proclaimed himself King on 16 May 1436 CE. The Khalji Dynasty, founded by him, Ruled over Malwa till 1531 CE. Mahmud Khalji I was succeeded by his eldest Son Ghiyasuddin. The last days of Ghiyasuddin were embittered by a struggle for throne between his two Sons, with Nasiruddin emerging victorious over Ala-ud-Din and ascending the throne on 22 October 1500 CE, The last Ruler Mahmud Shah II surrendered to Bahadur Shah, the Sultan of Gujarat after the Fort of Mandu fell to Bahadur on 25 May 1531 CE. During 1531 – 1537 CE the Kingdom was under the control of Bahadur Shah, though the Mughal Padshah (Emperor) Humayun captured it for a short period during 1535-36 CE. In 1537 CE, Qadir Shah, an ex-officer of the previous Khalji Dynasty Rulers, regained control over a part of the erstwhile Kingdom. But in 1542, Sher Shah Suri conquered the Kingdom, defeating him and appointed Shuja'at Khan as the Governor. His Son, Baz Bahadur, declared himself independent in 1555 CE. In 1561 CE, Akbar the Great's Mughal Army, led by Adham Khan and Pir Muhammad Khan, attacked Malwa and defeated Baz Bahadur in the battle of Sarangpur on 29 March 1561 CE, culminating in the Mughal conquest of Malwa. Akbar soon recalled Adham Khan and made over Command to Pir Muhammad. Pir Muhammad attacked Khandesh and proceeded up to Burhanpur, but he was defeated by a coalition of three powers: Miran Mubarak Shah II of Khandesh, Tufal Khan of Berar Sultanate and Baz Bahadur. Pir Muhammad died while retreating. The confederate Army pursued the Mughals and drove them out of Malwa. Baz Bahadur regained his Kingdom for a short period. In 1562 CE, Akbar sent another Army, led by Abdullah Khan, an Uzbeg, which finally defeated Baz Bahadur. He fled to Chittor. It became the Malwa Subah (top-level province) of the Mughal Empire, with seat at Ujjain and Abdullah Khan became its first Governor.
796 – 815 AH 1394 – 1413 CE	Mahmud Nasir ud-Din (Sultan Mahmood) was the last Sultan of the Tughlaq Dynasty to rule the Tughlaq Delhi Sultanate. Nasiruddin Mahmud was a Son of Sultan Nasir ud din Muhammad Shah III. Upon his death, his older Son Alauddin Sikandar Shah became Sultan, but he soon died of illness on 8 March 1394 CE, and his younger brother Nasiruddin

	Mahmud succeeded him. However, the succession was challenged by his relative Nusrat Shah (also known as Nasrat Khan), triggering a War of succession that lasted for three years until 1397 CE. During this time, Nasiruddin Mahmud ruled from the City of Delhi, while Nusrat Shah ruled from Firozabad. During Nasiruddin Mahmud's Reign in 1398 CE, Amir Timur the Chagtai ruler invaded India. He carried away with him a large booty from Delhi and the surrounding area. After Timur withdrew, Nasiruddin Mahmud was under the effect of Amir Mallu Iqbal (ruler of the land between river Ganga and Jamuna river). In 1408 CE, Amir Mallu Iqbal attacked the Punjab but was defeated and killed by its ruler Sayyid Khizr Khan. After Mallu's death, Nasiruddin Mahmud Shah returned to Delhi and established his Kingdom with help of Dauwlat Khan Lodhi. Nasiruddin Mahmud Shah died in February 1413 CE. Dauwlat Khan Lodhi was raised as Sultan of Delhi by the Wazeers and Amirs of the last Tughlaq Sultan Nasiruddin Mahmud Shah. He remained as autonomous King for almost a year. On 28 May 1414 CE, Syed Khizr Khan surrounded the City, defeated Dauwlat Khan's Army and established the Syed Dynasty. In 1414 CE, the power vacuum created by Timur's invasion was filled by the first Syed Sultan.
796 – 799 AH 1394 – 1397 CE	Sultan Nasiruddin Nusrat Shah Tughluq, was a Ruler of the Tughlaq Dynasty. He was the Son of Fath Khan, and during the Reign of Mahmud II, he was brought forward from Mewat to the Royal Palace at Firozabad and put forward as a claimant to the throne. Parts of the Doab, Panipat, Sonepat, Rohtak and Jhajjar were under the control of Nasiruddin Nusrat Shah while Sultan Mahmud only controlled the two forts (Old Delhi and Siri).
800 AH 1397 CE	Union of Kalamar- Margret Queen of Sweden completed the conquest of Denmark and Norway. She then went on to form the Kalamar League, which became a Union of all three countries.
In epistemology, Ibn Tufail wrote the novel Hayy ibn Yaqdhan and in response Ibn an Nafis wrote the novel Theologus Autodidactus. Both were concerning autodidacticism as illuminated through the life of a feral child spontaneously generated in a cave on a desert island.	
d. 1462 CE 1401–1464 CE 1402–1471 CE c. 1410-1477 CE 1412–1431 CE 1428–1475 CE c.1430-1501 CE 1447–1510 CE	Christian Mystics. • John Norton • Nicholas of Cusa • Denys of Rykel, also known as Denis the Carthusian. • Hendrik Herp • Joan of Arc • Alain de la Roche • Columba Rieti • Catherine of Genoa

1449–1505 CE b.1451 CE c.1456-1510 CE d.1476 CE c. 1480–1528 CE 1482–1540 CE c.1485—1524 CE 1486–1541 CE 1487–1574 CE c. 1488–1525 CE 1489/90–1561 CE 1491–1556 CE c. 1491–1529 CE 1493–1541 CE 1493–1565 CE c.1495-1527 CE 1496–1561 CE 1497–1587 CE c. 1498-1526 CE c. 1498–1527 CE 1499–1542 CE 1499–1562 CE d. 1525 CE d. c.1540 CE 15th c CE	• Osanna Andreasi of Mantua • Richard Methley • Garcias de Cisneros • Hans Böhm • Balthasar Hubmaier • Bernardino de Laredo • La Beata de Piedrahita • Andreas Karlstadt • Catherine of Racconigi • Thomas Müntzer • Caspar Schwenckfeld • Ignatius of Loyola • George Blaurock • Paracelsus • Osanna of Cattaro • Hans Denck • Menno Simons • Battistina Vernazza • Conrad Grebel • Felix Manz • Sebastian Franck • Peter of Alcantara • Nicholas Storch • Francisco de Osuna • Lucia of Narni
9th Century AH 15th Century CE	Ottoman Empire. **Coffee**: Although there is early historical accounts of coffee consumption (as *qahwa*) in Ethiopia, it is not clear whether it was "used" as a beverage. The earliest historical evidence of coffee drinking appears in the middle of the 15th Century CE, in the Sufi Monasteries of the Yemen in Southern Arabia. From Mocha, coffee spread to Egypt and North Africa, and by the 16th Century CE, it had reached the rest of the Middle East, Persia and Turkey. From the Muslim world, coffee drinking spread to Italy, then to the rest of Europe, and coffee plants were transported by the Dutch to the East Indies and to the Americas. **Dardanelles Gun**: The Dardanelles Gun was designed and cast in bronze in 1434 CE by Munir Ali. The Dardanelles Gun was still present for duty more than 340 years later in 1807 CE, when a Royal Navy force appeared and commenced the Dardanelles Operation. Turkish forces loaded the ancient relics with propellant and projectiles, then fired them at the British ships. The British squadron suffered 28 casualties from this bombardment.

	Iznik pottery: Produced in Ottoman Turkey as early as the 15th century CE. It consists of a body, slip, and glaze, where the body and glaze are "quartz-frit." The "frits" in both cases "are unusual in that they contain lead oxide as well as soda"; the lead oxide would help reduce the thermal expansion coefficient of the ceramic. Microscopic analysis reveals that the material that has been labeled "frit" is "interstitial glass" which serves to connect the quartz particles. **Standing Army** with **firearms**: The Ottoman Military's regularized use of firearms proceeded ahead of the pace of their European counterparts. The Janissaries had been an infantry bodyguard using bows and arrows. During the rule of Sultan Mehmed II they were drilled with firearms and became "the first standing infantry force equipped with firearms in the world.
9th Century AH 15th Century CE	Safavid Dynasty. •Classical **Oriental carpet**: By the late fifteenth century, the design of Persian carpets changed considerably. Large-format medallions appeared, ornaments began to show elaborate curvilinear designs. Large spirals and tendrils, floral ornaments, depictions of flowers and animals, were often mirrored along the long or short axis of the carpet to obtain harmony and rhythm. The earlier "kufic" border design was replaced by tendrils and arabesques. All these patterns required a more elaborate system of weaving, as compared to weaving straight, rectilinear lines. Likewise, they require artists to create the design, weavers to execute them on the loom, and an efficient way to communicate the artist's ideas to the weaver. Today this is achieved by a template, termed cartoon (Ford, 1981 CE, p. 170). How Safavid manufacturers achieved this, technically, is currently unknown. The result of their work, however, was what Kurt Erdmann termed the "carpet design revolution". Apparently, the new designs were developed first by miniature painters, as they started to appear in book illuminations and on book covers as early as in the fifteenth century. This marks the first time when the "classical" design of Islamic rugs was established.
9th Century AH 15th Century CE	Ibn al-Banna and al-Qalasadi used symbols for mathematics "and, although we do not know exactly when their use began, we know that symbols were used at least a century before this." •Astronomy and mathematics: Ibn Masoud (Ghayyathuddin Jamshid ibn Mohamed ibn mas`oud, d. 1424 or 1436 CE). Wrote on the decimal system. Computed and observed the solar eclipses of 809AH, 810AH and 811AH, after being invited by Ulugh Beg, based in Samarqand to pursue his study of mathematics, astronomy and physics. His works include "The Key of arithmetics"; "Discoveries in mathematics"; "The Decimal point"; "the benefits of the zero". The contents of the Benefits of the Zero are an introduction followed by five essays: On whole number arithmetic; On fractional arithmetic; on astrology; on areas; on finding the unknowns [unknown variables]. He also wrote a "Thesis on the sine and the chord"; "thesis on the circumference" in which he

	found the ratio of the circumference to the radius of a circle to sixteen decimal places; "The garden of gardens" or "promenade of the gardens" describing an instrument he devised and used at the Samarqand observatory to compile an ephemeris, and for computing solar and lunar eclipses; The ephemeris "Zayj Al-Khaqani" which also includes mathematical tables and corrections of the ephemeris by Al-Tusi; "Thesis on finding the first-degree sine".
802-3 AH 1400-1 CE	**Wisaal Sharif Hazrāt Makhdoom Shah Maulana Burhanuddin Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه bin Sultan Shamsuddin Balkhi رحمة الله وَتَعَالَىٰ عليه.** **Works.** **Muktubaat Hazrāt Makhdum Shah Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه.** **Diwan Hazrāt Makhdum Shah Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه.** **Sharah Aqaid Nasfi Ma Aqaid Muzaffari.** **Risala Mazheriya Dar Hidayat Darveshi.**
	25. Hazrāt Makhdum Sheikh Syed Hussein Samandar e Tauheed, Nausha Tauheed Muhaddis Firdausi رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Sheikh Muizuddin Balkhi رحمة الله وَتَعَالَىٰ عليه Biradar Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه. Firdausiya Sillsila. **He was born in Zaffarabad, Jaunpur, UP, India[104] in 754 AH 1353 CE.[105]** **It is reported that Hazrāt Makhdum Sharfuddin Yahya Manari رحمة الله وَتَعَالَىٰ عليه had told Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه, that he was the Father of a son, even before the news reached them. Hazrāt Makhdum Sheikh Syed Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه said, I am not even married, how can I have a son?" At this Hazrāt Makhdum Sharfuddin Yahya Maneri رحمة الله وَتَعَالَىٰ عليه replied Hazrāt Makhdum Sheikh Muizuddin Firdausi's رحمة الله وَتَعَالَىٰ عليه sons are your sons as well, it is he who is the Father."[106]** **All three of the afore mentioned Saints took particular interest in Hazrāt Makhdum Sheikh Syed Hussein's رحمة الله وَتَعَالَىٰ عليه education, especially Hazrāt Syed Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه. Hazrāt Makhdum Sharfuddin Yahya Maneri رحمة الله وَتَعَالَىٰ عليه predicted that he would attain to a Great Station in Tassawwuf. One day Hazrāt Muzaffar Shams Balkhi رحمة الله وَتَعَالَىٰ عليه was assisting Hazrāt Makhdum Sharfuddin Yahya Maneri رحمة الله وَتَعَالَىٰ عليه in performing ablution for Prayers. Hazrāt Makhdum Sharfuddin Yahya Maneri's رحمة الله وَتَعَالَىٰ عليه turban was lying upon the Prayer mat when Hazrāt Makhdum Sheikh Syed Hussain رحمة الله وَتَعَالَىٰ عليه, while still a child happened to come to that place, seeing the Turban, he picked it up, wore it on his head and stood on the Prayer Mat, as if**

104 Moonis Al Quloob. Malfuzaat Hazrāt Makhdum Sheikh Syed Langar Darya Balkhi رحمة الله وَتَعَالَىٰ عليه.
105 Mirrat Al Mo'mineen.
106 Manaqib Al Asfiya.

	performing Prayers. Hazrāt Makhdum Muzaffar Shams Balkhi رحمۃ اللہ وَتَعَالٰی علیہ was most upset and started to scold him. At This Hazrāt Makhdum Sharfuddin Yahya Maneri رحمۃ اللہ وَتَعَالٰی علیہ stopped him and said, "He has reached his appointed Station, do not scold him!"[107] **When Hazrāt Muzaffar Shams Balkhi رحمۃ اللہ وَتَعَالٰی علیہ went to Mecca Mo'azamma to perform Hajj, he took Hazrāt Syed Hussain رحمۃ اللہ وَتَعَالٰی علیہ along and they stayed in Mecca Mo'azzama for four years. During this period Hazrāt Syed Hussain رحمۃ اللہ وَتَعَالٰی علیہ learned Qiraat (Quranic Recitation in a Melodious Voice) from Hazrāt Shamsuddin Khwarzimi رحمۃ اللہ وَتَعَالٰی علیہ. During this time Hazrāt Syed Hussain رحمۃ اللہ وَتَعَالٰی علیہ chanced to meet Hazrāt Shamsuddin Halvi رحمۃ اللہ وَتَعَالٰی علیہ who was renowned for his Qirat, taking advantage of this opportunity, he took lessons from him as well. Also, during this period, he studied Ahadis with the Khateeb of Aden and took a Certificate of completion from him.** **The greatest of four disciples of Hazrāt Shah Madar رحمۃ اللہ وَتَعَالٰی علیہ, when he Passed Away in 1440 CE, who gave some lesson in 'Awarif' to Saint Hazrāt Hussain Muiz Balkhi رحمۃ اللہ وَتَعَالٰی علیہ, was the extremely pious and ascetic personage, Hazrāt Miran Syed Jaman Jati (Jan-i-Man Jannati) also Hazrāt Syed Jamaluddin Madari (Yati) رحمۃ اللہ وَتَعَالٰی علیہ who lies buried at Hilsa within a domed mausoleum which was built in 950/1593 by Jaman Madari Faqirs of Darbhanga, Bihar, India.** **Hazrāt Syed Hussain Samander e Tauheed, Nausha e Tauheed رحمۃ اللہ وَتَعَالٰی علیہ Authored Many Books during his lifetime and they have been Published as under:** **Maqtoobat e Hussain.** **Ganj e Layakfa.** **Hazrāāt e Khams.** **Auraad e Deh Fasli.**
802 AH 1400 CE	Timür Gurigan (Tamerlane) invaded Syria after devastating Georgia and Russia. The next year he laid waste to Aleppo Damascus and Baghdad. Craftsmen and treasures arrive in large numbers in Samarkand, sent home from Timür's travels of conquest.
802 AH 1400 CE	Kingdom of Maracca was Founded-The Kingdom of Malacca was founded on the Malay peninsular in the current day Indonesia. Malacca, which was founded by Parameswara, soon became the leading maritime power in South East Asia. Guilds of singers and song-writers develop in German towns, calling themselves Meistersinger, or master singers. Richard II dies in Pontefract castle, almost certainly starved to death on the orders of the new King - insecure on his throne as an undeniable usurper. The final style of medieval painting, common to all Europe, is known as

107 Moonis Al Quloob. Malfuzaat Hazrāt Makhdum Sheikh Syed Langar Darya Balkhi رحمۃ اللہ وَتَعَالٰی علیہ

	International Gothic because of its slender and elegant figures. The followers of Wycliffe, after his death, become known as Lollards or 'mutterers'. The English mystery cycles are performed by trade guilds, on carts pulled from audience to audience around the City. The Welsh rise against the English and proclaim Owain Glyn Dwr as their own Prince of Wales. Majolica, or tin-glazed earthenware, reaches Italy from Majorca and thus gets its name.
804 AH 1402 CE	Timür Gurigan (Tamerlane) defeats the Ottoman Sultan Bayazid at the battle of Angora, keeps the Sultan in captivity until his death the following year
805 AH 1402 CE	John Huss, known for his radical approach to Christianity, is put in charge of the Bethlehem Chapel in Prague.
806 AH 1401 CE (Arbitrary No Data)	**Wisaal Sharif Hazrāt Qazi Syed Abdul Malik Al Maroof Syedna Ajmal Bhairaichi رحمة الله وَتَعَالَىٰ عليه.** **According to Tazkira e Auliya e Pak O Hind (pg. 191) He is reported to have Passed Away in 864 AH, according to Web Site Aalequtb, he is reported to have Passed Away in 1057 AH 1647 CE, which dates are too long after the Passing of His Pir O Murshid (785 AH 1383 CE) Hazrāt Jehanian Jehangusht رحمة الله وَتَعَالَىٰ عليه or before the Passing of (1434 CE) Hazrāt Shah Madar رحمة الله وَتَعَالَىٰ عليه. Urdu Wiki reports his Passing Away as 15 July 1460 CE.** **His Shrine is in Bhairach, a City and District in the State of Uttar Pardesh (UP), India, near the Tomb of Hazrāt Maulvi Naemullah رحمة الله وَتَعَالَىٰ عليه .** **Bhairaich was famed for the number of Islamic Scholars and Saints who have graced it's confines. Syed Ameer Mah, the famous Deoband Scholar is also buried here.**[108]
	24. Hazrāt Syedna Bhuddan Bhairaichi رحمــة الله وَتَعَــالَىٰ عليه. Chistiya Nizamiya Sillsila. **He was born on Bhairaich in Mohalla Bari Haatt in the Month of Ramzan. His hair were all white when he was born, as such he was called Buddhan (Old Man). His Venerable Father's name was Hazrāt Makhdum Syed Allahdad رحمة الله وَتَعَالَىٰ عليه.**[109] **His Ancestors had escaped from Baghdad to avoid the Wrath of Halaqu Khan in the 7th Century AH, and settled in Bhaiairch, District Awadh, India. The Neighborhood where they lived was initially called Mohalla Makhdumpura and is now called Mohalla Bari Haatt.** **Hazrāt Syed Zafar Ahsan Bhairaichi رحمة الله وَتَعَالَىٰ عليه writes from the book**

108 https://ur.wikipedia.org/wiki/%D8%B3%DB%8C%D8%AF_%D8%A7%D8%AC%D9%85%D9%84_%D8%B4%D8%A7%DB%81_%D8%A8%DB%81%D8%B1%D8%A7%D8%A6%DA%86%DB%8C#cite_ref-5

109 Asaar Hazrāt Mirza Mazhar Jan e Janan Shaheed رحمة الله وَتَعَالَىٰ عليه, by Syed Zafar Ahsan Bhairaichi.

	of his Father, Hazrāt Maulana Syed Shah Azaz ul Hasan Naqshbandi Mujjadi رحمۃ اللہ وَتَعَالٰی علیہ, Sajjada Nashin Khankah Naemiya, Bhairaich. **"In Former days, Bhairaich was destroyed by fire on two occassions. This was due to the fact that the houses were made of temporary materials and thatched with Long Grass. Due to this tradegy, all my belongings, including the details of were destroyed, Now all that remains is his date of Passing Away and details of his ancestry are all that remains.** **They were substantial Landlords and owned many villages. Of these a few were remaining, for example Deha, Bukhshipura and Imam Gunj. These too were taken away by the British. The Present Railway Station of Bhairaich was built on land that belonged to his Family.** **Hazrāt Syedna Bhuddan Bhairaichi رحمۃ اللہ وَتَعَالٰی علیہ was initially affiliated with the only Murid of Hazrāt Abdul Muqtadir Bin Ruknuddin Shariha رحمۃ اللہ وَتَعَالٰی علیہ, Hazrāt Makhdum Sheikh Hussamuddin Fatehpuri رحمۃ اللہ وَتَعَالٰی علیہ and obtained Khirqa Khilafat, in the Chistiya Sillsila from him. Afyer the Passing away of his Spiritual Mentor, Hazrāt Syedna Bhuddan Bhairaichi رحمۃ اللہ وَتَعَالٰی علیہ was affiliated with Hazrāt Syedna Ajmal Bhairaichi رحمۃ اللہ وَتَعَالٰی علیہ and attained the Heights of Tassauwff. He was initiated into the Madariya, Shurwardiya and Chistiya Nizamiya by him as well. He initiated and awarded Khilafat to Hazrāt Darwesh Mohammad bin Qasim Awadhi رحمۃ اللہ وَتَعَالٰی علیہ[110] Hazrāt Syed Shah Fateh Chisti was his son and successor رحمۃ اللہ وَتَعَالٰی علیہ.**
806 AH 1404 CE	Owain Glyn Dwr captures Aberystwyth and Harlech from the English and sets up an independent Welsh administration.
806 AH 1404 CE	**Birth Hazrāt Khawaja Nassiruddin Ubaidullah Ahrar رحمۃ اللہ وَتَعَالٰی علیہ .** **He was born in the village of Shash in the year 806 AH, in the month of Ramadan. It was related that before he was born his father began to exhibit a tremendous state of renunciation, which made him leave all worldly actions and enter seclusion during which he nearly gave up sleep and food, disconnected himself from people, and took to practice the spiritual way of the Tariqat. While in this spiritual state, his wife became pregnant with Ubaydullah. That is one reason for the latter's high station; his spiritual training began while in his mother's womb. When his mother became pregnant, his father's unusual spiritual state ended and he returned to his normal life.** **Before Hazrāt Ubaydullah رحمۃ اللہ وَتَعَالٰی علیہ was born, the following incident took place in which his great station was foretold. Hazrāt Sheikh Muhammad as-Sirbili رحمۃ اللہ وَتَعَالٰی علیہ said, "When Hazrāt Sheikh Nizamuddin al-Khamush as-Samarqandi رحمۃ اللہ وَتَعَالٰی علیہ was sitting in my**

110 Urdu Translation of Hazrāt Maulana Syed Abdul Hayee Hasni's رحمۃ اللہ وَتَعَالٰی علیہ Book Al Alaam Bain Fe Tareekh ul Hind Min Alaam.

	father's house, meditating, he suddenly screamed in a tremendous voice. This made everyone afraid. He said, 'I saw a vision of an enormous man coming to me from the East, and I could see nothing in the world except for him. That person is named Ubaydullah and he is going to be the greatest Sheikh of his time. Allah سُبْحَانَهُ وَتَعَالَىٰ is going to make the whole world subject to him, and I hope I will be among his followers." **He used to say,** **I still recall what I heard when I was one year of age. From the age of three years, I was in the Presence of Allah سُبْحَانَهُ وَتَعَالَىٰ. When I studied the Qur'an with my teacher my heart was in Allah's سُبْحَانَهُ وَتَعَالَىٰ Presence. I used to think that all people were like that.** **He said,** **One day during the winter, I went out while it was raining and my feet and shoes sank into the mud. It was very cold. I tried to pull my feet out of the mud. I realized that my heart was in big danger, because for that moment I had forgotten to remember Allah سُبْحَانَهُ وَتَعَالَىٰ. I immediately began to ask for forgiveness.** **He was raised in the home of his Uncle, Hazrāt Ibrahim ash-Shashi رحمة الله وَتَعَالَىٰ عليه, who was the greatest scholar of his time. He taught him very well and when he had completed his training, his uncle sent him from Tashkent to Samarqand.** **He said to his Uncle, "Whenever I go to study I feel sick." He replied, "O my son, I know the state you are now in. So I am not going to force you to do anything. Do as you like. You are free."**
807 AH 1405 CE	Timür Gurigan (Tamerlane), died suddenly while preparing to attack Ming China, is buried in a Mausoleum (the Gur Amir) in Samarkand, a City which becomes an inspiration to his descendants. With his death the Empire rapidly fell apart.
807 – 809 AH 1405 – 1407 CE	**Pir Muhammad Mirza** was a Timurid Prince and briefly succeeded as King of Timurid Empire after the death of his grandfather Timur the Lame. He was the Son of Jahangir Mirza who was the actual successor to the throne but had died before his Father. Next in line was Umar Sheikh Mirza I but he too died. Pir Muhammad's brother Muhammad Sultan was appointed Timur's heir, but he had succumbed to battle-wounds in 1403 CE. This left Shah Rukh, whom Timur considered too meek to rule and Miran Shah who suffered from mental difficulties post head trauma. Timur felt that none of his sons were capable of ruling so he named Pir Muhammad as his successor. Pir Muhammad had been Governor of Kandahar since 1392 CE. His territory extended from the lands West of the Hindu Kush to the Indus River. In the fall of 1397 CE he led the first wave of Timurids into India, and was invested with the rulership of Multan. However, none of Pir Muhammad's relatives supported him following Timur's death. He was unable to assume command in Samarkand. He

	went into battle twice against Khalil Sultan a cousin and the other claimant to the throne but was defeated. He was allowed to remain in his lands. However, six months later he was murdered by his vizier Pir Ali Taz in 1407 CE.
807 – 811 AH 1405 – 1409 CE	Khalil Sultan was the Timurid ruler of Transoxiana. He was a Son of Miran Shah and a Grandson of Timur. During Timur's lifetime, Khalil Sultan gained Timur's particular favor. He distinguished himself during the campaign in India and in 1402 CE was given rule of the Ferghana Valley. Upon Timur's death in 1405 CE Khalil viewed himself as his successor. Timur's appointed successor Pir Muhammad was quickly cast aside, and Khalil gained control of Samarkand. Khalil gained Timur's treasury and bestowed the puppet title of Chagatai Khan (which before had always been granted by Timur to a descendant of Genghis Khan to legitimize his rule) to a Timurid Prince. Khalil also gained an ally, Sultan Husayn Tayichiud, who had previously also made claims to the throne as a Grandson of Timur. Meanwhile, Shahrukh Mirza, who was ruling in Herat, also decided to press his claims. He advanced to the Oxus River against Khalil but turned back when Khalil's Father Miran Shah, as well as his brother Abu Bakr ibn Miran Shah, marched from Azerbaijan in support. Nevertheless, Khalil's position began to weaken. He was unpopular in Samarkand, where the nobility despised his wife Shad Mulk. The latter had considerable influence over Khalil, convincing him to appoint people of so-called low birth to high positions at the expense of the nobility. A famine caused him to be even more despised. He decided to return to the Ferghana Valley with his former mentor, Khudaidad Hussein, who went to Moghulistan (the realm of the Eastern Chagatai Khans) in an attempt to win their support. However, Persian historian Khwandamir instead claims that Khudaidad Hussein began a civil War against Khalil and took him prisoner, delivering him along with his territory to Eastern Chagatai Khan Shams-i-Jahan (r. 1399–1408 CE). Shams-i-Jahan, however, had Khudaidad Hussein executed for his treason to Khalil and returned Khalil his Kingdom. Khalil's rule in Samarkand finally ended when Shahrukh Mirza entered the City unopposed on May 13, 1409 CE. Transoxiana was then given to Shahrukh Mirza's Son Ulugh Beg. Khalil decided to surrender to Shahrukh Mirza, who had captured Shad Mulk. He received his wife back, and was appointed Governor of Ray. He died there in 1411 CE. His wife committed suicide shortly after his death.
807 – 882 AH 1405 – 1447 CE	**Shah Rukh** was the Son of the Central Asian conqueror Timur (Tamerlane). However, Shah Rukh ruled only over the Eastern portion of the Empire established by his Father, comprising most of Persia and Transoxiana, the Western territories having been lost to invaders in the aftermath of Timur's death. In spite of this, Shah Rukh's Empire remained a cohesive dominion of considerable extent throughout his Reign, as well as a dominant power in Asia.

Shah Rukh controlled the main trade routes between Asia and Europe, including the legendary Silk Road, and became immensely wealthy as a result. He chose to have his Capital not in Samarqand as his Father had done, but in Herat. This was to become the Political Center of the Timurid Empire and residence of his principal successors, though both Cities benefited from the wealth and privilege of Shah Rukh's Court.

Shah Rukh was a great patron of the arts and sciences, which flourished under his rule. He spent his Reign focusing on the stability of his lands, as well as maintaining Political and economic relations with neighboring Kingdoms. In the view of historians Thomas W. Lentz and Glenn D. Lowry, "unlike his Father, Shahrukh ruled the Timurid Empire, not as a Turco-Mongol warlord-conqueror, but as an Islamic Sultan. In dynastic chronicles he is exalted as a man of great piety, diplomacy, and modesty – a model Islamic ruler who repaired much of the physical and psychological damage caused by his Father."

Shah Rukh was born on 20 August 1377, the youngest of Timur's four sons. In Persian, the literal meaning of his name is "face of a King". This is also the Persian term for the chess move "castling". According to Ibn 'Arabshah, Timur, who was a talented chess player, was involved in a match when he received the news of Shah Rukh's birth, using this chess move as a name for the newborn child.

Some sources suggest that his Mother was the Empress Saray Mulk Khanum, formerly a Chaghatai Princess and Timur's chief consort; she had been captured by Timur from the harem of Amir Husayn Qara'unas several years prior to Shah Rukh's birth. However, it was stated by the 15th Century CE historian Khwandamir that Shah Rukh's Mother was a certain Taghay Tarkhan Agha of the Qara Khitai, a Tajik concubine of Timur's. Khwandamir used a genealogical record written during Shah Rukh's Reign as his source for this assertion. Regardless of his maternal origins, the Prince was personally raised by Saray Mulk, alongside Timur's Grandson Khalil Sultan.

War Of Succession.

Timur died in 1405 CE, whilst leading his Army East in a campaign against the Ming Dynasty. He was reported to have said on his deathbed that he "had no other desire than to see the Mirza Shah Rukh once more" and had lamented the fact that he did not have time to do so.

Timur had no unambiguously appointed heir at the time of his death; as a result, a succession dispute erupted among his surviving sons and grandsons. Khalil Sultan proclaimed himself Emperor at Tashkent soon after his grandfather's death and seized the royal treasury, as well as Timur's imperial Capital Samarqand. Shah Rukh marched his Army out of Herat to the Oxus river but made no offensive move against his nephew at this point. This was likely due to Miran Shah, Khalil Sultan's Father, who posed a serious threat as he, along with his other Son Abu Bakr, had led an Army out of Azerbaijan in support of the younger

Prince. They were both forced to withdraw prior to joining with Khalil Sultan however, due to invasions to their rear by the Jalayirids and the Qara Qoyunlu, who took advantage of the death of the old Emperor to seize territory. Miran Shah was killed in battle in 1408 CE whilst attempting to repel the invaders, with Abu Bakr dying similarly the year after.

In the years following Timur's death, Shah Rukh and Khalil Sultan had a series of unproductive negotiations as well as many Military encounters, with Khalil Sultan frequently emerging victorious. During this time, other pretenders also pursued their own claims to the throne. Among these was Sultan Husayn Tayichiud, a maternal Grandson of Timur who later aligned himself with Khalil Sultan, before betraying him in order to reassert his own claim. Sultan Husayn was defeated by his former ally and fled to Shah Rukh, who had him executed, with his body parts being displayed in the bazaars of Herat. Two more of Timur's grandsons, Iskandar and Pir Muhammad, also made bids for the throne. They were defeated by Shah Rukh and Khalil Sultan respectively, with each being spared by their subjugator. Pir Muhammad was later assassinated by one of his nobles in 1407 CE, while Iskandar was executed in 1415 CE following a failed rebellion.

It was not until 1409 CE that the War started to turn in Shah Rukh's favor. During this time, Khalil Sultan began to lose support among his emirs in Samarqand. His wife Shadi Mulk had been given a large amount of authority in Court. Under her influence, low-ranking individuals were given high positions instead of Timur's old nobles. Additionally, several of the old Emperor's widows and concubines were remarried (somewhat forcefully) to men of undistinguished backgrounds.

Following a famine which further spread discontent among the populace, Khalil Sultan was eventually taken captive by the powerful Emir Khudaidad Hussein, leader of the Dughlat tribe and a former mentor of the Prince. Hussein took Khalil Sultan to Ferghana and had him proclaimed ruler in Andijan. Samarqand, having been left abandoned, was taken unopposed by Shah Rukh. When he later captured Shadi Mulk, Khalil Sultan was forced to go to his uncle in Samarqand and submit to him. The Prince had his wife returned to him and was appointed Governor of Rayy, but died in 1411 CE, with Shadi Mulk committing suicide soon after.

Following the deaths of Khalil Sultan, Sultan Husayn and Pir Muhammad, Shah Rukh had no immediate Timurid rivals to contest his rule and he began his Reign as Timur's successor. However, rather than ruling from Samarqand as his Father had done, Shah Rukh held Court in Herat, which had formerly been his viceregal Capital. Samarqand was instead bestowed on his eldest Son Ulugh Beg, who was appointed Governor of Transoxiana.

Military Campaigns.

War with the Qara Qoyunlu.

The new Emperor began his Reign by launching expeditions against Regions

which had begun to break away during the War of succession. Fars, which was held by Shah Rukh's nephew Bayqara, was taken in 1414 CE. Two years later Kirman, which had been ruled as an independent Kingdom by Sultan Uwais Barlas since 1408 CE, was also subdued. The area under Shah Rukh's rule continued to be extended and consolidated over the following years, either through voluntary subjugation by minor rulers or through alliances. By 1420 CE, the Eastern portion of Timur's Empire, as well as central and Southern Persia, had been brought under Shah Rukh's rule.

However, despite Shah Rukh's successes, the Western portion of the Empire, including Azerbaijan and Mesopotamia, remained out of his control. These were held by Qara Yusuf of the Qara Qoyunlu (Black Sheep Turkoman), who had defeated and killed Shah Rukh's brother Miran Shah several years previously. With the conquests of several prominent Cities such as Baghdad, Qazvin and Diyarbakır, the Qara Qoyunlu had established themselves as dangerous neighbors to the Timurids. This threat was one which remained unresolved for decades. Shah Rukh made many attempts to pacify his Western border, both through Political and Military means (having launched three campaigns against Azerbaijan), none of which proved entirely successful.

Qara Yusuf died during the first of the campaigns in November 1420 CE, which ended in the Timurid capture of Azerbaijan and Armenia. However, less than a year later Shah Rukh was forced to face off a rebellion by the late Turkoman Prince's sons. One of these sons, Qara Iskander, continued his attempts to reassert Turkoman authority over the following years, necessitating the second campaign in 1429 CE. This too resulted in a Timurid victory and the installation of a Qara Qoyunlu Prince, Abu Said, as a puppet ruler. However, Qara Iskander reoccupied the City of Tabriz two years later and had Abu Said executed.

This action prompted the third and final campaign in 1434 CE, in which Qara Iskander was once more forced to flee. He was later assassinated by his Son Qubad in the fortress of Alinja. Although this campaign did not result in a final resolution of the Turkoman issue, it did achieve stability in the Region for the remainder of Shah Rukh's Reign with the installation of Qara Iskander's less bellicose brother Jahan Shah as the Turkoman ruler.

Conflict with Hurufis and Anti-Intellectual Purges.

The Hurufis were a Sufi sect who based their doctrine on the Mysticism of letters. In the late 14th Century CE, the group was accused of heresy by traditional Islamic scholars. As a result, in 1394 CE the founder of the movement, Fazlallah Astarabadi, had been arrested and executed on Timur's orders by his Son Miran Shah. The death of their leader led Astarabadi's followers to have a specific hatred against the Timurids.

While leaving a Mosque in 1426 CE, Shah Rukh became the victim of an assassination attempt. The attacker, Ahmed Lur, approached the Emperor under the pretence of presenting a petition, before stabbing him in the stomach. Lur

however, failed to give a fatal blow and was quickly killed by Shah Rukh's servant. Shah Rukh recovered within a few days and an investigation was launched, which linked Lur to the Hurufis as well as to the family of Astarabadi.

There was an immediate backlash against the sect, which resulted in the execution of Astarabadi's Grandson, Azud. High-ranking members of the group were subject to extensive interrogations. These eventually extended beyond the sect, with many intellectuals residing in Herat having to defend themselves against accusations of blasphemy. These included the Persian historian Sharaf-ud-din Ali Yazdi, author of the Zafarnama, and his teacher Sain-ud-din Turka. The prominent poet and Sufi, Qasem-e Anvar was expelled from the Capital on Shah Rukh's orders. These accusations even went beyond Shah Rukh's Court in Herat, with Ma'ruf-i Khattat, a prominent calligrapher under the patronage of Prince Baysunghur, also being arrested and interrogated.

The extent to which the Hurufis were involved in the assassination attempt has not yet been clearly established. However, the subsequent purges served to worsen the already strained relations between the Timurid Court and the intellectuals of the Empire.

Rebellions.

In the early part of his Reign, in what was likely an attempt to stave off rebellion amongst his relations, Shah Rukh regularly made transfers between the governorships they held. For example, Khalil Sultan was moved from Samarqand to Rayy, Umar Mirza from Azerbaijan to Astrabad, Iskandar Mirza from Ferghana to Hamadan to Shiraz etc.

These attempts did not prove to be entirely successful, as Shah Rukh had to repeatedly suppress rebellions by his various family members. Iskandar Mirza, after encouraging his brother to revolt in 1413 CE, himself rebelled and devastated the Cities of Isfahan and Kerman. Bayqara, after his initial defeat in Fars, rebelled once more soon after in Shiraz. These insurrections even continued into Shah Rukh's old age. In 1446 CE, at nearly seventy years old, he had to march against his Grandson Sultan Muhammad, who had revolted in the Empire's Western Provinces.

Death and Succession.

Soon after suppressing Sultan Muhammad's revolt, Shah Rukh, by this point weakened by ill-health, died in his winter quarters in Rayy in March 1447 CE. Despite initial attempts to conceal it, news of the Emperor's death quickly spread. Chaos erupted in the Military camp, rendering transport of Shah Rukh's body to the Capital for burial impossible. It was only on the third day following his death that the body, accompanied by the now-dowager empress Gawhar Shad and Shah Rukh's Grandson Abdal-Latif, began its journey East. However, within a few days Abdal-Latif took both his grandmother and the corpse hostage, possibly in the hopes of launching his own bid for the vacant throne, or to support that of his Father, Shah Rukh's last surviving Son Ulugh Beg. Ala al-Dawla,

	another Grandson, defeated his cousin's troops and liberated Gawhar Shad, and afterwards had Shah Rukh interred in the Gawhar Shad Mausoleum in Herat. When Ulugh Beg captured the City the following year, he ordered his Father's body to be exhumed before reburying it with Timur's in the Gur-e-Amir in Samarqand. The succession struggle among Shah Rukh's family continued for several years, initially between Ulugh Beg and Ala al-Dawla, in which the former emerged victorious. However, he was murdered by his Son Abdal-Latif in 1449 CE, and in the subsequent civil wars, control of the Timurid Empire passed from Shah Rukh's descendants.
809 AH 1406 CE	Pisa is captured by Florence, to be followed a few years later by the purchase of the seaport of Livorno. On the death of his Father, Robert III, James I becomes King of Scotland.
810 AH 1407 CE	Rivalry between factions of the French royal family results in the murder in Paris of the King's brother, Louis Duke of Orléans, and the onset of civil War.
810 AH 1408 CE	Driven from Aberystwyth and Harlech, Owain Glyn Dwr loses support - and the last Welsh rebellion fades away.
811 AH 1409 CE	**Birth Hazrāt Syedna Mir Syed Fazalullah Bihari Al Qutbi, Al Muqallab ba Syed Go'saieen, Samandar e Tauheed رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Fazalullah's رحمة الله وَتَعَالَىٰ عليه Genealogical Forebears:** **Eight of the Khalifa's of The Sillsila e Aaliya Mujummah al Bahrain belong to a Single Family of Hazrāt Fazalullah Goshai'n رحمة الله وَتَعَالَىٰ عليه, The Qutbi Syeds. His Preceptor, Hazrāt Qutbuddin Bina e Dil رحمة الله وَتَعَالَىٰ عليه also belonged to The Qutbia Syeds and is closely related to The Family of Fazalullah Goshai'n .رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Fazalullah Goshai'n رحمة الله وَتَعَالَىٰ عليه was a Qutbi Syed who are 'Zin Nurain, Hussaini, Hassani' (Descended from Both Hazrāt Imam Hussain رضي الله عنه and Hazrāt Imam Hassan رضي الله عنه). He was a 'Majzub Sālik' (Sing. 'Jazb' (Divine Attraction) Adj. Theopathic; Theopathetic Religious Emotion Engendered by the Contemplation of, or Meditation upon Allah سُبْحَانَهُ وَتَعَالَىٰ,[111] Contained By Sober Seeking) and The Son of Hazrāt Syed Nasiruddin Ganj e Ilm رحمة الله وَتَعَالَىٰ عليه ibn Hazrāt Syed Hassan رحمة الله وَتَعَالَىٰ عليه ibn Hazrāt Syed Ali Shah رحمة الله وَتَعَالَىٰ عليه ibn Hazrāt Syed Barre Majzub رحمة الله وَتَعَالَىٰ عليه ibn Hazrāt Syed Qayamuddin رحمة الله وَتَعَالَىٰ عليه ibn Hazrāt Syed Sadruddin رحمة الله وَتَعَالَىٰ عليه ibn Hazrāt Syed Ruknuddin رحمة الله وَتَعَالَىٰ عليه ibn Hazrāt Syed Nizamuddin Hassan رحمة الله وَتَعَالَىٰ عليه ibn Syed Amir Kabir Qutbuddin Mohammad Madni Karai[112] رحمة الله وَتَعَالَىٰ عليه.** **He was the Paternal Nephew of Hazrāt Shah Ilmallah رحمة الله وَتَعَالَىٰ عليه of Rai Baraili. Hazrāt Fazalullah's رحمة الله وَتَعَالَىٰ عليه Forebear, Hazrāt Syed**

111 Collinsdictionary.com/dictionary/english/theopathic.
112 Kitab Zahoor e Qutbi, Tareekh Aaina Awadh, Seeratus Sadaat, Nuzhatul Khawatir.

	Qutbuddin Mohammad Madni Karai رحمة الله وَتَعَالَىٰ عليه traveled from Jilan via Baghdad Sharif; Ghazna; Delhi and settled in Karra, Manikpur, Allahabad. His offspring remained here for Nine Generations till the time of Hazrāt's Father, Hazrāt Syed Naseeruddin Gunj e Alam رحمة الله وَتَعَالَىٰ عليه. Belonging to The Eminent Qutbi Sadaat, he inherited all The Qualities of His Illustrious Forebears, The Descendants of The Sardars of The Sadaat. His Illustrious Forebear Hazrāt Syed Qutbuddin Mohammad Karhai رحمة الله وَتَعَالَىٰ عليه had Gathered all the Knowledge of Ahadith; Fiqh and the Teachings of The Qadriya Sillsila from Hazrāt Shah Abdur Razaq رحمة الله وَتَعَالَىٰ عليه, The Son and Spiritual Heir of Hazrāt Mehboob e Subhani, Qutb e Rabbani, Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه. He was adorned with The 'Khirqa e Khilafat' from the Qādiriyya Sillsila. **Hazrāt Fazalullah Goshai'n's Father, Hazrāt Syed Naseeruddin Ganj Ilm رحمة الله وَتَعَالَىٰ عليه was not only a Great Scholar but also an Accomplished Wali Allah سُبْحَانَهُ وَتَعَالَىٰ. Hazrāt Syed Naseeruddin Ganj Ilm رحمة الله وَتَعَالَىٰ عليه was Ba'ait to Hazrāt Fana Gawliorvi رحمة الله وَتَعَالَىٰ عليه and received The 'Khirqa e Khilafat from him as well as from Hazrāt Jehanian Jehan Gusht رحمة الله وَتَعَالَىٰ عليه who Passed on The 'Baraka' of all The Silsilahs He held Himself. Hazrāt Makhdoom Jehanian Jahangasht (مخدوم سید جہانیاں جہان گشت البخاری رحمة الله وَتَعَالَىٰ عليه,** **(1384-8 CE) was a Sufi Saint from South Asia. His descendants are known as Bukhari and are a prominent lineage of Suhrawardī Sadaat. Hazrāt Makhdoom رحمة الله وَتَعَالَىٰ عليه was born on 14 Sha'ban 707AH (19 January 1308 AD) Uch Sharif, near Bahawalpur, Pakistan. His Father, Hazrāt Syed Ahmed Kabir رحمة الله وَتَعَالَىٰ عليه , was the youngest son of Hazrāt Jallaluddin Surkh Posh Bukhari رحمة الله وَتَعَالَىٰ عليه.**
811 AH 1409 CE	The Council at Pisa elects a new Pope, Alexander V, without persuading the other two to resign - bringing the total to an unprecedented three.
812 AH 1410 CE	Shah Rukh, Son of Timür, begins rebuilding the City of Herat.
812 AH 1410 CE	The Poles defeat the Teutonic knights between Tannenberg and Grunwald, bringing the coastal strip around Gdansk into the Polish Kingdom. The Viking settlement in Greenland ends, after 400 years, when the last ship leaves the colony and sails for Norway.
812 AH 1410 CE	Battle of Tannenberg - The Poles and the Lithuanians defeated German Knights
813 AH 1411 CE	Despite the victory, at the Peace of Thorn, the Poles failed to gain access to the sea. The linen drapers of Florence commission a statue of St Mark from Donatello, who carves for Orsanmichele the first free-standing Renaissance sculpture.
814 AH 1412 CE	The three Limburg brothers illustrate for the duke of Berry the Très Riches Heures, one of the Masterpieces of International Gothic.

815 AH 1413 CE	Henry V succeeds his Father, Henry IV, as King of England.
816 – 824 AH 1414 – 1421 CE	Sayyid Khizr Khan ibn Malik Sulaiman (reigned 28 May 1414 – 20 May 1421 CE) was the founder of the Sayyid Dynasty, the ruling Dynasty of the Delhi sultanate, in northern India soon after the invasion of Timur and the fall of the Tughlaq Dynasty. Khizr Khan was Governor of Multan under the Tughlaq Ruler, Firuz Shah Tughlaq, and was known to be an able administrator. He did not take up any royal title due to fear of Amir Timur (better known historically as Tamerlane) and contended himself with the titles of Rayat e Ala (Sublime Banners) and Masnad e Aali or (Most High Post). During his Reign, coins were continued to be struck in the name of previous Tughlaq rulers. A contemporary writer Yahya Sirhindi mentions in his Takhrikh e Mubarak Shahi that Khizr Khan was a descendant of The Holy Last Prophet Muhammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم, based on a testimony of the saint Syed Jalal-ud-Din Bukhari of Uchh Sharif. Malik Mardan Daulat, the Governor of Multan, adopted Khizr Khan's Father, Malik Sulaiman, as his Son. Sulaiman succeeded Malik Sheikh, another Son of Malik Mardan, to the governorship. After his death, Firuz Shah Tughlaq appointed Khizr Khan as Governor. But in 1395, he was expelled from Multan by Sarang Khan, brother of Mallu Iqbal Khan. He fled to Mewat and later joined Timur. It is believed that before his departure, Timur appointed Khizr Khan his viceroy at Delhi although he could only establish his control over Multan, Dipalpur and parts of Sindh. Soon he started his campaign and defeated Mallu Iqbal Khan. After defeating Daulat Khan Lodhi, he entered Delhi victoriously on 6 June 1414 CE. After his accession to the throne, Khizr Khan appointed Malik-us-Sharq Tuhfa as his wazir and he was given the title of Taj ul Mulk and he remained in office until 1421 CE. The Fief of Saharanpur was given to Sayyid Salim. Abdur Rahman received the fiefs of Multan and Fatehpur. In 1414 CE, an Army led by Taj ul Mulk was sent to suppress the rebellion of Har Singh, the Raja of Katehar. Raja fled to the forests but finally was compelled to surrender and agree to pay tributes in future. In July, 1416 CE an Army led by Taj ul Mulk was sent to Bayana and Gwalior where it plundered the peasants in the name of realizing the amount equivalent to the tributes to be paid. In 1417 CE, Khizr Khan obtained permission from Shah Rukh to have his own name also suffixed to that of Shah Rukh. In 1418 CE, Har Singh revolted again but was defeated completely by Taj ul Mulk.
816 AH 1414 CE	A Council is called at Constance, to consider the radical views of John Huss and to deal with the present excess of Popes.
817 AH 1415 CE	Filippo Brunelleschi begins studying the ruins of classical Rome, with a view to rediscovering classical architecture. John Huss, invited to Constance under a promise of safe conduct, is arrested,

	tried and burnt at the stake as a heretic. Henry V captures the French stronghold of Harfleur - where, in Shakespeare, he urges his dear friends 'once more unto the breach'. Henry V wins a victory on St Crispin's day at Agincourt, against a much larger and more heavily armed French force. A Portuguese Prince, Henry the Navigator, becomes fascinated by exploration down the coast of Africa and commissions successive voyages. English forces destroy French at Battle of Agincourt The British decisively defeated the French at the battle of Agincourt on October 25th. The British archers, under the command of Henry V, were the key to the British victory over the French. Five French counts, 90 barons and over 5,000 French knights were killed in the battle and 1,000 were taken prisoner. As a result of the English victory the French nobility was shattered and the feudal system was destroyed. Normandy lay open to English reconquering. Henry the Navigator- Takes Ceuta - The Portuguese explorer and Prince, Henry the Navigator captured Ceuta, in today's Morocco from the Marind Dynasty. This begins Portuguese conquest of parts of Africa.
819 AH 1417 CE	The Council of Constance, having done its best to dispose of the three existing popes, elects a new one - Martin V.
820 AH 1418 CE	A competition is launched for an architect to construct a dome above Florence's Cathedral, and is won by Brunelleschi.
821 AH 1419 CE	After a six-month siege Henry V makes a triumphal entry into Rouen, the City of his Norman ancestors. John the Fearless, Duke of Burgundy, is murdered by the Armagnac faction in the presence of the Dauphin - escalating France's Civil War.
823 – 903 AH 1420/ 25 – 1498 CE	Judah ben Jehiel, more usually called Judah Messer Leon , was an Italian rabbi, teacher, physician, and philosopher. Through his works, assimilating and embodying the intellectual approach of the best Italian universities of the time, yet setting it inside the intellectual culture of Jewish tradition, he is seen as a quintessential example of a *hakham kolel* ("comprehensive scholar"), a scholar who excelled in both secular and rabbinic studies, the Hebrew equivalent of a Renaissance man. This was the ideal he tried to instil in his students. One of his students was Yohanan Alemanno.
822 AH 1420 CE	The Hussites build a new fortified town at Tabor as their fortress headquarters. Glazed windows become a feature of the richer homes of Northern Europe. The Portuguese, discovering the lush and uninhabited island of Madeira, send colonists to settle it. The treaty of Troyes, between the English and the Burgundian faction, grants Henry V the status of heir to the French throne. Henry V marries Catherine, daughter of the French King and sister of the rightful

	heir to the Kingdom, the Dauphin, who is on the opposing side. Chinese Capital- Peking- The Second Ming Emperor moved the Capital of China from Nanking to Peking. Treaty of Troyes- The French under Philippe and England under Henry V signed the Treaty of Troyes. Under the terms of the treaty Henry became the King of both France and England. Henry was allowed to occupy all the land to the Loire.
824 – 837 AH 1421–1434 CE	Mubarak Shah was the second Monarch of the Sayyid Dynasty which ruled the Delhi Sultanate. He succeeded his Father, Khizr Khan to the throne. The Sayyids were subservient to Timur's successor, Shah Rukh, and while Khizr Khan did not assume the title of Sultan, Mubarak Shah was acknowledged as one by Sirhindi. However, it is also known that Mubarak Shah received a robe and a Chatr (a ceremonial parasol) from the Timurid Capital of Herat which indicates that the fealty continued in his time. He was murdered in 1434 CE.
823 AH 1421 CE	The third Ming Emperor moves the Capital from Nanjing to Beijing and begins laying out the Forbidden City.
824 AH 1422 CE	The Dauphin proclaims himself Charles VII of France, but with Paris in the hands of his enemies he is known as the King of Bourges. Jan Zizka wins a series of victories against papal armies, using the mobile barricade which becomes known as his 'War wagon fortress'. Henry VI, Son of Henry V and Catherine of France, is King of England and theoretically King of France before his first birthday. England resumed its War with France.
880 AH 1475 CE (Arbitrary 826 AH 1424 CE).	**Wisaal Sharif Hazrāt Syedna Bhuddan Bhairachi رحمة الله وَتَعَالَىٰ عليه.** **The Author of A'aiena Awadh, Hazrāt Maulvi Abul Hasan Manakpuri رحمة الله وَتَعَالَىٰ عليه came to Bharaich in 1875 CE and met the offspring of Hazrāt Syedna Bhuddan Bhairachi رحمة الله وَتَعَالَىٰ عليه. He writes:** **I met Hazrāt Syedna Abul Hasan Bhairachi رحمة الله وَتَعَالَىٰ عليه, the Grandson of Hazrāt Syedna Shah Naeemullah Bhairachi رحمة الله وَتَعَالَىٰ عليه, the Khalifa of Hazrāt Syedna Shah Basharallh Bhairachi رحمة الله وَتَعَالَىٰ عليه. However, he could not find their Family Tree. They were formerly the owners of Lands and Villages but they were usurped in the times of the British Government of India by a local Taluka Daar. They are obliged to spend their time in Trust of Allah سُبْحَانَهُ وَتَعَالَىٰ.** **He is reported to have Passed Away on 17 Rajab, 880 AH 17 November 1475 CE, during the reign of Sultan Bahlol Lodhi. His Mazar Mubariq id situated on a high hillock on Railway Road, Bharaich, UP, India.**
	24. Hazrāt Syedna Darwesh Mohammad bin Qasim Awadhi رحمة الله وَتَعَالَىٰ عليه. Chistiya Nizamiya Sillsila. **His Venerable Father was named Hazrāt Syedna Qasim Awadhi رحمة الله وَتَعَالَىٰ عليه, this is also written occasionally as Hazrāt Syedna Mohammad Darwesh**

	رحمة الله وَتَعَالَىٰ عليه. **He was originally affiliated with Hazrāt Fathehullah Awadhi رحمة الله وَتَعَالَىٰ عليه in the Sillsila Chistiya Nizamiya.** **He attained Khilafat in Chistiya Qadiriya and Shurwardiya from Hazrāt Syedna Buddhan Bhairaichi رحمة الله وَتَعَالَىٰ عليه.** **It is mentioned in Gulzar e Abrar that he was Khalifa of Hazrāt Saadullah Badayuni رحمة الله وَتَعَالَىٰ عليه in the Chistiya Sillsila and also gained Khilafat fro the Pir of his Father Hazrāt Fattheullah Awadhi رحمة الله وَتَعَالَىٰ عليه who had the Khirqa Khilafat from Hazrāt Sadruddin Shahab Qureshi رحمة الله وَتَعَالَىٰ عليه who, in turn, was a Murid and Khalifa of Hazrāt Naseeruddim Mehmood, Chiragh e Dehlavi رحمة الله وَتَعَالَىٰ عليه. Thus he was three steps removed from Hazrāt Naseeruddim Mehmood, Chiragh e Dehlavi رحمة الله وَتَعَالَىٰ عليه.** **He passed Away on 16 Moharram 896 AH 29 November 1490 CE and his Mazar is in Faizabad, UP, India.**
826 AH 1423 CE	Battle of Cravant - French and Scottish forces were decisively defeated by the forces of England under the command of John Plantagenet who was acting as regent for the infant Henry VI.
827 AH 1424 CE	France Invades Italy- Charles VIII King of France began the Italian Wars by invading Italy. James I Freed- King of Scotland After being held in English captivity from the age of 11, Scotland's James I was freed at the age of 29. The earl of Somerset remitted 10,000 marks to ransom James as a dowry for his daughter Jane. In May James was crowned King of Scotland.
828 AH 1425 CE	Zheng He, a Muslim Eunuch, makes voyages of trade and exploration with a fleet of Chinese junks.
828 AH 1425 CE	Naples surrendered to Charles. He temporarily became the King of Naples. Alexander VI organizes the Holy League which included Spain to repel the French from Italy. The French lost the Battle of Fornovo and Charles was forced to flee Italy. The Temple of Heaven in Beijing is built for the third Emperor of the Ming Dynasty.

830 AH 1427 CE	A Portuguese Captain, sailing for Henry the Navigator, chances upon the Azores.
831 AH 1428 CE	The English began to besiege the Orleans. Joan of Arc a young girl from Lorraine began to have visions and claim to hear the voices of saints. She convinced the French Dauphin to provide her with a small Army and went on to liberate Orleans. This changed the very nature of the conflict giving the French a new sense of confidence in their conflict with England and reinvigorating the French Monarchy.
832 AH 1429 CE	Joan of Arc Frees Orleans - War between France and England continued on and off, despite various agreements to cease. Joan convinced the people that the dauphin was the legitimate Son of Charles VI and he was crowned King at Reims.
832 AH 1429 CE	Joan of Arc wins her way into the presence of Charles VII at Chinon and persuades him, eventually, to trust her. Joan of Arc leads French forces in the successful relief of Orléans. Joan of Arc stands nearby while Charles VII is anointed at Reims, then kneels before him and for the first time calls him her King.
833 AH 1430 CE	Joan of Arc is captured in a skirmish with the Burgundians, who subsequently hand her over to the English. Work begins in Florence on Brunelleschi's Pazzi chapel, which encapsulates in miniature the new ideals of Renaissance architecture. Robert Campin, also known as the Master of Flémalle, brings to Flemish painting a natural and everyday quality which is entirely new.
834 AH 1431 CE	Joan of Arc- Burned Alive- Joan of Arc entered Comiegne outside Paris and was taken prisoner. The British held Joan in prison in a tower in Rouen. Charles VII made no effort to assist her. The English turn Joan over to the former bishop of the of Beauvais Pierre Cauchon on the assurance she would be convicted of treason against God. She was convicted and burned to death at the stake. Angkor Sacked - Angkor, the Capital of the Khmer, was captured and sacked by the Thais. The Khmer Empire was forced to move its Capital to the present site of the Cambodian Capital Phnom Penh.

838 – 909 AH 1435 – after 1504	Yohanan Alemanno (born in Constantinople or in Mantua) was an Italian Jewish rabbi, noted Kabbalist, humanist philosopher, and exegete, and teacher of the Hebrew language to Italian humanists including Pico della Mirandola. He taught that the Kabbalah was divine magic. He was a pupil of Judah Messer Leon, but departed from the Aristotelian sympathies of his teacher in the direction of neoplatonic thought.
837 – 848 AH 1434–1445 CE	Muhammad IV was the third monarch of the Sayyid Dynasty which ruled the Delhi Sultanate. He succeeded his Uncle, Mubarak Shah to the throne. Muhammad Shah's tomb is a notable monument within the Lodhi Gardens of New Delhi.
837 AH 1434 CE	The Rulers of Tenochtitlan join with two other neighbouring Kingdoms to form the Aztec Triple Alliance.
837 AH 1434 CE	**Wisaal Hazrāt Syedna Makhdum Mir Syed Muhyi an Nur Shah Najmuddin Ghaus ad Dahr Qalandar bin Mir Syed Nizamuddin Ghaznavi al Hussaini رحمة الله وَتَعَالَىٰ عليه قدس الله السرح العزيز.** **Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه received Initiation into the Qadriya Shurwardiya Sillsila from his Father, Hazrāt Syed Nizamuddin Ghaznavi رحمة الله وَتَعَالَىٰ عليه, the Nephew of Hazrāt Mubarik Ghaznavi رحمة الله وَتَعَالَىٰ عليه. He also Attained 'Khilafat from His Paternal Uncle.** **It is reported that he had 'Khilafat' from the Qadriya from Three Connections, firstly, from Qadriya Rizvia (From Connection to Hazrāt Imam Ali Musa Raza رحمة الله وَتَعَالَىٰ عليه secondly, from Qadriya Baseeriya (From Connection to Hazrāt Khwaja Hassan Basri رحمة الله وَتَعَالَىٰ عليه, and thirdly, from Qadriya Hussainiya (From Connection to Hazrāt Imam Hussain رضي الله وَتَعَالَىٰ عنه.**[113] **He also received 'Khilafat Ba Ijazat' from Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه in The 'Sillsila e Aaliya' Qalandariya Alawiya Taifuriya. Akhbar ul Akhyar states that Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه gave 'Ba'ait e Khilafat' to Hazrāt Qutbuddin Bina e Dil Sarandaz Jaunpuri رحمة الله وَتَعَالَىٰ عليه, However, this is incorrect as Hazrāt Bina e Dil رحمة الله وَتَعَالَىٰ عليه was born in 1375 CE while Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه attained 'Wisaal' in 1349 CE. In actual fact it was Hazrāt Najmuddin Ghaus e Dhar رحمة الله وَتَعَالَىٰ عليه who was initiated by Hazrāt Khizr Rumi رحمة الله وَتَعَالَىٰ عليه and not Hazrāt Bina e Dil رحمة الله وَتَعَالَىٰ عليه who was the Khalifa of Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه was the "Source of the new Derivative Fraternity of Qalandariya Chishtiya, which was especially**

113 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمة الله وَتَعَالَىٰ عليه, pg. 60 (61).

	popular in Jaunpur and other Eastern Regions of present Uttar Pradesh.60 Later on, through Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه, the Jaunpuri branch of Qalandariya Chishtiya became the Qadriya Shurwardiya, Chishtiya Qalandariya. Hazrāt Najmuddin Qalandar رحمــة الله وَتَعَـالَىٰ عليه states that once he was traveling by boat in a certain area. All at once a Large Mountain was discerned, arising from the Sea, and a strong current was pulling the ship towards it. His fellow travelers fell into lamenting and crying in fear. Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه asked the Ship's Steersman as what the whole matter was about? He replied that if we strike the Mountain we will sink and all of us will perish. Hazrāt Najmuddin asked him if there was any way of getting out of this predicament? The Steersman replied that there was as the Great Conqueror, 'Sikandar e Azam' (Alexander – Azam) has a Large Iron Pillar erected in the Sea, if a person were to go to this Pillar and shake it, the ship will escape the current and sail to safety. However, the person who goes there will fall into the Sea. Hazrāt Najmuddin رحمــة الله وَتَعَـالَىٰ عليه volunteered to go to the Pillar. Accordingly he went there and fell into the Sea while the Ship sailed away. Hazrāt Najmuddin رحمـة الله وَتَعَـالَىٰ عليه goes on to narrate that somehow he reached the shore to see a large Fort with many beautiful Buildings, but entirely deserted. Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه went there and saw the sights, some Water Carriers came and started sprinkling water and freshening up the place. Shortly, a large Group of Horse Riders, with illuminated Visages, approached and sat down as if to a Feast. While they all settled down a single Personage approached on Foot. He was received with great dignity and seated him in the Place of Honor. They were all served with

	Food but some was left over, they declared that some one has been missed, after searching, they discovered me and took me to be seated among them. After partaking of the Food, they took leave of the Chief Guest and departed, leaving him alone with me. I approached and asked him as to who they all were and why was he the only riderless Guest and yet placed in the Seat of Honor. He replied that they were all 'Shuhada' (Martyrs) in The Path of Allah سُبْحَانَـهُ وَتَـعَالَىٰ, and Gather every Year to commemorate their Companionship, as to why he was riderless, he explained that his hose had not died with him and this left him without a Mount even though he was the 'Sardar' (Leader/ Chief) of them all. Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه asked him if there was any way that he could obtain a Horse? He replied that if Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه were to go to Garh Mandu, in the Territory of Malva, there is the Settlement called Naalcha, my house is there. If you were to find my relatives and tell them that there is an amount of Four Hundred Rupees buried there. If they were to dig it up, purchase a horse with the Money and give it away in the Path of Allah سُبْحَانَهُ وَتَعَالَىٰ , he would be provided with a Horse. Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه asked him how he would come to know whether the horse had been received by him? The individual replied that they all congregate once a year, at a Certain Date, at a Holy Place near the Lake of Chand Laad, he could see him there. Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه acted accordingly and went to the place mentioned, on the day appointed. He saw the entire Congregation and met their Leader who was splendidly mounted. The 'Sardar' thanked Hazrāt Najamuddin رحمـة الله وَتَعَـالَىٰ عليه and asked him if there was anything he wanted? Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه asked him for Permission to settle in that Place, the 'Sardar' said that no one is allowed to live here but

	you may. Hazrāt Najmuddin Qalandar رحمة الله وَتَعَالٰی علیه settled down at the Large Pool called "تا لاب باندی" (Pool of The Slave Girl) at Chand Laad, which was a very scenic location, West of The Palace of Sultan Ghori, five miles from the Royal Fort at Garh Mandu at Naalcha Sharif Town attached to Ghati Nowshera in District Dhar, Madhya Pradesh Province. While he was there, he Blessed Countless Hindus with the Treasure of Faith in Islam and provided many Muslims with Exalted Stations and Degrees of Faith.[114] Hazrāt Sahib رحم الَیٰ علیـه ة الله وَتـعَ was Blessed with the Station of Ghausiat (Ghaus: Defender, one who aids, delivers from difficulty, removes trouble or affliction). He stated that any act or vision that was not in accord with the 'Shariat' (Islamic Law, Bounds of Activities) or 'Sunnah' (Practice of the Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم) is useless and not allowed. He also stated that a Qalandar was a very perspicacious and precocious type of 'Faqir' (Holy Mendicant). Hazrāt Ghaus رحمة الله وَتَعَالٰی علیه remained without outward appearance of the Sunnah (Beardless) for most of his life, however, 15 years before his 'Wisaal' (Attainment To Allah سُـبْحَانَهُ وَتَعَـالٰی) he was completely outwardly transformed in accord with the Shariat and Sunnah and Married to settle down. Some people have taken liberties with the Ways of the Qalandars to introduce many evil practices, in order to hide their own short comings. They are far from the meaning of Faqr and the Mystic States of Elated Spiritual Stations that accompany the true Qalandars. It is stated that Hazrāt Abdul Aziz Alam Bardaar Makki رضي الله تعالیٰ عنه, the founder of the Qalandari Order, attained to a great age and consequently lost all his hair including from the face. To prescribe this to Qalandar Practice is false

114 Hazrāt Arif Billah Shah Himayat Allah Qalandar رحمة الله وَتَعَالٰی علیه, Sajjada Nasheen Darbar Hazrāt Shah Meena Luckhnavi رحمـة الله وَتَعَـالٰی علیه, and Khalifa of Hazrāt Qazi Mohammad Mahonoui رحمـة الله وَتَعَـالٰی علیه quoted in Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمة الله وَتَعَالٰی علیه, pgs. 53-54 (71-72).

	and ignorance. Even Hazrāt Shah Khizr Rumi رحمـة الله وَتَعَـالَىٰ عليه adopted correct practice and appearance about 6 months or a year before he passed away. Further more it has been clearly stated by the illustrious forebears of the Sillsila 'Mujammah Al Bahrain' (Confluence of Rivers): **'Wisaal':** **It is related that he Passed away in 1434 CE, in Malva at the Great Age of 200 years (Lunar Years/ 194 Gregorian Years) during the Reign of Sultan Hoshang Ghauri the son of Dilawar Khan, the Governor of Malva. He remained ill for Seventeen Days, One Day, a Murid said that they wished that Hazrāt should remain alive forever. Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه replied, "How is this Possible, all the time a Call is coming from The Friend and My Living and My Death are one and the same, as I remained engaged in His Worship during My Life, so I will remain engaged after Death." At the time of his Death, he opened his eyes and said, "Syed ul Auliya, Hazrāt Syed Khizr Rumi Qalandar رحمـة الله وَتَعَـالَىٰ عليه has sent a Shawl from Paradise, embroidered with Flowers that is incomparable with anything in this World and has said that I should be wrapped in it and brought before him." At the final moment of his Blessed Life, he slapped his hand against his side repeating, "Huq, Huq" and Passed away to Eternity. His Date of Passing Away was versified by Hazrāt Maulana Abdul Qadir Qalandar Basti Jaunpuri رحمة الله وَتَعَالَىٰ عليه as follows:** **والنجم اذاهوٰے چو خواندم زامام۔ آغاز ندارد ایں کلام وانجام۔** **ازبہر امام نجم دین غوص الدّہر۔ تاریخ وفات فہم کروند کرام۔** **I Read The Deeds Of The Imam Najm. I Know Not The Beginning Nor The End of These Verses,** **For The Ocean That is The "Imam' Najmuddin, Ghaus e Dhar. Discern The Date His Passing Away.** **Hazrāt Najmuddin رحمـة الله وَتَعَـالَىٰ عليه is Buried on the Bank of the Water Pools Of 'Bibi Bandhi" (The Slave Girl) at Chand Laad, towards the West. It**

	is Written in The Azkar e Abrar that Sultan Ghiyasuddin Khilji had the 'Mazar' and Dome Constructed, a few Years after Hazrāt Najmuddin's رحمة الله وَتَعَالَىٰ عليه Passing Away. The Route is that Mahuv is connected by Rail to the Rest of India. From Mahuv a road leads to to Dhar, the distance is 36 Miles and from Dhar to Naalcha, the distance is 15 Miles. At the Fifteenth Milestone, one side Leads to Chand Lat and The Water Pools of Bibi Bandhi are on the other side. The Old Palace of Sultan Ghauri lies towards the Front.[115]
	23. Hazrāt Sheikh al Kabir al Mo'ammar Makhdoom Shah Qutb ud Din رحمة الله وَتَعَالَىٰ عليه قدس الله السرح bin Malik رحمة الله وَتَعَالَىٰ عليه قدس الله السرح العزيز bin Ala Farooqi, Bina e Dil Qalandar Sar'andaz Ghausi Jaunpuri رحمة الله وَتَعَالَىٰ عليه قدس الله السرح العزيز. Common to Qadriya Shurwardiya, Chishtīya Qalandariya Sillasil. According to a Tradition, Hazrāt Qutbuddin رحمة الله وَتَعَالَىٰ عليه was 44 years old when Hazrāt Najmuddin Ghaus e Dhar رحمة الله وَتَعَالَىٰ عليه came to Sururpur. Hazrāt Qutbuddin رحمة الله وَتَعَالَىٰ عليه was enthralled and asked his Blessed Mother for Permission to go to him. His Blessed Mother replied that you are obviously disabled and would not be able to see him. Why do you want to go there? Hazrāt Qutbuddin رحمة الله وَتَعَالَىٰ عليه replied, "If I cannot see him, yet he will be able to see me and that is sufficient!"[116] Even though Hazrāt Qutbuddin رحمة الله وَتَعَالَىٰ عليه was 44 years old and yet he asked his Blessed Mother for Permission. This was later eulogized by the Famous Poet Akbar Allahabadi: یہ تو کالج سے نہ اسکول کہ در سے پیدا۔ دین ہوتا ہے بزرگ کی نظر سے پیدا۔ This Knowledge come Not from Colleges or Schools! True Faith is born from the Regard of the Saints. On seeing him Hazrāt Najmuddin رحمة الله وَتَعَالَىٰ عليه said: ایں سفرِ من برائے ایں پسر بود۔ This Journeying of Mine was only for this Gentle Soul. Hazrat Najmuddin Qalandar رحمة الله وَتَعَالَىٰ عليه asked Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه if it was possible to have Privacy at his Place of Residence, at this Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه informed him that his home was very well suited to Private Meditation as the only other Occupant was his Blessed Mother.[117] Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه took Ba'ait at his Blessed Hands, and took Hazrat Najmuddin Qalandar رحمة الله وَتَعَالَىٰ عليه to his Home. Hazrat Najmuddin Qalandar رحمة الله وَتَعَالَىٰ عليه stayed with him a few days and Imparted Spiritual Training. Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه was initiated in the Sillasil e Aliyah of Qalandariya Makkiyah Alawiya

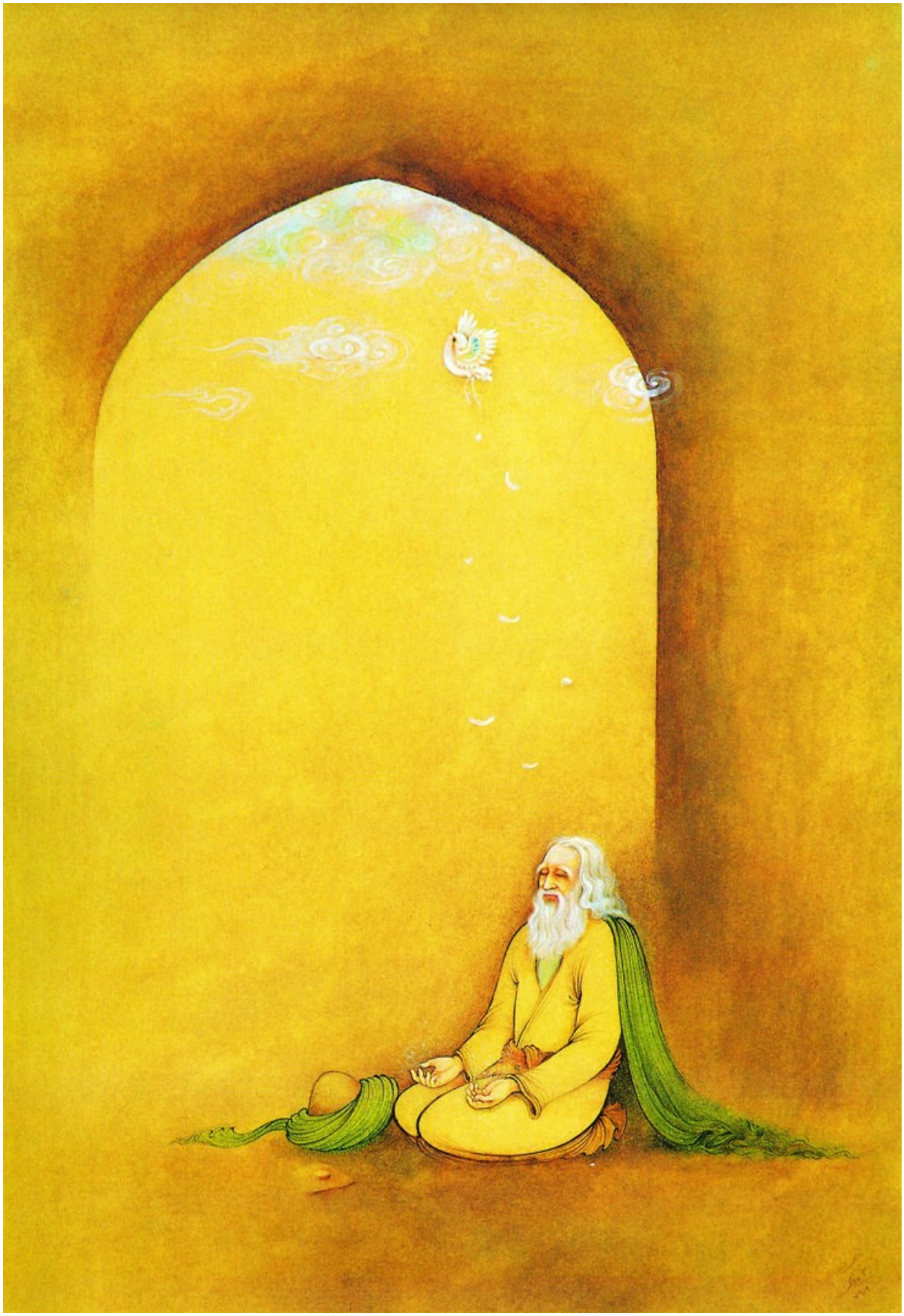
115 Gulshan e Qalandariya by Makhdumzada Maulana Shah Zaffar al Yakin.
116 Murad al Murideen, Hazrāt Qazi Mohammad Taqi Qalandar رحمة الله وَتَعَالَىٰ عليه, p. 86-87.
117 Azkar ul Abrar, Hazrat Hazrat Shah Taqi Ḥaidar Qalandar Kakorvi رحمة الله وَتَعَالَىٰ عليه pg. 77.

	Taifuriya, Chistiya Qutbia, Chishtiya Nizamiya, Qadriya Shurwardiya, these Shajras.[118] Hazrat Qutbuddin رحمـة الله وَتَعَـالَىٰ عليه was soon adorned with 'Khilafat e Kubra' (Prime Successorship).[119] He was also awarded The Title of 'Bina e Dil' (Literally: Sighted of Heart) as he could see with His Heart's Eye.[120] During 'Zikr', Hazrat Qutbuddin's رحمـة الله وَتَعَـالَىٰ عليه Head would come apart from his Body and Rejoin it soon after. Hazrat Najmuddin رحمة الله وَتَعَـالَىٰ عليه awarded him with the Title ' Sarandaz Ghausi" (Literally: 'Sarandaz', One who Casts His Head Away and 'Ghausi' One Attaining to the Sufi Station of 'Ghaus' or Great Helper). It is related that 50 years before the birth of Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه, Hazrat Shah Khizr Rumi رحمة الله وَتَعَالَىٰ عليه, The Founder of the Qalandariya Chishtiya Sillsila in India, while Awarding the Title of Ghaus e Dahr to Hazrat Najmuddin Qalandar رحمة الله وَتَعَالَىٰ عليه ا had said the following: **سیر در ملکِ پورب خوابی نمود کہ آں جا شاببازی بدامِ تو خوابد افتاد.** **Go and Roam The Lands of the East. There a White Falcon (King of Falcons, meaning a High Flyer).[121]** **Hazrat Qutbuddin started to spread the teachings of the Chisti Qalandari Sillsila in the area and attracted growing attention. He was the Living Image of The Feudal Soon Bansi Thakurs of Faizabad, who were rivals of the Tribe of Rukh Bars, attended to the Growing Fame of Hazrat Qutbuddin and asked him to Pray for their success.** **Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه left Sururpur for Jaunpur and on his way found Mauza Sunghar to be very Beautiful and Eminently sited for Engaging in Worship. He had a Residence built there and engaged in 'Zikr' (Rembrancing Exercises). It is here that he became Known as 'Sarandaz Ghausi'.[122] This was due to the fact that when he engaged in 'Zikr e Ghausia' his head would become detached from his Body.[123] This had not occurred before in the Sillsila Qalandariya292[124] that the body would fall into pieces and themselves.[125] Hazrat Shah Maja Qalandar رحمة الله وَتَعَالَىٰ عليه has written that By these Means (Zikr e Ghausi) the 'Qutbs' (Axis, Pivot or Pole, the Qutb is the Sufi Spiritual Leader that has a Divine Connection with Allah**

118 Munaqib ul Asfiya, p. 171 (Handwritten Manuscript) and Fasool Masu'diya.
119 Fasool Masu'diya, p. 37.
120 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رحمة الله وَتَعَالَىٰ عليه, pg. 61 (62).
121 Malfooz Hazrat Qazi Mohammad Taqi Qalandar رحمة الله وَتَعَالَىٰ عليه (Wisaal 1176 AH) and Murad ul Murideen, Hazrat Qazi Mohammad Taqi Qalandar رحمة الله وَتَعَالَىٰ عليه, p. 25.
122 Fasool Mas'udia, p. 37.
123 Bahali e Nur, p. 64.
124 Murad ul Murideen, Hazrat Qazi Mohammad Taqi Qalandar رحمة الله وَتَعَالَىٰ عليه, p. 31.
125 Asool ul Maqsood, p. 23 and Munaqib al Asfiya, p. 179.

	سُبْحَانَهُ وَتَعَالَىٰ and Passes Knowledge on, which makes him Central to, or the Axis of, Sufism, but he is unknown to the world). and 'Ghaus' {The Higher Station of the Sufis meaning the Defender. He is the Hidden Center of the Hierarchy of 'Auliya Allah سُبْحَانَهُ وَتَعَالَىٰ (Saints)} Roam the Skies and the Worlds.[126] **Mauza Sunghar was not settled as there was no water there. The People of the nearby Village would rely solely upon Rainwater. When Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه settled there he asked for water in order to perform ablution. His followers searched far and wide but only returned with one Beaker of water. Hazrat performed his ablution and instructed his followers to sprinkle the rest of the water on each side of the Village. This order was carried out but the water finished before the Southern side could be sprinkled. To this day there is water on all three directions but none on the South.[127]** **Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه engaged himself in 'Zikr e Ghausia' (Remembrance of The Ghaus) and 'Shugal Daira Hoo' (Performance of The Circle of Hoo). During The Performance of The Zikr e Ghausia when the moment of 'Sarandazi' came about, his Head would come apart from his body and that is why he was called 'Sarandaz, this is The Station of The Ghaus.[128]** **Hazrat Sheikh Shamsuddin Bhuddan Zaffarabadi رحمة الله وَتَعَالَىٰ عليه came to see Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه in order to learn the 'Azkar' (Plural of Zikr – Remembrance) of The Qalandariya Sillsila, however, he soon found that he was unable to perform them and informed Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه that he would not be able to perform the Azqar at his advanced age. Never the less, Hazrat Shamsuddin Bhuddan Bestowed the Khilafat Ba Ijazat of The Shurwardiya Baha'iya upon Hazrat Qutbuddin رحمة الله وَتَعَالَىٰ عليه. There are Four Branches of The Shurwardiya Sillsila; Shurwardiya Baha'iya Amu'iya Rizvia; Shurwardiya Baha'iya Baseeriya; Shurwardiya Baha'iya Zinjaniya Rizviya; Shurwardiya Baha'iya Zinjaniya Baseeriya.** **Additional Nisbas:** **When Hazrat Sheikh Abdullah Shattar رحمة الله وَتَعَالَىٰ عليه came to India, after receiving Khilafat from Hazrat Shah Muzaffar Gurgani رحمة الله وَتَعَالَىٰ عليه, he used to ask two or three questions from any person attached to any Sillsila. If he would not be satisfied with the answers he would Deprive ('Salb') that person of the Lineal Relationship ('Nisbat') within their Sillsila.** **One day Hazrat Da'ud Sarmast Qalandar رحمة الله وَتَعَالَىٰ عليه, the Khalifa and**

126 Itehaf ul Akhyar, p. 81-80.
127 Itehaf ul Akhyar, p. 80-81.
128 Murad ul Murideen, Hazrat Qazi Mohammad Taqi Qalandar رحمة الله وَتَعَالَىٰ عليه.



Mujumma Al Bahrain, Time Lines, Vol VII, The Spread of The Chistiya Provincial Khanqahs.
Compiled by Sardar Taimur Hyat-Khan, Timur Ajizvi Jehangiri.

837 AH 1434 CE	**Wisaal Hazrāt Makhdum Syedna Shah Nur al Huq Ahmad Abdul Huq, Zindaan Pir Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ قدس الله السرح العزيز Čhištīya Ṣābirīya 23rd Khalifa.** **He was probably born ca. 751 AH 1350 CE[1] in Rudauli, a town in Eastern Uttar Pradesh near Jaunpur. His family had migrated from Balḵh in the second half of the 7th/ 13th Century[2] and must have settled for a time in Delhi, since his Grandfather is said to have been a disciple of Hazrāt Naṣīr-al-dīn Čhirāg̱-e Dehlī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Wisaal 757 AH 1356 CE).[3] Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and his Brother, Hazrāt Taqīuddīn رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (later a skilled poet), went to Delhi to pursue their formal Religious studies. Hazrāt Syedna Ahmad Abdul Huq Rudolvi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ mystical promptings and experiences[4] led him to Panipat and his Pīr Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰی عليه. The mystical discipline which Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ underwent at Panipat and practiced when he succeeded Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰی عليه was tinged with the Wrath of Allah سُبْحَانَهُ وَتَعَالٰی[5] noted that those who testify to the Divine Majesty (J̌alāl) "are always abhorring their own attributes and their hearts are stricken with awe." Perhaps it was Hazrāt Syedna Ahmad Abdul Huq Rudolvi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ total absorption in devotional surrender to Allah سُبْحَانَهُ وَتَعَالٰی that caused him to display his wrath toward those who crossed him. Once he was so offended that his family could not pay the musicians after a performance of Samāʿ that he left home for six months.[6] On another occasion one of his sons is said to have become too raucous in his play, disturbing Hazrāt Syedna Ahmad Abdul Huq Rudolvi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ meditation. The saint angrily stalked into the forest and selected a place for the boy's grave; he died three days later.[7]** **Hazrāt Syedna Ahmad Abdul Huq Rudolvi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ charisma, according to Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, derived from his acceptance of the Prophetic (صلى الله وَتَعَالٰی عليه و آله وسلم) dictum, often quoted by Sufis: "Die before you die." In search of an appropriate place to cultivate his own group of disciples (he had already visited Bhakkar, Sind; Sannam, Punjab; Pandua, Bengal; and Bihar), the Sheikh is alleged to have stopped en route from Bihar to Oudh at a clearing,**

1 cf. His Disciple ʿHazrāt Abd-al-Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, *Anwār al-ʿAyūn*, lith. ed., Lucknow, 1296/1879, p. 26.

2 *Anwār al-ʿAyūn*, lith. ed., Lucknow, 1296/1879, pp. 120-21.

3 ibid., p. 121.

4 ibid., pp. 11-12

5 Qahr-e Ḵudā; ibid., p. 21), as if he exemplified his Master's very name Hazrāt J̌alāludīn رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ "the Majesty of the Faith." Hazrāt Huǰvīrī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Kašf al-Maḥǰūb, tr. R. A. Nicholson, London, 1911, p. 288).

6 Anwār al-ʿAyūn, pp. 64-65.

7 ibid., pp. 49-50

	where he was commanded by Allah سُبْحَانَهُ وَتَعَالَىٰ to dig a grave. He dug it and then lay in it for the next six months, continually communicating with the Almighty. As a result of this experience, he was given the honorific name Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Zindagānī e Abad "the alive forever"[8] or Zindaan Pir "the Living Preceptor". Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ returned to Rudauli and went to the tomb of Hazrāt Sheikh Ṣalāḥ Darvīšh رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, where he asked the Saint's permission to settle within his Wilāyat or spiritual domain. Only when the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم himself had spoken to Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and materialized a prayer mat and water jug from the tomb of Hazrāt Ṣalāḥ Darvīšh رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ did the itinerant Saint deem it proper to claim the Qaṣba of Rudauli as his own spiritual realm.[9] He remained there and was probably beyond Eighty when he Passed Away on 15 Jumādi II 837/ 28 AH January 1434 CE. The most distinctive aspect of Hazrāt Syedna Ahmad Abdul Huq Rudolvi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ devotional practices was his use of the Attribute "Ḥuq." It is one of Allah Allah سُبْحَانَهُ وَتَعَالَىٰ's ninety-nine Attributes (al-Asmāʾ al-Husnā), according to Hazrāt Syedna Ahmad Abdul Huq Rudolvi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Ṣāberī Čhištī followers, their Patron Saint concentrated on this Attribute alone with total, unbending force after his dramatic sepulchral initiation. One tradition avers that the Saint did not even know where the congregational Mosque was located in Rudauli. At prayer time, his servant would precede him to the Mosque, and then call out the words "Ḥuq! Ḥuq! Ḥuq!" as a signal to the transfixed Saint, who would walk in the direction of these words till he came to the Mosque. If the servant remained silent, Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ would stand in place awestruck.[10] Even today members of his Ḵānaqāh greet each other and begin their meals with a threefold repetition of this Divine Attribute; not surprisingly, various attempts have been made to explain its threefold nature.[11] **Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ once met Sultan Ibrāhīm Šharqī. The Saint, offered him a grant of four villages and approximately 300 acres (1,000 Bīghas) of land near Rudauli, and according to Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ,[12] even though Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ refused the royal grant, a substantial flow of charitable day-to-day offerings**

8 ibid., pp. 27-28, 114

9 ibid., pp. 39-40

10 ibid., pp. 115-16.

11 e.g., ibid., p. 115

12 Anwār al-ʿAyūn, p. 35.

(Futūḥāt) came to his Ḳānaqāh because of the prestige attached to his refusal. Hazrāt Syedna Ahmad Abdul Huq Rudolvi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ successors continued to refuse Royal grants. They and their dependents live today in meager circumstances near the esteemed ancestor's grave, appropriately located within a modest shaded enclosure; over the entrance three words are inscribed: "Ḥuq! Ḥuq! Ḥuq!"[13]

Hazrāt Syedna Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, the Successor of Hazrāt Jallaluddin Kabir ul Auliya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, was the Mujaddid of Sillsila Ṣābirīya Chishtiya, Hazrāt Makhdum Sheikh Ahmad Abdul Huq Rudaulvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, whose parental lineage connects with Syeduna Hazrāt Farooq e Azam رضي الله وَتَعَالٰى عنهم and spiritual lineage with Huzoor Sultan ul Hind Hazrāt Khwaja Ghareeb Nawaz رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.

Hazrāt Syedna Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was 9 years of age when, after a tiresome journey of 3 days, on the 21st of Zee Qad 746 AH, he presented himself before Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰى عليه who, upon perceiving his Potential Spirituality, immediately offered him Ba'ait in the Sillsills of Awaisiya; Qadiriya and Hanfiya Alviya and took him under his wing. These Sillsil were Bestowed upon Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰى عليه through Hazrāt Omar Ahmad Shihab Multani رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ when Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰى عليه was young. [14]

That very night it was revealed to Hazrāt Syedna Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ that the Holy Prophet Muhammad صلى الله وَتَعَالٰى عليه و آله وسلم, in a grand vision Bestowed 11 Secret Names of Power that had earlier been granted to his Holy Companion, Hazrāt Uns Bin Maalik رضي الله وَتَعَالٰى عنه. He was also instructed to immediately go to Hazrāt Mohammad Abul Qasim Gurgami رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and attain the fourth Sillsilah. Both Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰى عليه and Hazrāt Mohammad Abul Qasim Gurgami رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ also received Revelation of the Prophetic (صلى الله وَتَعَالٰى عليه و آله وسلم) Orders. Hazrāt Syedna Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ immediately arose and presented himself before Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰى عليه who instructed him to depart for presenting himself before Hazrāt Mohammad Abul Qasim Gurgami رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.

On the 1st of Rabi us Saani 747 AH he presented himself and was immediately instructed in the practice of recitation, which he underwent for a period of Seven Years and three Months till the 1st of Rajab 754 AH. Thereafter, Hazrāt Mohammad Abul Qasim Gurgami رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ heard his Recitation and gave him full Permission to Weild this Power which no

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13 AHMAD RODAWLAVĪ – Encyclopaedia Iranica (iranicaonline.org)

14 Haqeeqat Gulzar e Ṣābirī, Hazrāt Makhdum Zaman Shah Mohammad Hasan Ṣābirī Chisti Rampuri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. page 357.

	one else had in those days. The Auliya of the Unseen would Present themselves before Hazrāt Syedna Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and attain Blessings and Instructions form him. On the third day he departed for Panipat. After some days, when he attained perfection in all his practices, he was Awarded the Spiritual Ba'ait of the Sillsila e A'aliya Ṣābirīya Čhištīya by Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰی عليه, who tied the Green Turban upon his head and gave him the Robe of Permission. **At this point he was instructed to under the 41 Days Spiritual Exercise of Habs e Kabir (Buried alive in a Grave). At the culmination of 41 days and upon indication from Hazrāt Aleemuddin Abdal رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, he was brought out and told that the place where he underwent the Spiritual Exercize is where Hazrāt Jallaluddin Kabir ul Auliya رحمة الله وَتَعَالٰی عليه himself will be buried.** **At this point, Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was awarded the Title of Zindaan Pir from the Dargah of the Holy Prophet, Mohammad صلى الله وَتَعَالٰی عليه و آله وسلم.** **Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Passed Away on Tuesday after the Isha Prayers on the 15th of Jamadi as Saani 837 AH. He had foretold the day and time of his Passing Away as well as Passed detailed Instructions as to how Visitation to the Mazaar in was to be performed. Warning that the holder of the Alvi al Azmi Walayat Shahinshahi was to observe all minute details or else the Wilayat of Alvi al Azmi Shahinshahi would be forever lost to them.** **Anwar al Ayun[15] is a Persian Tazkira of Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ of Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was also an Inventive Writer in Persian, Arabic and Hindi. Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was not, however, linked to Hazrāt Ahmad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in a generational sequence, they had a very generational gap of more than a hundred years. He became known to with the Ṣābirī Chishtiya through Hazrāt Ahmad's Grandson, Hazrāt Sheikh Mohammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and was married to his Sister.** **Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ himself claimed that it was once a direct communication with the Spirit of the deceased Saint in a dream that prompted his profession of Spiritual Allegiance (Ba'ait) to the Ṣābirī Chishtiya.**
	24. Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Čhištīya Ṣābirīya. **After his marriage, Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was Blessed with many offspring who were born repeating the Phrase Huq, Huq. However none of them survived. Finally his Wife asked him if they were**

[15] Lucknow, 1296 AH 1879 CE.

destined to have any Son to succeed his Father? Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ replied that all those who were born earlier were those who would have revealed the Secret of Huq and that is why they did not survive. However, they were destined to have a Son who would maintain and guard this secret. On 20th Safar 812 AH a Son was born and named as Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. It is stated that when the Lamps would be put off at night, his body would glow like the Moon.

On the 19th of Rajab 822 AH, when Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was 11 years old he took Ba'ait upon the Hands of his Father. After 9 years of undergoing the Spiritual exercizes of the Ṣābirīya Sillsilla, Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ attained unto the Naimat e Kubra (Great Station) of Wilayat in the Alu al Azmi Shahinshahi. Accordingly on the 21st of Ramzan 831 AH, in the presence of many of his disciples, Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Bestowed the Successorship of the Čhištīya Sabiriya Mantle upon Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.

When Hazrāt Aleemullah Abdal رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Passed away from this world, Hazrāt Ameenullah Abdal Bengali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was placed in the Service of Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ by Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.

Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ underwent the Habs e Kabeer during the lifetime of his Father.

After this event Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ went into seclusion and allowed the direction of the Sillsila to fall upon his Son.

Hazrāt Ahmad Abdul Ḥaq Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ had also foretold the birth of a Son to Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ who should be named Hazrāt Shah Mohammad Ajeeb Anwar Mohammad Jeeyo رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. This came to pass as foretold on the 15th of Jumadi As Saani 837 AH.

Hazrāt Syedna Sheikh Mohammad Ajeeb Anwar Mohammad Jeeyo Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.

Ṣābirīya Chishtiya Sillsilah.

On the third day after his Birth, Hazrāt Mukhdoom Alauddin Ali Ahmad Sabir Kalyari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ appeared in a dream to Hazrāt Shah Mohammad Ajeeb Anwar Mohammad Jeeyo رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and instructed him to name his Son as Kamaluddin. Accordingly, he was named Hazrāt Sheikh Kamaluddin Mohammad Ajeeb Anwar Mohammad Jeeyo رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. In the year 854 AH he took Ba'ait with his Father and began to undergo the Spiritual Training of The Čhištīya Sabiriya Sillsila. After an intense period of Spiritual exercises that lasted for 12 years Hazrāt Ahmad's Grandson, Hazrāt Sheikh Mohammad Ajeeb Anwar Mohammad Jeeyo رَحْمَةُ

	اللہِ تَعَالٰی عَلَیْہِ, became the Sajjada Nasheen of the Rudolvi Khanqah in 866 AH.
838 AH 1435 CE	Peace Treaty of Arras - Duke Philip of Burgundy became weary of his alliance with the English. He signed a peace treaty with Charles VI which recognized Charles as the one King of France. Charles promised in return to punish the murders of Philip's Father. The English did not accept the peace treaty and warfare continued. Charles and Philip fought together and liberated Paris from the English. A truce then ensued between Britain and France that lasted 13 years.
840 AH 1437 CE	Charles VII enters Paris, marking conclusively the end of the French civil War On the death of his Father, James I, James II becomes King of Scotland.
841 AH 1438 CE	Inca Dynasty Founded- The Inca Dynasty ruled Peru until 1553 CE. Its founder is said to have been Pachacutec. He rapidly expanded the Empire. The Office of Holy Roman Emperor becomes a hereditary title within the Habsburg Dynasty. The French clergy pass a resolution at Bourges, limiting the power of the papacy within France, which is adopted by the King as a 'pragmatic sanction'. After a decisive victory over the Chanca people, a young Inca Prince seizes the Throne in Peru and takes the name Pachacuti. The Byzantine Emperor John Palaeologus and the Patriarch of Constantinople, Joasaph, arrive in Ferrara to attend a council of the Roman Catholic Church.
842 AH 1439 CE	A year after the foundation of the Khanate of Kazan in place of the Bulghar Ulus of the Golden Horde, the very first Khan of Kazan, Ulugh Muhammad, advanced on Moscow with a large Army. Vasily II of Moscow fled from his Capital across the Volga River. The Tatars devastated the outskirts of Moscow for 10 days and on their way back to Kazan burned Kolomna; they also took many captives. a medieval Tatar statesman, Gengisid, Khan of the Golden Horde (before 1436 CE), Ruler of Crimea (1437 CE), and the founder of the Khanate of Kazan, which he ruled from 1438-1445 CE. He was the Son of the Oglan Ichkile Hassan and the Cousin of Tokhtamysh. He received the nickname "Ulugh", meaning older or large, in contrast to another Muhammed who was called "Kichi", meaning younger or small. Ulugh Muhammad was Khan of the Golden Horde in 1419-1423 CE, 1426 CE, 1428 CE. In 1428-1432 CE he waged a stubborn struggle for possession of the Ulug Ulus with the representatives of a minor branch of the Tukaytimurids (one of the branches of the Gengisids). After being defeated, Ulugh Muhammad escaped to Volga Bulgaria Vilayet in 1423 CE. With the support of Vytautas, Ulugh Muhammad was able to regain the Throne of the Golden Horde in 1426 CE. He succeeded in spreading the power of the Horde to Crimea and established friendly relations with the Ottoman Sultan Murad II. Ulugh Muhammad sent an embassy to Egypt in 1428-1429 CE. In 1431 CE the Son and Grandson of the Ruler of Moscow, Dmitriy Donskoy came to the Court of Ulugh Muhammad in order to reach a decision about princely succession. Ulugh Muhammad ruled in

	favor of the Grandson, Vasiliy II
842 AH 1439 CE	Portuguese settlers are sent to the unoccupied Islands of the Azores.
843 AH 1440 CE	Cuzco, City of the Incas, grows rapidly in power after Pachacuti ('transformer of the earth') becomes Emperor.
844 AH 1440 CE	**Wisaal Sharif Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَـالٰى عَلَيْهِ bin Hazrāt Sheikh Muizuddin Balkhi رَحْمَةُ اللهِ تَعَـالٰى عَلَيْهِ Biradar Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was born in Zafarabad in District Jaunpur, United Provinces (UP). Unfortunately his date of birth has not been recorded.[16] He has written his age as 71 years in his last Book.[17] From this we can assume that if he was born in 760 AH then he must have attained the age of 80 years. As Hazrāt Makhdum e Jehan, Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رَحْمَةُ اللهِ تَعَـالٰى عَلَيْهِ Passed away in 782 AH, he might have been around 22 years old at that time. However there are some reports that put his birth in 754 AH.** **He was named as Moiz Shams and awarded the title of Nausha e Tauheed as he would always remain in a State of Concentration upon the Unity (Tauheed) of Allah سُبْحَانَهُ وَتَعَـالٰى. His Nom de Plume was Hussain. It is reported that Hazrāt Badiuddin Madar رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, the Founder of the Madariya Sillsila used to call him reverently as 'Sumandar e Tauheed'[18] (The Sea of Unity). Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَـالٰى عَلَيْهِ was recognized as an extremely Learned Scholar as well as an Advanced Sufi and Unitarian and sincere in Practical Matters.** **Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رَحْمَةُ اللهِ تَعَـالٰى عَلَيْهِ had predicted to Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ that he would not be Blessed with Offspring and the Offspring of his Brother, Hazrāt Sheikh Muizuddin Balkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ would be treated as his own Son.** **A strange tale is reported about a child's cap that was made for him by Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رَحْمَةُ اللهِ تَعَـالٰى عَلَيْهِ and dispatched to adorn his head on the sixth day of his birth. All his Life whenever Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَـالٰى عَلَيْهِ used to wear this cap, it would fit his head. Whenever he took it off it would look like a small child's cap. When Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Passed away, some people advised that the Cap should be placed upon his Chest in the Grave. However, a Disciple placed it on head and to everyone's amazement, it fit him exactly.[19]**

[16] Moonis ul Quloob, Majlis 78, pgs. 294-95, Bihar Through the Ages, pg 454, Akhbar al Akhyar, Tareekh Sillsila Firdausia, pg. 284

[17] Akhbar al Akhyar.

[18] Risala Goharistan Mumluka Shah Taqi Hasan Balkhi.

[19] Moonis ul Quloob, Majlis 78, pgs. 294-95, Tahqiq Waseela Sharaf.

It was not amazing that Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ attained such heights, from his very Birth he was taken under the wing by Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, who was himself an extremely accomplished Gnostic and Scholar. Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ would accompany Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in all his travels and attend all his Lectures. Apart from this had the distinction of have been taught by such a great Saint as Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ once remarked to that "We undergo all the Trials and Spiritual Exercises, but it is this boy who tastes their Pleasure. One day, while Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was still a young child, Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was performing ablutions, Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ took up his Turban, wore it on his head and stood upon the Prayer Mat to Perform Prayers. Seeing this Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was annoyed and scolded him. However, Hazrāt Sheikh Sharfuddin Ahmad Yahya Manari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ stopped him and said, "Why are you scolding him? The Young Lad recognizes his Place in Life very well."[20]

Once and were attending the Hajj (Pilgrimage) in Mecca Mo'azzama. Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had a dream in which The Holy Prophet Muhammad صلى الله وَتَعَالٰى عليه و آله وسلم appeared to him and informed him that his Nephew has sent a Most Pleasing Gift to me, such a Gift that few have offered before. It is this Darood Sharif (Blessing Upon The Holy Prophet صلى الله وَتَعَالٰى عليه و آله وسلم).

اللهم صل على محمد و على الٰ محمد عدد خلقک ورضا نفسک و زينته عرشک و مداد كلماتک

O Allah سُبْحَانَهُ وَتَعَالٰى Pray on Mohammad and on the Mohammad to the Extent of Creations and to the Satisfaction of Yourself so as to Decorate your Throne and to the Extent of Your Words.

The Holy Prophet Muhammad صلى الله وَتَعَالٰى عليه و آله وسلم also informed that first he had one Hussain (رضي الله وَتَعَالٰى عنهم) and now he had two!

Immediately, Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ went to the door of the Hujra of Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and after knocking told him of the Dream. Informed him that he had but just now received an inspiration to recite these words. At the same time all over Meccaa Mo'azzama 30-40 different Saints and Religious Divines who had come to Perform the Hajj, saw the same dream and were instructed to seek out Hazrāt Makhdum Sheikh Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and ask for the Darood of his Nephew. In the

[20] Moonis ul Quloob, Majlis 52, Waseela Sharf.

Morning they came seeking for and took down the Darood to be able to learn it and take it back to their Countries.

Works:

Hazrāt Khams in Arabic.

Risala Qaza o Qadr.

Risala Tauheed Khas.

Risala Tauheed ul Khas ul Khawas.

Risala dar Bayan e Hasht Chiz.

Risala Zikr.

Aurad dar Fasli.

Ganj e La Yakhfa.

Maktubaat.

Ijazat Nama in the name of his Son, Hazrāt Hassan Daim Jashan Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

Diwan Farsi.

Mathnawi Zad al Musafir.

Risala dar Shamail wa Khasail Nabvi.

Mathnawi Chahar Darwaish.

Majmu-i-Ahaar: Maulana Muzaffar Shams Balkhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ by Hazrāt Hassan Daim Jashan Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

The Firdausi order, an offshoot of Suhrawardi order was introduced in India by Hazrāt Sheikh Badruddin Samarqandi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ but it reached its Zenith Hazrāt Sheikh Sharfuddin Yahya Manari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and was popularized throughout Bihar by his talented disciples and Khalifas like, Hazrāt Maulana Muzaffar Shams Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Hazrāt Sheikh Muizuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and their Disciples and offspring, Hazrāt Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Hazrāt Zain Badr Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Hazrāt Maulana Shah Amun رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , Hazrāt Qazi Shamsuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ of Chausa etc.

When the time of Passing Away of approached, his Son, Hazrāt Hassan Daim Jashan Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ asked him as to who would Guide him and answer his Questions after his Passing. Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ replied that during Physical Life, the Soul is bound to the Body and cannot travel about freely. But after the Passing Away of a Friend of Allah سُبْحَانَهُ وَتَعَالٰی, his Soul is no longer confined and can freely roam the Universe. After Passing Away, I will be 10 times more responsive to your needs. Just concentrate upon me and the Holy Soul of Hazrāt Sheikh Sharfuddin Yahya Manari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ you will see that all your needs are met and questions answered.

On the 24th of Zul Huj, 844 AH, Makhdum Sheikh Hussein Nausha Tauheed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Passed Away. His date of Passing is Commemorated in the following Verse:

شد گل با آب نہَار شرف۔

844

Rose with the Water of Bihar Sharf (Honor)-

	A double play on the word Spring (Bahar) and the State of Bihar as well as Sharf meaning both Honor and the Name of Hazrāt Sheikh Sharfuddin Yahya Manari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.
	26. Hazrāt Sheikh al Kabir al Mo'ammar Makhdum Shah Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Malik رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Ala Farooqi, Bina e Dil Qalandar Sar'andaz Ghausi Jaunpuri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. **Additional 'Nisbat' (Affiliation/ Chain of Transmission) Firdausiya.** **He was a Disciple of Hazrāt Syedna Mukhdoom Mir Syed Muhyi an Nur Shah Najam ud Din Ghaus ad Dahr Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Mir Syed Nizam ud Din Ghaznavi al Hussaini رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in the Qadriya Shurwardiya Sillsila. Hazrāt Syedna Mukhdoom Mir Syed Muhyi an Nur Shah Najam ud Din Ghaus ad Dahr Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Mir Syed Nizam ud Din Ghaznavi al Hussaini رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who had attained this from his Father Hazrāt Syedna Sheikh Mir Nizam ud Din, al Ghaznavi al Hussaini رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Hazrāt Syedna Mukhdoom Mir Syed Muhyi an Nur Shah Najam ud Din Ghaus ad Dahr Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had also attained the Qalandariya Nisbat from Hazrāt Shah Khizr Rumi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Passed it onto Hazrāt Sheikh Makhdum Shah Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Hazrāt Sheikh al Kabir al Mo'ammar Makhdum Shah Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Malik رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Ala Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was initiated in the Sillasila e Aliyah of Qalandariya Makkiyah Alawiya Taifuriya, Čhištīya Qutbia, Chishtiya Nizamiya and Qadriya Shurwardiya by Hazrāt Najmuddin Ghaus ad Dahr Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.[21] Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was soon adorned with 'Khilafat e Kubra' (Prime Successorship).[22] He was also awarded The Title of 'Bina e Dil' (Literally: Sighted of Heart) as, though he was born blind, without even a trace of eyes in his Blessed Head, he could see with His Heart's Eye.[23] During 'Zikr', Hazrāt Qutbuddin's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Head would come apart from his Body and Rejoin it soon after. Hazrāt Najmuddin Ghaus ad Dahr Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ awarded him with the Title ' Sarandaz Ghausi" (Literally: 'Sarandaz', One who Casts His Head Away and 'Ghausi' One Attaining to the Sufi Station of 'Ghaus' or Great Helper). It is related that 50 years before the birth of Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Hazrāt Shah Khizr Rumi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, The Founder of the Qalandariya Chishtiya Sillsila in India, while Awarding the Title of Ghaus e Dahr to Hazrāt Najmuddin Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had said the following:** **سیر در ملکِ پورب خواہی نمود کہ آں جا شاہبازی بدامِ تو خواہد افتاد.** **Go and Roam The Lands of the East. There a White Falcon (King of Falcons, meaning a High Flyer).[24]**

21 Munaqib ul Asfiya, p. 171 (Handwritten Manuscript) and Fasool Masu'diya.

22 Fasool Masu'diya, p. 37.

23 Anwaar ul Auliya, Maulvi Haseebullah Mukhtar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, pg. 61 (62).

24 Malfooz Hazrāt Qazi Mohammad Taqi Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (D. 1176 AH) and Murad ul Murideen, Hazrāt Qazi Mohammad Taqi Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, p. 25

	Hazrāt Shah Abd ur Rahman Janbaz Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , Khalifa of Hazrāt Shah Abd us Salaam Qalandar, Khalifa of Hazrāt Najmuddin Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, wrote, in one of his Letters that Hazrāt Shah Khizr Rumi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ told Hazrāt Najmuddin Qalandar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ that there will be a boy in Jaunpur who will be Blind but will Spread the Sillsila Qalandariya throughout India.[25]
845 – 1197 AH 1441 – 1783	The **Crimean Khanate,** own name — **Great Horde and Desht-i Kipchak**, in old European historiography and geography — **Little Tartary** was a Crimean Tatar state existing from, the longest-lived of the Turkic Khanates that succeeded the Empire of the Golden Horde. Established by Hacı I Giray in 1441 CE, it was regarded as the direct heir to the Golden Horde and to Desht-i-Kipchak. In 1783 CE, violating the 1774 CE Treaty of Küçük Kaynarca (which had guaranteed non-interference of both Russia and the Ottoman Empire in the affairs of the Crimean Khanate), the Russian Empire annexed the Khanate. Among the European powers, only France came out with an open protest against this act, due to the longstanding Franco-Ottoman alliance. The first known Turkic peoples appeared in Crimea in the 6th Century CE, during the conquest of the Crimea by The Turkic Kaganate. In the 11th Century CE, Cumans (Kipchaks) appeared in Crimea, who later became the ruling and state-forming people of the Golden Horde and the Crimean Khanate. In the middle of the 13th Century CE, the Northern steppe lands of the Crimea, inhabited mainly by Turkic peoples — Cumans, became the possession of Ulus Juchi, known as the Golden Horde or Ulu Ulus. In this era, the role of Turkic peoples increased. Since this time, the local Kipchaks took the name of Tatars (T*atarlar*). In the Horde period, the Khans of the Golden Horde were the Supreme Rulers of the Crimea, but their governors — Emirs — exercised direct control. The first formally recognized Ruler in the Crimea is considered Aran-Timur, the Nephew of Batu Khan of the Golden Horde, who received this area from Mengu-Timur, and the first center of the Crimea was the ancient City Qırım (Solhat). This name then gradually spread to the entire Peninsula. The second center of Crimea was the valley adjacent to Qırq Yer and Bağçasaray. There are legends that in the 14th Century CE, the Crimea was repeatedly ravaged by the Army Grand Duchy of Lithuania. Grand Duke of Lithuania Olgerd broke the Tatar Army in 1363 CE near the mouth of the Dnieper, and then invaded the Crimea, devastated Chersonesos and seized valuable church objects there. There is a similar legend about his successor Vitovt, who in 1397 CE went on a Crimean Campaign to Caffa and again destroyed Chersonesos. Vitovt is also known in Crimean history for giving refuge in the Grand Duchy of Lithuania to a significant number of Tatars and Karaites, whose descendants now live in Lithuania and Belarus. In 1399 CE Vitovt, who came to the aid of the Horde

25 Ashiqan e Elahi, p. 13.

	Khan Tokhtamysh, was defeated on the banks of the Vorskla River by Tokhtamysh's rival Timur-Kutluk, on whose behalf the Horde was ruled by the Emir Edigei, and made peace. During the Reign of Canike Hanım, Tokhtamysh's Daughter, in Qırq-Or, she supported Hacı I Giray in the struggle against the descendants of Tokhtamysh, Kichi-Muhammada and Sayid Ahmad, who as well as Hacı Giray claimed full power in the Crimea and probably saw him as her heir to the Crimean Throne. In the sources of the 16th—18th Centuries CE, the opinion according to which the separation of the Crimean Tatar state was raised to Tokhtamysh, and Canike was the most important figure in this process, completely prevailed
845 AH 1442 CE	Naples is captured by Alfonso V, breaking the link with France and uniting Sicily and Naples as an Aragonese Kingdom.
846 AH 1443 CE	Sikanderbeg, Albania's National hero, begins his long Campaign of successes against the Turks. The Hungarian General Janos Hunyadi takes Sofia from the Turks and in the next few months liberates most of Bulgaria, Serbia and Albania.
847 AH 1444 CE	A Turkish Army routs the Hungarians at Varna on the Black Sea, beginning a process which brings the Turks to the Gates of Belgrade by 1456 CE.
848 AH 1444 CE	The Christians declared a new Crusade against the Ottomans, whose goal was to drive them from Europe. The Christian armies were led by Hunyadi who achieved two important victories, the first at the battle of Hermanstadt, and then at the battle of Nissa in which the Ottomans are driven from Bulgaria.
848 AH 1445 CE	The Campaign of 1445 CE was disastrous for Muscovy and had major repercussions in Russian politics. Hostilities broke out when Khan Maxmut took the strategic fortress of Nizhny Novgorod and invaded Muscovy. Vasily II mustered an Army and defeated the Tatars near Murom and Gorokhovets. Thinking the War over, he disbanded his Forces and returned to Moscow in triumph, only to learn that the Tatars had besieged Nizhny Novgorod again. A new Army was mustered and marched towards Suzdal, where they met the Russian generals who had surrendered Nizhny to the enemy after setting the fortress on fire. On 6 June 1445 CE the Russians and the Tatars clashed in the Battle of the Kamenka River near the walls of St. Euphemius Monastery. The battle was a resounding success for the Tatars, who took Vasily II prisoner. It took four months and an enormous ransom to recover the monarch from captivity.
848 – 855 AH 1445–1451 CE	Alam Shah was the fourth and last Ruler of the Sayyid Dynasty which ruled the Delhi Sultanate. Born Alauddin, he succeeded his Father, Muhammad Shah to the Throne and took on the regnal name of Alam Shah ("World King"). Alam Shah abandoned his charge in 1448 CE and retired to Budaun. Three years later, Bahlol Lodhi, who had made two prior attempts at capturing Delhi, took control of the Capital to mark the beginning of the Lodhi Dynasty.

848 AH 1445 CE	A Muslim Ruler is established in Malacca, forming the first of many Muslim dynasties in the Malay archipelago.
849 AH 1446 CE	Portugal claims ownership of the Region of Guinea, subsequently the Center of their slave trade on the West African coast. The matchlock, ignited from a smouldering length of rope, becomes the standard form of musket. The massive architecture of the Incas, consisting of finely dressed irregular blocks of stone, becomes a feature of Cuzco. The oldest surviving spring mechanism (enabling clocks to become small and portable) is put to work. A warrior King, Ewuare, establishes the forest Kingdom of Benin. Coffee, derived from wild plants in Ethiopia, is cultivated in Arabia. The Swedish Riksdag includes peasants as a fourth estate, alongside clergy, nobles and burghers. The caravel, a sailing ship developed in the Mediterranean and used down the West coast of Africa, is adapted by the Portuguese for Atlantic use. The French bring two small cannon on to the battlefield at Formigny, where they have a significant effect in achieving the French victory. The most sacred of the Inca divinities, Punchao, is symbolized by a great golden disc representing the sun. Francesco Sforza, a soldier of fortune, wins power in Milan.
849 AH 1446 CE	Herat, under Timurid Princes, succeeds Tabriz as the main Center of Persian art. Christian boys, trained as slaves in the personal service of the Turkish Sultan, acquire considerable power as the Elite Corps of Janissaries.
851 AH 1447 CE	**Wisaal Hazrāt Khwaja Ya'qūb al Charkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ قدس الله السرح العزيز.** **He wrote some books and short Treatises (Risalah), listed here:** **1. Tafsir Hazrāt Ya'qub Charkhi رحمة الله وَتَعَالٰى عليه (Persian). تفسير يعقوب چرخي.**[26] **2. Risalah Na'iyah (رساله نائيه).**[27] **3. Risalah Unsiyyah (رساله اُنسيه).**[28]

[26] This is a Tafsīr (exegesis) of the first chapter Fateha and the last two Ajza of the Holy Qurʾān. Completed in 851 AH (1447), it has been published multiple times. First published probably in 1891 in Lucknow, the recent Farsi edition was published in 2004 by Ar Rahim Academy, Azamnagar, Karachi. A number of Urdu translations are also published, most recently by Zia ul Qurʾān Publications Lahore which is also available on maktabah.org. Another translation with research notes was done by Muhammad Nazir Ranjha and published in 2005. It is available here.

[27] This is a commentary over the preface of Masnavi, the great book of Persian poetry by Hazrāt Maulana Jallaluddin Rumi رحمة الله وَتَعَالٰى عليه. The Farsi edition was first published in 1336 AH by Anjuman-e Tarikh-e Afghanistan, Kabul. Its Urdu translation by Muhammad Nazir Ranjha was published in 1978 by Islamic Book Foundation Lahore, second edition was published in 2004.

[28] This contains merits of keeping Wuzu at all times, merits of Zikr al Khafi according to the Naqšhbandi method, merits of Nawāfil, and some quotes (sayings) of Hazrāt Khwaja Baha'uddin Naqshband رحمة الله وَتَعَالٰى عليه and Khwaja Ala'uddin Attar رحمة الله وَتَعَالٰى عليه, May Allah سُبْحَانَهُ وَتَعَالٰى be Pleased with them. Its Urdu translation by Muhammad Nazir Ranjha, accompanied with the original Persian text, is published and available at maktabah.org. It is also included in the book Risāil Hazrāt Maulana Ya'qūb Charkhī رحمة الله وَتَعَالٰى عليه published by Ranjha in 2009. Another Urdu translation by Iqbal Ahmad Faruqi is published in a collection of Naqšhbandi writings and is available here.

4. Sharah Rubai Hazrāt Abu Saeed Abu al Khair رحمـة الله وَتَعَـالَىٰ عليه (Jamāliah or Hūrāiya شرح رباعي ابو سعيد ابي الخير، جماليه، حورائيه).[29]
5. Risalah Abdaliah (رساله ابداليه).[30]
6. Sharh Asma Allah (شرح اسماء الحسنىٰ) سُبْحَانَهُ وَتَعَالَىٰ.[31]
7. Tariqah Khatm Ahzab (طريقه ختم احزاب).[32]
8. Risalah about signs of Qiyamah (رساله درباره اصحاب و علامات قيامت).[33]
9. Translation of Holy Qurʾān into Tajik.[34]

Hazrāt Ubaidullah al Ahrar رحمة الله وَتَعَالَىٰ عليه reported that Hazrāt Ya'qub رحمة الله وَتَعَالَىٰ عليه said to him: "O my Son, I received an order from Hazrāt Shah Naqshband رحمة الله وَتَعَالَىٰ عليه to accompany Hazrāt Sheikh Ala'uddin al Attar رحمة الله وَتَعَالَىٰ عليه after his (Hazrāt Shah Naqšhbandi's رحمة الله وَتَعَالَىٰ عليه) By the order of my Sheikh رحمـة الله وَتَعَالَىٰ عليه I was in his company as his Murid from the time of Hazrāt Baha'uddins رحمة الله وَتَعَالَىٰ عليه Passing Away until Hazrāt Alauddin's رحمـة الله وَتَعَـالَىٰ عليه Passing Away in Jaganyan in Bukhara. By the Blessing of his Companionship my State was elevated and my training completed."

Hazrāt Ubaidullah al Ahrar رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ said that Hazrāt Sheikh Ya'qūb al Charkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and Hazrāt Sheikh Zainuddin al Khawafi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ were like Brothers when they studied together in Egypt under the teaching of the Scholar, Hazrāt Sheikh Shahabuddin ash Shirawani رحمة الله وَتَعَالَىٰ عليه. Hazrāt Sheikh Zainuddin رحمة الله وَتَعَالَىٰ عليه said that Hazrāt Sheikh Ya'qūb al Charkhi رحمة الله وَتَعَالَىٰ عليه used to disappear and appear during his lectures. This miracle symbolizes the State of complete self-effacement into the Presence in Allah سُبْحَانَهُ وَتَعَالَىٰ Almighty. This was his state in Egypt, until he came and followed Hazrāt Shah Naqshband رحمة الله وَتَعَالَىٰ عليه, and then he reached a State of perfection.

He Passed Away in the village of Hulgatu on 5 Safar, 851 AH. He had many Khalifas. He passed the Secret of the Order to Hazrāt Sheikh Ubaidullah al Ahrar رحمة الله وَتَعَالَىٰ عليه, May Allah سُبْحَانَهُ وَتَعَالَىٰ Bless his Secret.[35] [36]

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[29] This manuscript is kept in the Markaz Tahqīqāt Fārsi Iran wa Pakistan (Center for Persian Research in Iran and Pakistan). This is a commentary of a poem of Sheikh Abu Saeed Abu al-Khair رحمة الله وَتَعَالَىٰ عليه. This was published in a magazine, and its Urdu translation was done by Muhammad Nazeer Ranjha and included in the book Seh Risail Hazrāt Maulana Yaqūb Charkhi رحمـة الله وَتَعَـالَىٰ عليه (three writings of Hazrāt Maulana Yaqub Charkhi رحمـة الله وَتَعَـالَىٰ عليه), published in 1998 by Akhlāq Ahmad Academy, Lahore. Farsi text with Urdu translation are included in Risāil Hazrāt Maulana Ya'qūb Charkhī رحمة الله وَتَعَالَىٰ عليه published by Ranjha in 2009.

[30] Written in Farsi, this is a description of the existence of Saints and their spiritual posts. Persian edition was published in June 1978 with research by Muhammad Nazeer Ranjha, and its Urdu translation by Ranjha was also published in the same year by Islamic Book Foundation Lahore. Farsi text with Urdu translation are included in Risāil Hazrāt Maulana Ya'qūb Charkhī published by Ranjha in 2009.

[31] This contains benefits and merits of the blessed Names of Allah سُبْحَانَهُ وَتَعَالَىٰ (Asmā Allah سُبْحَانَهُ وَتَعَالَىٰ). Handwritten manuscripts are available in some libraries but publication is not known. However its Urdu translation by Muhammad Nazir Ranjha was published in 1995 from Lahore. Farsi text with Urdu translation are included in Risāil Hazrāt Maulana Ya'qūb Charkhi رحمة الله وَتَعَالَىٰ عليه published by Ranjha in 2009.

[32] Hazrāt Khwaja Yaqub Charkhi رحمـة الله وَتَعَالَىٰ عليه wrote this treatise on the method of reciting the complete Holy Qurʾān, narrating from Hāfiz ad Dīn Bukhārī. Its Farsi text and Urdu translation by Muhammad Nazeer Ranjha has been published in 1998 by Akhlaq Ahmad Academy, Lahore, included in the book Seh Risail Hazrāt Maulana Yaqūb Charkhi رحمـة الله وَتَعَـالَىٰ عليه (three writings of Hazrāt Maulana Yaqub Charkhi). Farsi text with Urdu translation are included in Risāil Hazrāt Maulana Ya'qūb Charkhī رحمة الله وَتَعَالَىٰ عليه published by Ranjha in 2009.

[33] A Manuscript of this Farsi article is known to exist in Tashkent and Tehran, with some damage to starting pages.

[34] Some newspapers reported (in 1982) that a Tajik translation of the Holy Qurʾān was published in Soviet Tajikistan, done by Hazrāt Maulana Ya'qub Charkhi رحمة الله وَتَعَالَىٰ عليه. This has not been verified through any reliable source.

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18. Hazrāt Khwaja Nassiruddin Ubaidullah Ahrar رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ قدس الله السرح العزيز. Naqšhbandiya Khalifa.

He narrates:

"One day while in a Spiritual State, I went to visit the grave of Hazrāt Sheikh Abi Bakr al-Kaffal رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. I took a nap and I had a vision. I saw Hazrāt Isa عليه سلم in the vision. I rushed to bow down and kiss his feet. He raised my head and said, 'O my Son, don't become sad, I am taking the responsibility of raising you and educating you.' That vision ended. I related the vision to many people. One of them was an expert in the interpretation of spiritual states. He explained it this way: 'You are going to be very high in the science of medicine.' I didn't like his explanation. I told him, 'I know better what the vision represents: Hazrāt Isa عليه سلم, Peace and Blessings of Allah سُبْحَانَهُ وَتَعَالَىٰ be upon him, in spiritual knowledge, represents the state of the Living Ones. Anyone who reaches that state among the Saints will be given the title of Isavi, which means Living One. Allah سُبْحَانَهُ وَتَعَالَىٰ mentioned in the Holy Qur'an a verse describing them,

وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُوا۟ فِى سَبِيلِ ٱللَّهِ أَمْوَٰتًۢا ۚ بَلْ أَحْيَآءٌ عِندَ رَبِّهِمْ يُرْزَقُونَ

Never think of those Martyred in the cause of Allah سُبْحَانَهُ وَتَعَالَىٰ as dead. In fact, they are alive with their Lord, well provided for. [3:169].

Since he promised to raise me in that line, it means that I am going to reach the state of the Living Hearted.' It was not much longer before I received that state from Hazrāt Isa عليه سلم in my heart."

"I saw the Prophet, Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم, in a grand vision. He was accompanied by a very large crowd, standing at the foot of a mountain. He looked at me and he said, 'Ya Ubaydullah, lift up this mountain and take it up to that other mountain.' I knew that no one can carry a mountain, but it was a direct order from the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. I lifted that mountain and I carried it to the place he asked me. Then the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم looked at me and said, 'I knew that this power was in you. I wanted people to know about it and to see the power you are carrying.' From this I knew that I would be the means of guiding a great many people to this Way."

"One night I saw Hazrāt Shah Naqshband رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ come to me and work on my internal state. When he went, I followed him. He stopped and looked at me. He said, 'May Allah سُبْحَانَهُ وَتَعَالَىٰ Bless you my Son. You are going to have a very high position.'"

"I followed the Qutb (Spiritual Pole) Hazrāt Nizamuddin al-Khamush رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ in Samarqand. Then I went to Bukhara, when I was 22 years of age, where I met the great Knower, Hazrāt Sheikh Sirajuddin al-Birmisi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. He lived four miles from Bukhara. When I visited him he looked at me intensely and he wanted me to stay with him. But my heart was telling me to travel to Bukhara. I only stayed with him briefly. He used to work in the day making clay pots and at night he used to sit in his prayer room, on

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book The Naqšhbandi Sufi Way; Published and Distributed by *KAZI Publications*, Inc. [src: *http://naqshbandi.org/chain/names.htm*] https://www.naqshbandi.uk/naqshbandi-mujadidi/yaqub-charkhi-ra/142-hazrat-yaqub-charkhi

[36] Extracts from The Naqšhbandi Sufi Way – History and Guidebook of the Saints of the Golden Chain© by Sheikh Muhammad Hisham Kabbani رحمة الله وَتَعَالَىٰ عليه.

	the floor. After finishing his 'Isha prayer, he would sit until Fajr. I never saw him sleep during the day or the night. I stayed with him seven days, and never did I see him sleep. He was one of the most advanced in both external and internal knowledge." **"Then I moved to Bukhara, where I kept company with Hazrāt Sheikh Amiduddin ash-Shashi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and with Hazrāt Sheikh Alauddin al-Ghujdawani رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. They were among the followers of Hazrāt Shah Naqshband رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, Hazrāt Alauddin al-Attar رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and Hazrāt Yacqub al-Charkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Hazrāt Sheikh Alauddin al-Ghujdawani رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ would sometimes disappear completely while lecturing, and then he would reappear. He had an excellent way of speaking. He never stopped making Zikr and struggling with his self. I met him when he was 90 years of age and I used to frequent his company. One day I went for a walk to the grave of Hazrāt Shah Naqshband رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. When I came back I saw Hazrāt Sheikh Alauddin al-Ghujdawani رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ coming halfway to meet me. He said, 'I think it is better that you stay with us tonight.' We prayed Isha, he offered me dinner, and then he said to me, 'O my Son, let us keep this night alive.' He sat cross-legged and I sat behind him. He was in perfect meditation and Zikr and he never moved right or left. I know through my spiritual knowledge, that a person in that state must be in complete Presence and Vision of the Divine. I was surprised that at his age of 90 years, he did not feel tired. I myself, by midnight, began to feel exhausted. So I began to make litle sounds, hoping he would give me permission to stop. He ignored me. Then I stood up to attract his attention, but he still ignored me. Then I felt shy and I went back to my place and sat again. At that time I experienced a vision in which he was pouring into my heart the secret of the Knowledge of Firmness and Constancy (at-Tamkin). From that time on, I felt that whatever difficulty came my way, I would be able to carry it without any disturbance.** **I realized that this Order is based completely on the support of the murid by the Sheikh. He taught me a lesson that one must struggle to keep firm and constant in the Zikr, because whatever you acquire easily, without difficulty, will not stay with you. Whatever you earn by the sweat of your brow, however, will stay with you."** **He was the Pole of the Circle of the Knowers of Allah سُبْحَانَهُ وَتَعَالٰى, an Ocean of Knowledge which would never be exhausted, even though all of creation were to drink from it to quench their spiritual thirst. He was a King who owned the pure light of the Unique Essence and released it from its captivity in the Hidden to spread it among all Knowers. He unveiled the hidden side of the moons of the Attributes of the Lord from the cradle until his perfected state. He was given authority as a youth and set to work to receive the Secret of Secrets and to unveil the Veils. He never looked at a worldly desire. He progressed until he reached the highest states of sainthood, where knowledge of the Essence of the Unseen is bestowed and the secret of Absolute Nihility becomes revealed. Then he travelled on from Absolute Nihility to Absolute Light. Allah سُبْحَانَهُ وَتَعَالٰى revived this Order through him during his time and He supported him with His Favor. He made him a golden link in this Golden Chain, and He made him one of the most elevated inheritors of the Prophet**

	صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم. **Hazrāt Sheikh Ubaydullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ tried his best to wash from the hearts of people the dirt and darkness that had covered them. He became a sun to light the way of the seekers to the state of Certainty and the Hidden Treasure of Spiritual Knowledge.**
851 – 855 AH 1447 – 1451 CE	**Sultan Muhammad** (c.1418 – 1452 CE) was the Timurid Ruler of Persia and Fars from around 1447 CE until his death. He was the Son of Baysunghur Son of Shah Rukh. During the last years of Shah Rukh's reign, Sultan Muhammad raised a revolt in the Western provinces of the Timurid Empire. Shah Rukh was able to stop the revolt and capture many of its supporters in 1446 CE, but Sultan Muhammad took refuge in Luristan. Following his Grandfather's death, Sultan Muhammad returned from Luristan and from there assumed control of central Persia. Together with his half-Brother Abul-Qasim Babur Mirza of Khurasan and uncle Ulugh Beg of Transoxiana, he became one of the three most powerful Rulers of the splintering empire. Sultan Muhammad, eager to expand his domain, soon started a war with Mirza Abul-Qasim Babur and invaded Khurasan. At first the Campaign went well; in 1450 CE he defeated his Brother at Mashhad, following which the latter yielded some of his lands to him. Things soon turned south, however, and he was captured by Mirza Abul-Qasim Babur, who had him executed. Mirza Abul-Qasim Babur then took over Sultan Muhammad's territories, but soon lost them to the Qara Qoyunlu Turkmen under Jahan Shah. His Son was Yadgar Muhammad Mirza, who would become Ruler of Khorasan for 6 weeks.
851 – 853 AH 1447 – 1449 CE	**Mīrzā Muhammad Tāraghay bin Shāhrukh** better known as **Ulugh Beg** (22 March 1394 CE – 27 October 1449 CE), was a Timurid Sultan, as well as an astronomer and mathematician. Ulugh Beg was notable for his work in astronomy-related mathematics, such as trigonometry and spherical geometry, as well as his general interests in the arts and intellectual activities. It is thought that he spoke five languages: Arabic, Persian, Turkic, Mongolian, and a small amount of Chinese. During his rule (first as a Governor, then outright) the Timurid Empire achieved the cultural peak of the Timurid Renaissance through his attention and patronage. Samarkand was captured and given to Ulugh Beg by his Father Shah Rukh. He built the great Ulugh Beg Observatory in Samarkand between 1424 CE and 1429 CE. It was considered by scholars to have been one of the finest observatories in the Islamic world at the time and the largest in Central Asia. Ulugh Beg was subsequently recognized as the most important observational astronomer from the 15th Century by many scholars. He also built the Ulugh Beg Madrasah (1417–1420 CE) in Samarkand and Bukhara, transforming the cities into cultural centers of learning in Central Asia. However, Ulugh Beg's scientific expertise was not matched by his skills in

Governance. During his short reign, he failed to establish his power and authority. As a result, other Rulers, including his family, took advantage of his lack of control, and he was subsequently overthrown and assassinated.

As a child he wandered through a substantial part of the Middle East and India as his Grandfather expanded his conquests in those areas. After Timur's death, Shah Rukh moved the Empire's Capital to Herat (in modern Afghanistan). Sixteen-year-old Ulugh Beg subsequently became the Governor of the former Capital of Samarkand in 1409 CE. In 1411 CE, he was named the sovereign Ruler of the whole of Mavarannahr.

Science.

The teenage Ruler set out to turn the City into an intellectual center for the empire. Between 1417 CE and 1420 CE, he built a *madrasa* ("university" or "institute") on Registan Square in Samarkand (currently in Uzbekistan), and he invited numerous Islamic astronomers and mathematicians to study there. The *Madrasa* building still survives. Ulugh Beg's most famous pupil in astronomy was Ali Qushchi (died in 1474 CE). Qadi Zada al-Rumi was the most notable teacher at Ulugh Beg's Madrasa and Jamshid al-Kashi, an Astronomer, later came to join the staff.

Astronomy.

Astronomy piqued Ulugh Beg's interest when he visited the Maragheh Observatory at a young age. This observatory, located in Maragheh, Iran, is where the well-known astronomer Nasir al-Din al-Tusi practiced.

In 1428 CE, Ulugh Beg built an enormous observatory, similar to Tycho Brahe's later Uraniborg as well as Taqi al-Din's observatory in Constantinople. Lacking telescopes to work with, he increased his accuracy by increasing the length of his sextant; the so-called *Fakhri* sextant had a radius of about 36 meters (118 feet) and the optical separability of 180" (seconds of arc). The Fakhri sextant was the largest instrument at the observatory in Samarkand (an image of the sextant is on the side of this article). There were many other astronomical instruments located at the observatory, but the Fakhri sextant is the most well-known instrument there. The purpose of the Fakhri sextant was to measure the transit altitudes of the stars. This was a measurement of the maximum altitude above the horizon of the stars. It was only possible to use this device to measure the declination of celestial objects. The image, which can be found in this article, shows the remaining portion of the instrument, which consists of the underground, lower portion of the instrument that was not destroyed. The observatory built by Ulugh Beg was the most pervasive and well-known observatory throughout the Islamic world.

With the instruments located in the observatory in Samarkand, Ulugh Beg composed a star catalog consisting of 1018 stars, which is eleven fewer stars than are present in the star catalog of Ptolemy. Ulugh Beg utilized dimensions from al-Sufi and based his star catalog on a new analysis that was autonomous from the

data used by Ptolemy. Throughout his life as an astronomer, Ulugh Beg came to realize that there were multiple mistakes in the work and subsequent data of Ptolemy that had been in use for many years.

Using it, he compiled the 1437 CE *Zij-i-Sultani* of 994 stars, generally considered the greatest star catalog between those of Ptolemy and Tycho Brahe, a work that stands alongside Abd al-Rahman al-Sufi's *Book of Fixed Stars*. The serious errors which he found in previous Arabian star catalogs (many of which had simply updated Ptolemy's work, adding the effect of precession to the longitudes) induced him to redetermine the positions of 992 fixed stars, to which he added 27 stars from Abd al-Rahman al-Sufi's catalogue *Book of Fixed Stars* from the year 964 CE, which were too far south for observation from Samarkand. This catalogue, one of the most original of the Middle Ages, was first edited by Thomas Hyde at Oxford in 1665 CE under the title *Tabulae longitudinis et latitudinis stellarum fixarum ex observatione Ulugbeighi* and reprinted in 1767 CE by G. Sharpe. More recent editions are those by Francis Baily in 1843 CE in *vol. xiii* of the *Memoirs of the Royal Astronomical Society* and by Edward Ball Knobel in *Ulugh Beg's Catalogue of Stars, Revised from all Persian Manuscripts Existing in Great Britain, with a Vocabulary of Persian and Arabic Words* (1917 CE).

In 1437 CE, Ulugh Beg determined the length of the sidereal year as 365.2570370. d = 365d 6h 10m 8s (an error of +58 seconds). In his measurements over the course of many years he used a 50 m high gnomon. This value was improved by 28 seconds in 1525 CE by Nicolaus Copernicus, who appealed to the estimation of Thabit ibn Qurra (826–901 CE), which had an error of +2 seconds. However, Ulugh Beg later measured another more precise value of the tropical year as 365d 5h 49m 15s, which has an error of +25 seconds, making it more accurate than Copernicus's estimate which had an error of +30 seconds. Ulugh Beg also determined the Earth's axial tilt as 23°30'17" in the sexagesimal system of degrees, minutes and seconds of arc, which in decimal notation converts to 23.5047°

Mathematics.

In mathematics, Ulugh Beg wrote accurate trigonometric tables of sine and tangent values correct to at least eight decimal places.

War of Succession and Death.

In 1447 CE, upon learning of the death of his Father Shah Rukh, Ulugh Beg went to Balkh. Here, he heard that Ala al-Dawla, the Son of his late Brother Baysunghur, had claimed the rulership of the Timurid Empire in Herat. Consequently, Ulugh Beg marched against Ala al-Dawla and met him in battle at Murghab. He defeated his Nephew and advanced toward Herat, massacring its people in 1448 CE. However, Abul-Qasim Babur Mirza, Ala al-Dawla's Brother, came to the latter's aid and defeated Ulugh Beg.

Ulugh Beg retreated to Balkh where he found that its Governor, his oldest

	Son Abdal-Latif Mirza, had rebelled against him. Another civil war ensued. Abdal-Latif recruited troops to meet his Father's Army on the banks of the Amu Darya river. However, Ulugh Beg was forced to retreat to Samarkand before any fighting took place, having heard news of turmoil in the City. Abdal-Latif soon reached Samarkand and Ulugh Beg involuntarily surrendered to his Son. Abd-al-Latif released his Father from custody, allowing him to make pilgrimage to Mecca. However, he ensured Ulugh Beg never reached his destination, having him, as well as his Brother Abdal-Aziz assassinated in 1449 CE. Eventually, Ulugh Beg's reputation was rehabilitated by his Nephew, Abdallah Mirza (1450–1451 CE), who placed his remains at Timur's feet in the Gur-e-Amir in Samarkand, where they were found by Soviet archaeologists in 1941 CE.

Rukn-ud-din Ala al-Dawla Mirza, also spelt Ala ud-Dawla and Ala ud-Daula, (1417 – 1460 CE) was a Timurid Prince and a Grandson of the Central Asian Ruler Shah Rukh. Following his Grandfather's death, Ala al-Dawla became embroiled in the ensuing succession struggle. Though he initially possessed a strategic advantage, he was eventually overtaken by his more successful rivals. Ala al-Dawla died in exile after numerous failed attempts to gain the Throne.

Ala al-Dawla was born in Herat in June/ July 1417 CE, the eldest Son of Baysunghur Mirza, as well as the only one born of a free Wife. His Father was himself a Son of the Timurid Sultan Shah Rukh. His Mother, Jan Malik Agha, a Daughter of the Timurid officer Amir Chulpan Qauchin, had been previously married to Baysunghur's Cousin Iskandar Mirza. Unlike his younger Brothers, Ala al-Dawla was raised at the royal Court alongside his Cousin Abdal-Latif Mirza by their grandmother, the empress Gawhar Shad. It is likely that she and Shah Rukh were grooming the boys, the firstborns of their two eldest sons, as potential successors to the Throne. However, Ala al-Dawla quickly emerged as his grandmother's favourite.

Upon Baysunghur's premature death in 1433 CE, Ala al-Dawla, then sixteen years old, inherited his Father's position as *amir-e diwan*, as well as his post as Governor of Mazandaran, a strategic position and important in the empires defence against Uzbek tribes. However, the Prince's focus appears to have been more on the affairs of the royal Court rather than his official posting. The following year, he participated in his Grandfather's third Campaign in Azerbaijan against the Qara Qoyunlu. When Shah Rukh fell ill in 1444 CE, Gawhar Shad, anticipating his death, pushed the powerful Amir Firuzshah to support Ala al-Dawla's succession to the Throne, angering the other Princes. When Shah Rukh recovered from his illness and learned of this, he rebuked Firuzshah, who was unable to bear the disgrace and subsequently died of illness.

War of Succession.

Shah Rukh died of illness in his winter quarters in Rayy soon after putting down the revolt of another Grandson, Sultan Muhammad, in March 1447 CE. Gawhar Shad, who had been with him, quickly dispatched a message to Ala al-Dawla, who had been left as Shah Rukh's deputy in Herat, informing him of the Sultan's death. However, whilst she and Abdal-Latif were escorting the body back to Herat for burial, the latter turned on his grandmother, taking both her and the corpse hostage. His reasons for this are uncertain, with it being possible that he was attempting to preempt Ala al-Dawla and advance his own claims to the Throne. Alternatively, this may have been part of a pre-arranged plan to support the claims of his Father Ulugh Beg, who was by this point Shah Rukh's last surviving Son. Ala al-

Dawla, who had been biding his time in Herat, declared himself Sultan upon learning of the situation, and distributed his Grandfather's treasury among the troops. The Prince's soldiers then launched an attack against his renegade Cousin, freeing the dowager empress and rescuing his Grandfather's body, which he had buried in the Gawhar Shad Mausoleum in Herat.

Over the following few months, the various Regions of the Timurid Empire were parcelled off by Shah Rukh's descendants, with the respective Princes opting to remain cautious and defensive. During this time, Ala al-Dawla was in an enviable position, holding the wealthy Region of Khorasan, which included his Grandfather's former Capital of Herat. In addition to this, he commanded the allegiance of most of Shah Rukh's nobles, as well as enjoying the favour of the influential dowager empress Gawhar Shad.

The hiatus ended in May when Ulugh Beg, who was ruling from Samarqand, took Abu Bakr, Son of Muhammad Juki captive and stationed his own troops in Balkh, which had formerly been the latter's territory. When Ulugh Beg heard that Ala al-Dawla had gathered his Army in a move to block him, his amir's advised him to make peace with his Nephew. Ala al-Dawla, who had just learned that his Brother Abul-Qasim Babur was making raids near Herat, agreed to the proposal, allowing Ulugh Beg to keep much of Abu Bakr's former territories. As Ala al-Dawla marched to Mashhad to confront his Brother's Forces, the amirs of both Princes urged them to make an alliance, pointing out that Ulugh Beg was aiming for total conquest over his rivals. They agreed to a border at Khabushan and returned to their respective capitals.

In the winter of that year, Ala al-Dawla became embroiled in a quarrel with Abdal-Latif, who had been stationed in Balkh as his Father's Governor. Ala al-Dawla launched a Campaign against his Cousin and plundered the Region. Ulugh Beg used this as a pretext to attack and together with Abdal-Latif, he launched an invasion against his Nephew in the spring of 1448 CE. The two armies met in Tarnab, where Ala al-Dawla was defeated, forcing him to withdraw to Abul-Qasim Babur in Astarabad. Mashhad was occupied by Ulugh Beg's Forces, while Abdal-Latif conquered Herat. With this failure, Ala al-Dawla lost much support among his followers and never recovered his former pre-eminence. Even his grandmother Gawhar Shad appears to have doubted him, taking refuge instead with his Brother Sultan Muhammad in Isfahan, bringing with her many of her relatives, Nobles and a large number of troops.

By February 1449 CE, Abul-Qasim Babur had gained control of Herat, having earlier inflicted a defeat on Ulugh Beg. Though Ala al-Dawla was still with him at this point, Abul-Qasim Babur was now undoubtedly the more prominent of the two. In spite of this, Ala al-Dawla still remained a threat due to his popularity among the population of Khorasan as well as his receiving their grandmother's continued favour. Abul-Qasim Babur therefore opted to imprison him alongside his Son Ibrahim.

However, Ala al-Dawla soon escaped, fleeing first to Ghur and then to Sistan. When his Brother continued to pursue him, he retreated to Yazd, then held by Sultan Muhammad. Ala al-Dawla, alongside Gawhar Shad, encouraged Sultan Muhammad to march on Herat, which resulted in the defeat of Abul-Qasim Babur's Forces and the capture of the City. Like his Brother, Sultan Muhammad was concerned by Ala al-Dawla's continued support in the Region and sent him away to Kabul to act as Governor. However, by 1451 Ala al-Dawla had gained the support of the Arlat tribe, with whom he had marriage ties, allowing him to make another attempt for the Throne. Whilst Sultan Muhammad was absent fighting their Brother, Ala al-Dawla took control of Herat with the aid of the City's

population. Sultan Muhammad, then facing an insurgency amongst his nobles, was unable to counteract this, instead being forced to devote resources to reestablishing his control over his central territories. However, Abul-Qasim Babur used this opportunity to attempt to retake Herat himself. On his approach Ala al-Dawla retreated to Balkh, though even in his absence it required a long siege by Abul-Qasim Babur to gain the City's surrender.

In June of that year, Ala al-Dawla made a bid to capture Samarqand from Abdallah Mirza, who had taken the City following the deaths of Ulugh Beg and Abdal-Latif. Ala al-Dawla seized the cities of Shapurqan, Balkh and Hisar, from where he planned to launch his invasion. Abdallah marched out from Shahrisabz to meet him, though both armies separated without fighting, with each Ruler returning to their respective cities. Ala al-Dawla then followed with another attempt to take Herat, this time while in league with the Qara Qoyunlu, which also failed. This resulted in him being blinded by Abul-Qasim Babur as punishment.

Final Years and Death.

In the following years, Abdallah Mirza was executed by Abu Sa'id Mirza, a Grandson of Shah Rukh's elder Brother Miran Shah, while Sultan Muhammad was killed by Abul-Qasim Babur, who himself died in 1457 CE. The latter's successor, his eleven-year-old Son Mahmud, was driven out of Herat by Ala al-Daula's Son Ibrahim after a rule of only a few weeks. However, Ibrahim himself fled upon the approach of Abu Sa'id in July of that year, though the latter failed in capturing the City. These conflicts attracted the attention of Jahan Shah, the Ruler of the Qara Qoyunlu, who defeated Ibrahim near Astarabad, forcing him to withdraw to Herat, where he was soon joined by Ala al-Dawla and his Forces. However, neither had the strength to resist Jahan Shah and were forced to abandon the City, which was captured in June 1458 CE.

The following spring, the two Princes made an alliance with Sultan Sanjar, who was a Grandson of Shah Rukh's eldest Brother Umar Sheikh, against Abu Sa'id. The two Forces met in the Battle of Sarakhs, where Abu Sa'id emerged victorious. While Sultan Sanjar was captured and executed, Ala al-Dawla and his Son escaped, though Ibrahim died only a few months later. Ala al-Dawla himself died in 1460 CE, while in exile in the Caspian province of Rostamdar. He was buried in the Gawhar Shad Mausoleum complex in Herat.

853 AH 1449 CE	**Wisaal Hazrāt Syed Ahmad Jillani رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Bin Hazrāt Mir Syed Hasan رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Yet another of the Descendants of Hazrāt Qutb e Rabbani, Abdul Qadir Jillani رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, he was born in Baghdad Sharif and educated by his Father Hazrāt Mir Syed Hasan رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who Gave him The Robe of Permission (Khilafat) upon attaining to Perfection.** **He was a renowned Scholar, known for his Remembrance and Teachings.**[37] **The only Son about whom details are provided was Hazrāt Hafiz Syed Mohammad Ibrahim رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Only one of the names of his many Khalifas survives as transcribed below.** **He Passed Away in Baghdad Sharif on the 19th of Moharram 853 AH.**
	25. Hazrāt Mihaj al Abideen Shah Bahāuddīn Shattari bin Hazrāt Ibraheem

[37] Umda tul Sahaif Fe Haal Ahl al Kashf wal Marifat, pg. 174.

	Shattari Junaidi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Qadriya Razzaqiya Sillsila. **He was Born in Sir Hind, India in a Town named Junaid, His Father's name was Hazrāt Ibrahim Bin Ataullah Ansari Shattari Junaidi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **While on Haj he met Hazrāt Syed Ahmad Jillani رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in the Haramain Sharifain and took Ba'ait there. He was taught the Awraad and Ashghaal of the Qadriya Razzaqiya Sillsila and Awarded with Khilafat.**[38] **He was a Sahib e Haal (Master of States) and Exhibited Many Karaamat (Minor Miracles attributed to Saints).** **He arrived in Mandu during the Reign of Sultan Ghiyasuddin Bin Sultan Mohammad Khilji. Many people were attracted to his Personality and took Ba'ait with him, thus he spread the Qadriya Razzaqiya Sillsila Far and Wide in India.** **He authored a Book for his Khalifa Hazrāt Sheikh Ibrahim Moin al Airji رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ named 'Risala Fe Al Azkaar wal Ashghaal.' This has been mentioned by Hazrāt Abdul Huq Mohaddis Dehlvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in his Famous Book, Akhbaar al Akhyaar.** **Another Book entitled 'Risala Shattariya', mentions that there are as many Paths to Attain unto Allah سُبْحَانَهُ وَتَعَالٰی as there are Human Souls. Of these three are more famous and are The Firts Method is called Tariqa Akhyar and consists of Prayers, Fasting, Hajj, Reciting the Holy Quran and Jehad (Holy War). Those who travel this long and laborious Path often miss the Mark and very few Attain their Goal.** **The second Path is called the Tarqqa Abrar. Here in order to Elevate Their Manners, Cleanse their Egos and Hearts and Purify their Souls through Concentration, Streneous Efforts and Exercises. The People who use this Path and much more probable to Attain the Goal.** **The Third Path is termed Tariqa Shattariya. He claims that the People who adopt this Path Attain those Stations in the very start of their Spiritual Journeys as compared to those that are the Culmination of those who adopt the former two Paths. This Tareeqa is Based upon ten Principles:** **1. Repentance from All that is Other Than Allah سُبْحَانَهُ وَتَعَالٰی.** **2. Asceticism as a means of denial of All Worldly Attractions and Pleasures, whether big or small.** **3. Trust in Allah's سُبْحَانَهُ وَتَعَالٰی Bounty and turning Away from all Worldly Means.** **4. Abstinence to refrain from all desires of the Flesh.** **5. Seclusion from meeting with People akin to Death when you are no longer able to meet anyone.** **6. Steadfastness With Truth turning aside from all that leads to opposition of Truth.** **7. Patience under Trials and Tribulation.**

[38] Akhbaar al Akhyaar (Persian) pgs. 189-190, Khazina tul Asfiya, pg. 115.

	8. Acquiescence to Fate and Satisfaction with the Decrees of what comes to Pass. **9. Remembrance leaving even mention of all but Allah سُبْحَانَهُ وَتَعَالَىٰ.** **10. Meditation in a manner to transcend all desire, thought and action.** **After this Hazrāt Shah Bahāuddīn Shattari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ elaborates the Recitation of The Attributes (Names) of Allah سُبْحَانَهُ وَتَعَالَىٰ.** **He Teaches that there are Three Kinds of Attributes, Attributes of Majesty (Jallali), Atributes of Beauty (Jamali) and Those that are a Combination of Both (Mushtariq). When the Disciple sees Traces of Arrogance or Pride within himself, he should Recite a Jallali Attribute Like Ya Qahar (The All Prevailing) The One who has the Perfect Power and is not Unable over anything, Ya Jabbar (The All Compelling) The One that nothing happens in His Dominion except that which He Willed, Ya Mutakabbir (The Dominant One) The One who is clear from the attributes of the creatures and from resemblance them. After these traces are withdrawn, he should recite the Attributes of Beauty like Ya Maalik (The Lord) The Sovereign Lord, The One with the complete Dominion, the One Whose Dominion is clear from Imperfection, Ya Quddūs (The Most Sacred, The Most Holy), The one who is Pure, so far removed of any imperfection. He has no shortcomings, evil is not attributed to Him, or Ya Haleem (The Clement One) The Forebearing, The One who delays the Punishment for those who deserve it and then He might Forgive them. When he arrives at Steadfastness, he is advised to Recite the Mushtariq or Combined Attributes like Ya Momin (The Infuser of Faith) The One who Witnessed for Himself that no one is Allah سُبْحَانَهُ وَتَعَالَىٰ but Him. And He Witnessed for His believers that they are truthful in their belief that no one is Allah سُبْحَانَهُ وَتَعَالَىٰ but Him, Ya Muhayymin (The Guardian) The One who Witnesses the saying and deeds of His creatures.**
853 – 854 AH 1449 – 1450 CE	Abdal-Latif Mirza was the Great-Grandson of Central Asian Emperor Timur. He was the third Son of Ulugh Beg, Timurid Ruler of Transoxiana (modern Uzbekistan, Tajikistan and parts of Turkmenistan, Kyrgyzstan and Kazakhstan). Early Years. Having been given the governorship of Balkh, Abdal-Latif Mirza served under his Father. During the succession struggle that followed the death of Shah Rukh, he occupied Herat, although after Ulugh Beg left the City at the end of 1448 CE it was conquered by Abul-Qasim Babur Mirza. Abdal-Latif Mirza did not remain loyal to his Father. Angry over the fact that he was to be passed over in the transfer of rule of Samarkand, he revolted while Ulugh Beg was marching to retake Khorasan. He defeated his Father at Dimashq, near Samarkand, in the fall of 1449 CE. Ulugh Beg later decided to surrender himself, and Abdal-Latif Mirza granted him permission to take a pilgrimage to Mecca, but while Ulugh Beg was on his way

	he was murdered by his Son on the latter's order. This earned Abdal-Latif Mirza the infamous nickname "Pidarkush" (from Persian "killer of his Father"). A few days later he also had his Brother 'Abd al-'Aziz killed. Death. In this manner he became Ruler of Transoxiana. A somewhat pious person, he gained the support of the local Religious groups, but this did not save him from a conspiracy hatched against him by the amirs. His reign lasted for only six months. He was succeeded by his Cousin Abdullah Mirza.
853 – 861 AH 1449 – 1457 CE	**Abul-Qasim Babur Mirza** was a Timurid Ruler in Khurasan (1449–1457). He was the Son of Ghiyath-ud-din Baysunghur ibn Shah Rukh Mirza, and thus a Great-Grandson of Amir Timur. Babur was one of the many people involved in the succession struggle that took place during Shah Rukh's last years. Together with Khalil Sultan (a great-Great-Grandson of Timur), he plundered the baggage-train of the Army and then made his way to Khurasan. Meanwhile, Ulugh Beg also invaded Khurasan in 1448 CE in an attempt to defeat Ala al-Dawla Mirza, who held Herat. Ulugh Beg defeated him at Tarnab and took Mashhad, while his Son Abdal-Latif Mirza conquered Herat. Ala al-Dawla Mirza fled to South-Western Afghanistan. However, Ulugh Beg felt Transoxiana, where he had already ruled for decades, to be more important, and soon left the area. On the way back, Babur sent a force that inflicted heavy losses on his Army. With a power vacuum now in Khurasan, Babur quickly seized control. Mashad and Herat fell to him in 1449 CE. Ala al-Dawla Mirza occasionally raided the area but was not a significant factor. Together with Ulugh Beg and Sultan Muhammad (who gained control of central Persia), Babur became one of the three important Timurid Rulers. This balance of power was soon upset by Sultan Muhammad, who invaded Khurasan. The Campaign started out badly for Babur, with a defeat at Mashad in March 1450 CE convinced him to cede parts of his territory. However, Babur soon recovered and took Sultan Muhammad prisoner, and then executed him. He then marched to Shiraz to take control of Sultan Muhammad's lands. At this point Jahan Shah of the Black Sheep Turkmen ended his loyalty to the Timurids. He quickly put Qum and Saveh to siege. Babur began to march against him but was forced to return to Herat, due to the overwhelming superiority of the Black Sheep's armies and a plot hatched against him by Ala al-Dawla Mirza. Most of Persia was taken from the Timurids by 1452 CE, with the exception of Abarquh, which was conquered by the Black Sheep in 1453 CE. While Kirman was temporarily conquered some time later and a few attempts were made to seize Ray, Persia as a whole was never retaken by the Timurids. In 1454 CE Babur invaded Transoxiana, then under the control of Abu Sa'id Mirza in retaliation for the latter's seizure of Balkh. He quickly laid siege

	to Samarkand. The conflict between the two soon ended, however, with the Oxus River agreed to as the border. This remained in effect until Babur's death in 1457 CE. He was succeeded by his Son Mahmud.
854 AH 1450 CE	Printing Press Invented- Johannes Gutenberg invented the Printing Press. The invention of the press revolutionized communication and education, allowing the development of newspapers, as well as reasonably priced books. The first product of the Press was the Gutenberg Bible.
854 – 855 AH 1450 – 1451 CE	'**Abdullah Mirza** was a short-lived Ruler of the Timurid Empire, which encompassed the territory shared by present-day Iran, Afghanistan, Pakistan, along with substantial areas of India, Mesopotamia and Caucasus. As a member of the Timurid dynasty, Abdullah Mirza was a Great-Grandson of Timur, a Grandson of Shah Rukh and a Son of Ibrahim Sultan. Granted the governorship of Fars by his Grandfather, Abdullah Mirza found his position threatened by his Cousin Sultan Muhammad during the 1447 CE succession crisis which followed Shah Rukh's death, and was forced to abandon the province. As a supporter of Ulugh Beg, he was imprisoned by 'Abd al-Latif following the latter's rise to power. When 'Abd al-Latif was murdered, he was released and made Ruler of Samarkand, for which he was forced to lavish money upon the troops that supported him. Despite this, he did not enjoy widespread popularity. During his relatively brief reign, a revolt created by Sultan Muhammad's Brother Ala al-Dawla Mirza did not seriously threaten him, but a rising initiated by Abu Sa'id Mirza, whose home base, at the time, was in Bukhara, proved to be fatal. Marching from Tashkent to Samarkand with the support of Abu'l-Khayr Khan, Abu Sa'id Mirza defeated Abdullah Mirza and executed him in 1451 CE, taking his place on the Throne.
855 – 873 AH 1451 – 1469 CE	**Abu Sa'id Mirza** (1424 – 8 February 1469 CE) was the Ruler of the Timurid Empire during the mid-fifteenth Century. Born a minor Prince of the Timurid dynasty, Abu Sa'id quickly established himself as the most prominent among his warring relations. Over the course of two decades, he reunified much of the Timurid Empire, which had become fractured in the aftermath of the death of his great-uncle Shah Rukh. However, Abu Sa'id's hopes of restoring the Empire to its former extent at the time of Timur ultimately failed after he was killed during an invasion of what is now Western Iran. He was the Paternal Grandfather of Babur, who later founded the Mughal Empire of India. Abu Sa'id Mirza was born in 1424 CE, the second Son of the Timurid Prince Muhammad Mirza by his Wife Shah Islam. His Father was a Son of Miran Shah, himself the third Son of Timur. His Mother was the Daughter of Suhrab Kurd and a relative of Izz al-din Shir of Hakkari, who was a former adversary of Timur's. His Father appears to have had little involvement in political matters,[39] though

	Muhammad Mirza did maintain a close relationship with his influential Cousin Ulugh Beg, Son of the ruling Sultan Shah Rukh and Governor of Transoxiana. When the former visited Muhammad Mirza on his death-bed, the dying Prince took Abu Sa'id's hand and placed it in Ulugh Beg's, putting the boy under his protection. Abu Sa'id was given a role at Ulugh Beg's Court, later receiving his Daughter in marriage through good service. However, upon Ulugh Beg's ascension to the Timurid Throne following the death of Shah Rukh, Abu Sa'id turned against his benefactor. In 1449 CE, while the former was suppressing the rebellion of his Son Abdal-Latif, Abu Sa'id left his post on the Northern borders and used a group of Arghun tribesmen to lead an attack on the Capital Samarqand. Ulugh Beg's other Son Abdal-Aziz retreated to the Citadel and warned his Father, who marched his Army back to the City, forcing Abu Sa'id to retreat. However, Abdal-Latif used this distraction to his advantage, pursuing and defeating Ulugh Beg, who he had assassinated soon after. Abu Sa'id led his Forces against his Cousin, but was also defeated, as well as being taken captive. Abu Sa'id escaped his imprisonment in Samarqand in 1450 CE, fleeing to Bukhara. However, he found little support there and was imprisoned, only being spared execution when news of Abdal-Latif's death reached the City.[40] The Bukhari nobles hastened to release the Prince and swore their allegiance to him, upon which he immediately marched against the new Ruler, Ulugh Beg's Nephew Abdullah Mirza. After an initial failed assault on Samarqand, Abu Sa'id and his small group of followers seized the frontier town of Yasi. When Abdullah marched his Forces out in retaliation, Abu Sa'id appealed to the Uzbek Ruler Abu'l-Khayr Khan for aid. The latter agreed and their combined Forces defeated Abdullah in June 1451 CE. Given that his rival was killed during the battle, the victors were able to enter Samarqand unopposed. Abu Sa'id claimed the Timurid Throne and in thanks to the Uzbeks, gave Abu'l-Khayr Khan rich presents as well as Ulugh Beg's Daughter in marriage. Encounters with Timurid Prince. When Abu Sa'id annexed Balkh in 1454 CE, another Timurid, Abul-Qasim Babur of Herat, led his Forces against him in response, culminating in a siege on Samarqand. However, the two sides eventually agreed on a truce, establishing the Amu Darya river as a border. This treaty remained in effect until Abul-Qasim Babur's death in 1457 CE, when his young Son and successor Mahmud was ousted from Herat by Ibrahim Mirza, a Great-Nephew of Ulugh Beg. Abu Sa'id, who desired to conquer the City as well as the surrounding Region of Khorasan, led his Forces against Ibrahim, forcing the latter to flee. However, he was unable to capture the City until 1456 CE. The following year, Abu Sa'id had Shah Rukh's aged widow, the influential Dowager-Empress Gawhar Shad executed, having

39 https://en.wikipedia.org/wiki/Abu_Sa'id_Mirza#cite_note-ErskineP73-3

40 https://en.wikipedia.org/wiki/Abu_Sa'id_Mirza#cite_note-9

accused her of conspiring with Ibrahim, who was her Great-Grandson.

Noting the conflict among the Timurid Princes, Jahan Shah, Ruler of the Qara Qoyunlu, took advantage of the situation and marched his Forces into the Region, capturing Herat in 1458 CE. Jahan Shah had already had great success in conquering much of the Western Timurid territories. However, as he was facing a revolt by his Son Hasan Ali, he was forced to abandon his latest conquests, allowing the re-annexation of Khorasan by Abu Sa'id, who subsequently made Herat his Capital. Friendly relations were established between the two Rulers, with multiple embassy missions taking place throughout the 1460s (CE). During this period, Abu Sa'id continued to consolidate his power. In 1459 CE, he defeated the combined Forces of the three Timurid Princes, Sultan Sanjar, Ibrahim Mirza and Ala al-Dawla, in the Battle of Sarakhs. Sanjar was captured and executed after the battle and the latter two died in exile in the following years. Abul-Qasim Babur's ousted Son Mahmud also died around this time. With the deaths of so many rivals, Abu Sa'id now had the resources to extend his dominion up to Mazandaran and Sistan. The Sultan even succeeded in conquering Badakhshan, a Region which Timur himself had gained only nominal suzerainty over.

However, other Timurid Princes remained who continued to challenge his rule. In 1454 CE, Uways Mirza, a descendant of Timur's eldest Son Umar Sheikh, started an uprising with the aid of Abu'l-Khayr Khan, Abu Sa'id's erstwhile ally, during which the latter suffered a serious defeat. Abu Sa'id faced similar threats from another descendant of Umar Sheikh, Sultan Husayn Bayqara. The latter had previously captured Gorgan from a Qara Qoyunlu chief when Jahan Shah had withdrawn from the Region. Although he initially swore fealty to Abu Sa'id, when his overlord was distracted by a rebellion in 1460 CE, Husayn Bayqara occupied Mazandaran and then laid siege to Herat the following year. Although he was later expelled from these lands, Husayn Bayqara nevertheless continued to make raids into Abu Sa'id's territories with impunity. In 1461 CE, Muhammad Juki, Son of Abdal-Latif, also rose in rebellion. He pillaged his way through Transoxiana before occupying the City of Shahrukhiyya, where Abu Sa'id was forced to launch an extended siege which lasted from November 1462 CE to September 1463 CE.

War with the Aq Qoyunlu.

Towards the end of 1467 CE, Abu Sa'id received word of the death of Jahan Shah at the hands of Uzun Hasan, the Ruler of the Aq Qoyunlu, a kingdom which had previously been the traditional allies of the Timurids. Abu Sa'id, in spite of his warm relations with Jahan Shah, had never truly abandoned hopes of recapturing the Western territories which had previously been conquered by the Qara Qoyunlu. Seeing these lands now being absorbed by the Aq Qoyunlu, Abu Sa'id was aware that any chance of reclaiming them was unlikely if Uzun Hasan's rise was not checked. Therefore, under the pretext of responding to Jahan Shah's

Son Hasan Ali's appeal for aid, Abu Sa'id launched a Campaign against the Aq Qoyunlu in February 1468 CE.

It seems that this Campaign was an impulsive undertaking, with little initial planning being involved. This became clear when Abu Sa'id began to advance without waiting for all his troops to arrive, thus failing to ensure that he had adequate reserves. Though he did manage to dislodge the Aq Qoyunlu Governors of Iraq-i Ajam and Fars, as well as having his authority recognized in areas such as Gilan, he did not do enough to establish order in the hinterland as he advanced. Some important strongholds were not captured and were even bypassed entirely, such as the City of Ray. He also paid little attention to declarations of friendship and peaceful intentions from Uzun Hasan which reached him en route.

However, Abu Sa'id's situation during this time was relatively favorable. Following Jahan Shah's death, there were a fair number of his former amirs who were eager to support a new leader in a fight against Uzun Hasan. Therefore, upon the arrival of the Timurid Army in Miyana, Abu Sa'id was joined by these amirs as well as 50,000 Turkmen troops. Jahan Shah's sons Yusuf and Hasan Ali, as well as the latter's Son Amirzada Ali, also lent their support. When the Army reached the banks of the Araxes, the Shirvanshah Farrukh Yassar too joined in the coalition.

In spite of this strength, the Timurid Army soon found itself in a dangerous situation before any true fighting was engaged. Already suffering from difficulties posed by the Azerbaijani winter, the troops began to face serious supply issues. This was due to the supply routes back to Khorasan, stretching over 1200 miles, being vulnerable to disruption. A supply column was intercepted by Uzun Hasan, who also blocked off access to ships carrying provisions from Shirvan. In addition to this, he quickly succeeded in blocking all routes through which reinforcements could be brought, and mounted attacks from Ray against Timurid communications. The lack of food, winter clothing, riding and transport animals as well as continual surprise raids by the Aq Qoyunlu undermined the morale of Abu Sa'id's troops. This worsened when Uzun Hasan convinced Farrukh Yassar to defect from the Timurids, resulting in a large number of desertions.

Death and Aftermath.

The demoralised and depleted Army marched via Ardabil into the Mugan steppes, where they were met by the Aq Qoyunlu troops. In the ensuing disastrous Battle of Qarabagh, Abu Sa'id suffered heavy losses and was taken prisoner. Uzun Hasan handed the captive Sultan over to Yadgar Muhammad Mirza, a Timurid who had been taking refuge with him. In vengeance for the execution of his great-grandmother Gawhar Shad twelve years previously, Yadigar had Abu Sa'id executed on 8 February 1469 CE. Uzun Hasan sent his decapitated head to Qaitbay, the Mamluk Sultan of Egypt, who gave it an Islamic burial.

Abu Sa'id's death resulted in the final loss of all Timurid lands west of Khorasan. What remained of the empire was divided among various Princes. Abu Sa'id's eldest Son Sultan Ahmad received Samarqand, while his second Son Sultan Mahmud gained Badakhshan and Hissar. A third Son, Ulugh Beg II, became Ruler of Kabul and Ghazni while the fourth, Umar Sheikh, inherited Ferghana. However, the greatest of the new Timurid Rulers was not one of Abu Sa'id's sons, but rather Husayn Bayqara, who reigned from his former overlord's Capital of Herat.

Administration.

Abu Sa'id was able to bring stability to the internal situation of his empire, in a Region that had previously been subject to the conflicts of multiple bellicose factions. However, this was not achieved without considerable bloodshed, with his advent to power being accompanied by murders and executions which surpassed in cruelty even those seen during Timur's reign. The scholar Khwandamir reports that Court officials were deposed and sometimes killed for misappropriating funds, including Abu Sa'id's vizier Qutb al-Din Simnani. When the Army tax-collector Khwājā Mu'izz al-Din and moneychanger Sheikh Ahmad were accused of bribery and extortion in 1462 CE, Abu Sa'id had the pair brutally executed. Sheikh Ahmad was skinned alive at the gates of Herat, while Khwājā Mu'izz al-Din was boiled in a cauldron at the foot of the Citadel. Women could also be caught up in the Court intrigues. This includes Abu Sa'id's execution of Gawhar Shad, which was viewed negatively by contemporary chroniclers.

He is generally seen as a typical representative of the Turkmen military aristocracy. His main prop to power was the Arghuns, a Turk tribe which had early on elected him as their chief and upon whom he counted for support in his political and military ventures. In return, the tribe was greatly favored, with it being notable that Abu Sa'id's chief Wife was the Daughter of an Arghun lord. He consolidated his power through the granting of fiefs, which he provided generously to leading members of the tribe, his sons, as well as secular and Religious dignitaries.

Abu Sa'id's rule was also buoyed by the support of the Religious classes. His policies were subsequently greatly influenced by Islamic Dervishes, who tended to oppose the cultural expressions which marked the reign of his predecessor Ulugh Beg. The most prominent among these Dervishes was the Sufi Naqšhbandi Sheikh, Ubaydullah al-Ahrar, with whom the Sultan shared a close relationship. Under Ahrar's encouragement, Abu Sa'id re-instituted Sharia law in Samarqand and Bukhara, and removed taxes on commerce which could not be reconciled with Religious doctrine It was also partially through the Sheikh's persuasion that Abu Sa'id launched his final, fatal Campaign against the Aq Qoyunlu. However, another powerful Dervish, Burhan al-Din, titled "Sheikh al-Islam", also held great power in the royal Court. Unlike Ahrar, Burhan al-Din

	sought to the preserve the traditions of Ulugh Beg. Abu Sa'id made use of the authority of either Sheikh depending on the circumstance. Ahrar's influence held sway among the common people as well as the Army, while Burhan al-Din's cultural interests more closely aligned with that of the Government, which proved useful when faced with popular uprisings. It is perhaps in response to these types of uprisings that Abu Sa'id developed a special interest in agriculture and the welfare of peasants. Among other policies, he began tax provisions which favored agriculture and made improvements to existing irrigation systems. In regard to the latter, his vizier Qutb al-Din Simnani was particularly active in the construction of the Juy-i Sultani Canal to the north of Herat. Abu Sa'id himself does not seem to have personally engaged in large-scale building projects, perhaps because of the time he spent on Campaigns. However, there are some works which have been credited to him. This includes the Aq Saray (white palace) in Herat, which shifted the royal living space to outside the City walls, "marking a conscious break with the past." Other public works attributed to him include repairs to the Gulistān dam "while at the same time appropriating the lands it watered". Buildings include an Aiwan at the musalla in Herat, repairs to Ghār-i Karukh which includes an inscription, and construction of a spa and bath at Ūba (Obeh), a "resort for the Timurids" in their summer quarters. Legacy. Views on Abu Sa'id tend to be favorable based on his success in maintaining a large, cohesive dominion for nearly two decades, in spite of being involved in a near continual state of warfare. The 15th Century CE historian Mīr-Khvānd in his *Rawżat aṣ-ṣafā'* described Abu Sa'id as "supreme amongst the Princes of the House of Timur in high enterprise, lofty rank and perfect discernment. He was a friend and patron of scholars, theologians and men of letters, and during the period of his rule the lands of Turkistan, Turan, Khorasan, Zabulistan, Sistan and Mazandaran attained the zenith of prosperity." However, in spite of his achievements, Abu Sa'id failed in his endeavour to restore the Timurid Empire to its extent at the time of Timur, or even that of Shah Rukh. He was unable to achieve a lasting peace in his domains and within forty years of his death, nearly all his territories were lost to external invasions. However, these losses eventually pushed his Grandson Babur to begin his conquests in the Indian subcontinent, leading to the foundation of the Mughal Empire.
855 AH-932 AH 1451 CE-1526 CE	Lodhi Dynasty Rule in India.
855 – 894 AH 1451–1489 CE	Bahlol Khan Lodhi Bahlul Khan Lodhi (died 12 July 1489 CE) was the Khan of the Pashtun Lodhi Tribe. Founder of the Lodhi Dynasty from the Delhi Sultanate

	upon the abdication of the last claimant from the previous Sayyid rule. Bahlul became Sultan of the Dynasty on 19 April 1451 CE (855 AH). Malik Bahram Lodhi was born in Delhi, Timurid Empire. He later took service under the Governor of Multan, Malik Mardan Daulat. Malik Bahram had five Sons. His eldest Son, Malik Sultan Shah Lodhi, later served under the Sayyid Dynasty Ruler Khizr Khan and distinguished himself by killing in the battle later's worst enemy Mallu Iqbal Khan. He was rewarded with the title of Islam Khan and in 1419 CE appointed the Governor of Sirhind. Bahlul, the Son of Malik Kala, the younger Brother of Malik Sultan was married to Malik Sultan's Daughter. In his youth, Bahlul was involved in the trading of horses and once sold his finely bred horses to the Sayyid Dynasty Sultan Mohammad Shah. As a payment he was granted a Pargana and raised to the status of Amir. After the death of Malik Sultan, he became the Governor of Sirhind. He was allowed to add Lahore to his charge. Once, Sultan Muhammad Shah asked for his help when the Malwa Sultan Mahmud Shah I invaded his territory. Bahlul joined the Imperial Army with 20,000 mounted soldiers. By his cleverness, he was able to project himself as a victor over the Army of the Malwa Sultan and Sultan Muhammad Shah conferred on him the title of Khan e Khanan. He also accepted Bahlul's occupation over a large part of Punjab. In 1443 CE, Bahlul attacked Delhi but he did not succeed. During the Reign of last Sayyid Ruler Sultan Alam Shah, Bahlul again made another unsuccessful attempt to capture Delhi in 1447 CE. Finally, when Alam Shah retired to Badaun in 1448 CE, a Minister of Alam Shah, Hamid Khan invited him to occupy the Throne of Delhi. After the voluntary Abdication of the Throne by Alam Shah, Bahlul Shah ascended the Throne of Delhi on 19 April 1451 CE and adopted the title of Bahlul Shah Ghazi. Alam Shah continued to live in Badaun till his death in July 1478 CE. After ascending to the Throne, Bahlul decided to dispose of Hamid Khan. His Cousin and Brother-in-Law Malik Mahmud Khan alias Qutbuddin Khan (Governor Of Samana) imprisoned Hamid Khan. In 1479 CE, Sultan Bahlul Lodhi defeated and annexed the Territory of the Sharqi Dynasty based at Jaunpur. Bahlul did much to stop rebellions and uprisings in his territories, and extended his holdings over Gwalior, Jaunpur and upper Uttar Pradesh. Just like the previous Delhi Sultans, he kept Delhi as the Capital of his Kingdom. In 1486 CE, he appointed his Son, Babrak Shah as viceroy of Jaunpur. In time, this proved to be problematic, as his second Son, Nizam Khan (Sikandar Lodhi) was named Successor, and a power struggle ensued upon his death in July 1489 CE. His tomb lies close to the Shrine of the noted Sufi Saint, Hazrāt Nasiruddin Roshan Chirag e Delhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, in a locality that goes by his name, ' Roshan Chirag e Delhi' (The Brightly Lit Lamp of Delhi).
856 – 1092 AH	Qasim Khanate or Kingdom of Qasim or Khanate of Qasım was a Tatar Khanate,

1452 -1681 CE	a vassal of Russia, which existed in the territory of modern Ryazan Oblast in Russia with its Capital Kasimov, in the middle course of the Oka River. It was established in the lands which Grand Prince Vasily II of Moscow (reigned 1425–1462 CE) presented in 1452 CE to the Kazan Prince Qasim Khan (d. 1469 CE), Son of the first Kazan Khan Olug Moxammat. Qasim Khans with their guard participated in all of Moscow's raids into Kazan (1467–1469 CE, 1487 CE, 1552 CE). Qasim Khan Şahğäli (1515–1567 CE) was three times crowned as Kazan Khan with the aid of Muscovy. After the conquest of Kazan, the self-government of the Khans was abolished and the Khanate came to be governed by Russian voyevodas. However, Khans still reigned. One of the Khans, Simeon Bekbulatovich, was baptised and proclaimed Grand Duke of Moscow in 1574 CE. He never really reigned and was used for a short period by Russian Tsar Ivan the Terrible as a puppet head of state. At the Reign of Sayed Borhan Khan (1627–1679 CE) Russia started a policy of Christianization. Begs, who had a status equal to Boyars, were switched to Serving Tatars, equal to Dvoryans. This policy provoked a Tatar revolt in 1656 CE. After the death of khanbika (queen) Fatima Soltan in 1681, the Khanate was abolished.
857 AH 1453 CE	The Turks terrify Constantinople by lobbing vast stones at the City from a 19-ton bombard of cast iron. Constantinople falls to a 21-year-old Muslim Conqueror, Mehmed II, bringing the Ottoman Turks their Capital City. The Christian Emperor Constantine XI dies in the fighting in Constantinople, as the Greek Byzantine Empire yields to that of the Ottoman Turks.
857 AH 1453 CE	Battle of Chatillon- Charles VI became the first King to maintain a standing Army, when he created a small French standing Army. Knowing that the English were divided Charles decided to attack and reclaim Normandy. His attacks met little resistance. The English sent a fresh Army led by Talbot against Charles, but at the battle of Chatillon the English were decisively defeated the French recovering the last stronghold (except Calais) held by the English in France.. Charles VII's full recovery of Aquitaine and Normandy effectively brings to an end the Hundred Years' War.
857 AH 1453 CE	Constantinople Falls to Forces of Muhammad II- The Byzantine Empire came to an end when the Forces of Muhammad II captured Constantinople. Muhammad's Forces had been kept at bay by an iron chain that kept his ship away. He brought 70 small ships overland. In addition Muhammad had 250,000 troops and a 1,200 pound cannon that breached the wall of Constantinople. When the walls were breached on May 29th the City fell and over a thousand years of Byzantine rule ended, its name changed to Istanbul.
858 AH 1454 CE	Treaty of Lodhi -Under the term of the Treaty of Lodhi hostilities ended between Venice, Milan and Florence. The Peace Treaty was reached due to the efforts of

	Pope Nicholas V.
859 AH 1455 CE	War of the Roses Begun. The War was a civil War between the houses of Lancaster and York. The War was limited to English nobility and involved few of the populace. The first battle of the War was the Battle of St Albans which took place near London. At that battle the Yorkist defeated the Royalist Forces. An engagement at St Albans is the first battle in the 30-year struggle between the white and red roses of York and Lancaster.
860 AH 1456 CE	**Birth Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Destined to be an Indo-Muslim Saint and Litterateur, pivotal member in the Ṣābirīya Čhištīya Sillsila.** **The details of Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ life are comparatively well known. His family, which had produced many illustrious ʿUlamāʾ, claimed descent from Hazrāt Imam Abū Ḥanīfa رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. During the period of the early Turkish Sultanates, they had migrated from Ḡazna to Delhi, but toward the end of the 14th Century CE Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ great Grandfather, one Hazrāt Syedna Sheikh Naṣīr-al-dīn رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, moved Eastward to Jaunpur, settling near Rudauli, where he and his descendants maintained close ties with the ruling Šharqī Dynasty. Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was born into the family of Hazrāt Syedna Sheikh Moḥammad Esmāʿīl b. Ṣafī-al-dīn b. Naṣīr-al-dīn رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.**
860 AH 1456 CE	The Turks, besieging Belgrade, are dispersed by a peasant Army inspired by the preaching of a Franciscan friar, St John of Capistrano.
860 AH 1456 CE	A copy of Europe's first book printed from movable type, the Gutenberg Bible, is completed in Mainz. Cape Verde Islands Discovered - Cape Verde Islands off the African coast near Dakar was discovered by Alivse da Cadamosto, a Portuguese who was employed in the service of Henry the Navigator. The uninhabited islands were soon settled by the Portuguese who began to use it for the slave trade.
861 AH 1457 CE	Mirza Shah Mahmud (born c. 1446 CE) was briefly a Timurid Ruler of Herat. He was the Son of Abul-Qasim Babur Mirza, who was a Great-Grandson of Timur. Shah Mahmud succeeded his Father upon his death in 1457 CE at the age of eleven. Only a few weeks later, his Cousin Ibrahim Mirza, a Son of Ala al-Dawla Mirza, expelled him from Herat. Shah Mahmud failed to distinguish himself in the following years, and died sometime in the 1460s (CE).
861 – 863 AH 1457 – 1459 CE	**Ibrahim Mirza** (1440 – 1459 CE) was a Timurid Ruler of Herat in the fifteenth Century. He was the Son of Ala al-Dawla Mirza, a Great-Grandson of Timur. Ibrahim came to power in Herat in the aftermath of the death of Abul-Qasim Babur Mirza. Babur's Son Mirza Shah Mahmud had succeeded him but, as he

	was still a boy, his hold on power was weak. Ibrahim overthrew Shah Mahmud weeks after Babur's death and therefore became the Ruler of Khurasan. In July 1457 CE, the Timurid Ruler of Transoxiana, Abu Sa'id Mirza, invaded. Abu Sa'id occupied Balkh but was unable to conquer Herat. Soon after Jahan Shah of the Black Sheep Turkmen invaded as well and after occupying Gurgan, defeated Ibrahim outside Astarabad. Ibrahim's Father Ala al-Dawla Mirza met up with him in Herat to offer assistance, but in the end they both fled from the Region. Jahan Shah entered Herat on June 28, 1458 CE but soon withdrew. Ibrahim was not able to recover his realm; Khurasan instead fell to Abu Sa'id Mirza. Shortly after, Ibrahim and Ala al-Dawla Mirza formed an alliance with Sultan Sanjar Mirza (a Grandson of Timur's Son 'Umar Sheikh) against Abu Sa'id Mirza. The opposing Forces met during the Battle of Sarakhs in March 1459 CE, where Abu Sa'id defeated them. Ibrahim and his Father fled, while Sultan Sanjar Mirza was executed. Ibrahim died only a few months later; his Father died the following year.
862 AH 1458 CE	Matthias Corvinus begins a long Reign which brings Moravia, Silesia and much of Austria within the Hungarian Kingdom.
864 AH 1460 CE	The Turks complete the occupation of Greece, which remains within the Ottoman Empire until the Nineteenth Century.
864 AH 1460 CE	On the death of his Father, James II, James III becomes King of Scotland.
865 AH 1461 CE	Albrecht Pfister publishes the first book with printed illustrations - Der Ackermann aus Böhmen ('The farmer of Bohemia'). Battle of Towton Moors. The first success in the Wars of the Roses goes to the white rose. The battle which was the bloodiest of the War, resulted with the Yorkist Prince crowned as Edward IV. Henry VI flees to Scotland, abandoning the Kingdom to the usurping Edward IV.
866 AH 1462 CE	Mehmed II, Conqueror of Constantinople, begins to build Topkapi Sarayi as his Palace.
866 AH 1462 CE.	Fujiwara Period- The Fujiwara period began in Japan in 866. Fujiwara Mototsune became the first civilian dictator. During this period important works of classic Japanese literature and art were produced. In keeping with his personal interest in Plato, Cosimo de' Medici founds a Platonic Academy in Florence. Portuguese settlers arrive to found Cidade Velha, on the Cape Verde island of Santiago.
867 AH 1463 CE	The Assembly brought together in Bruges in 1463 is later seen as the first full gathering of the Netherlands States-General. The Chimu Empire in Peru is conquered by the Incas under the leadership of

	Pachacuti's Son Topa.
868 AH 1464 CE	After his death in 1464, Cosimo de' Medici acquires the posthumous title pater patriae – Father of the Fatherland.
868 AH 1464 CE	Mehmed II and the Ottoman Turks conquer Bosnia, where a large number of noble families convert to Islam.
869 - 964 AH 1465 – 1557 CE	Khans of Astrakhan. This Tarter Khanate was a Turkic-speaking splinter State of the disintegrating Golden Horde, one of many. It occupied territory on the North-Western shore of the Caspian Sea in Central Asia, bordered to the North and East by the aggressive and normally hostile Nogai Horde (the Nogay or Nogais), with the newly-created Kazan Khanate on the Eastern side of the Volga, and the Crimean Khanate to the West, inland from the Caspian coastal area. Occupying a small area of territory around the mouth of the Volga, the Astrakhan Khanate was supposedly (but not necessarily) formed by Mahmud, the Son of Kuchuk Muhammad. Both he and his Father were Rulers of the Golden Horde during its last years, when it was being torn to pieces by rival claimants and by the formation of independent Khanates out of its territory. For some years Mahmud had contended for power against Ahmad, his own Brother, but in 1465 CE he gave up the fruitless conflict and instead carved out his own independent Khanate from former territory of the Golden Horde. Opposing theories suggest that it was Mahmud's Son Qasim who founded the Khanate, or that it may not have been independent at all until the fall of the Great Horde in 1502. Being one of the horde's key locations - and its new Capital - it was then viewed as the titular inheritor of the horde's prestige and status. None of these theories can be proven satisfactorily but they offer a powerful and creditable alternative. If he were indeed acting independently, Mahmud centred his Khanate on the Capital at Astrakhan, which seems to have been founded shortly before its first mention in history in 1333 CE. Known more accurately as Xacitarxan or Hajji Tarkhan (a Tartar), this transformed in time into Actarxan or Hashtar Khan, and became the modern Astrakhan. It was located on the Southern bank of the Volga shortly before the river entered the Caspian Sea, and commanded a bubble of territory that extended back along the Volga, almost as far as the modern City of Volgagrad (formerly Tsaritsyn from 1589 CE and Stalingrad during the Stalin period of Communist rule). Tartar Astrakhan was located about twelve kilometres (nine miles) North of the modern City of the same name. In 1395 CE it was sacked by Timur during his conquest of the Golden Horde from his new base in Persia and was subsequently rebuilt. **Mahmud Astrakhani** Son of Kuchuk Muhammad. Former Khan of the **Golden Horde.** 1466 CE. Mahmud Astrakhani is generally believed to have founded a state at Astrakhan during the disintegration of the Golden Horde. However, some scholars prefer to

	acclaim his Son, Qasim, as the actual founder of a fully independent Khanate instead, perhaps, of an autonomous division of the Golden Horde. In fact, Astrakhan itself is one of the centers of the Golden Horde after the destruction of the former Capital at Saray, and may remain so until the horde's dissolution in 1502 CE. **Qasim (I) / Kasim (I)** Son. Founder of the Khanate? 1474 – 1475 CE Ambrogio Contarini a Venetian diplomat and merchant who, during his travels, records his adventures throughout the East as a form of travelogue. As the envoy of Venice, he has been visiting the royal Persian Court at Isfahan in 1474 CE in pursuit of a Military alliance with the dominant White Sheep emirate against the mutually hostile Ottomans. The talks are largely fruitless so in 1475 CE Contarini begins a circuitous return that must by necessity avoid the Ottomans. The task is even more difficult because, at the start of 1475 CE, they conquer Caffa and the Crimean Khanate. The latter remains an Ottoman vassal to its very end. Contarini travels through Derbent in Dagestan and visits Astrakhan to be able to access the Volga and a return to Europe via Moscow state. He notes the paucity of trade in the City despite the presence of Russian, Tatar, Persian, Transcaucasian, and Central Asian merchants. The City has never fully recovered from being sacked by Timur around 1391 CE. The Region as a whole is politically unstable and trade is crippled by extortion. **Abd al Karim / Abdal-Karim Khan: 1490 - 1504** CE. Brother. 1491 CE. The Crimean Khanate apparently seizes all of the Great Horde's horses, and encourages Moscow to deliver the death blow as a result. Both Moscow and the Ottomans dispatch Forces which include Russian cavalry, Tartars, and Janissaries. This causes part of the horde to secede in November 1491 CE which goes on to form the Sibir Khanate, while the remainder is routed by its enemies. Khan Murtada Beg may be weakened by this but he clings on to power for a further eight years (and his Son, Aq Köbek, goes on to seize the Astrakhan Khanate in 1532 CE). 1502 - 1504 CE Much of the Great Horde's people and horses are captured by the Khan of the Crimea and forcibly relocated to the Crimea itself. It is not clear whether this is a repetition of the events of 1491 CE or a separate event. Sheikh Ahmad flees with about 4,000 horsemen. While he attempts to come to amicable terms with first Moscow and then Khan of Astrakhan, the Nogais kick him out in 1504 CE. Ahmad is forced to flee again, trying negotiation with Poland and then with the Ottomans at the former Genoese fortress of Mauro Castro. The Great Horde effectually disintegrates. However, Sheikh Ahmad's Son Qasim succeeds as Ruler of the Astrakhan Khanate in 1504 CE, with the help of the Nogais. The Mongol heartland continues to survive farther East as the Northern Yuan.

	Qasay / Qasim (II) / Kasim (II): 1504 – 1532 CE. Son of Khan Sheikh Ahmad (Great Horde). Deposed & killed. 1532 CE. Aq Köbek is responsible for deposing and killing Qasim, and ending his long Reign (Qasim's Son, Yadigar Muhammad briefly rules as the last Khan of the Kazan). However, during his own time as Khan Aq Köbek apparently puts in place a treaty or agreement which, for the time being, guarantees the independence of Astrakhan from the Crimean Khanate and the Nogais. **Aq Köbek / Aq Kubek: 1532 – 1534** CE. Son of Mortaza Beg of the Great Horde. Usurper. Deposed. Abd al Rahman / Abdur-Rahman: 1534 – 1538 CE. Son of Abd al Karim. 1538 – 1541 CE. Sheikh Haydar / Sheikh Haydar: 1541 – 1544 CE. Aq Köbek / Aq Kubek Restored. Deposed. 1544 CE. With the help of the Nogais, Aq Köbek is deposed for a second and final time by his own Nephew, Yaghmurchi. Aq Köbek's Son, Mustafa Ali, goes on to become Ruler of the Kasim Khanate in 1584 CE. **Yaghmurchi / Yamghurchi: 1544 – 1554** CE. Son of Berdibeg Khan. Defeated, fled, and killed. 1547 CE. The City of Astrakhan is briefly seized by Sahib Giray I of the Crimean Khanate, but it would seem that Yaghmurchi is able to recover and return to restore his own rule on the City. By now, though, members of the Genghisid ruling family are thinking of leaving the City, to migrate to the other side of the Caspian Sea where they can join the Shaibanids at Bukhara. 1554 – 1555 CE. The Russians under Ivan IV attack the Khanate. Yaghmurchi is defeated at the Battle of Xacitarxan (Astrakhan) and is forced to flee across the River Terek to the South, in Dagestan, close to the Caucus Mountains. In 1555 CE he is killed, either by the Russians, or by the Nogais, or by his own successor (sources conflict). The Russians and Nogais have already ensured that their own candidate to rule Astrakhan, Darwish Ali, is able to seize control. As a Grandson of Sheikh Ahmad, the last Khan of the Great Horde, he at least has some claim to the position. **Darwîsh Alî / Dervish Ali: 1554 - 1557** CE. Russian Vassal. 1556 – 1557 CE. Having been temporarily dethroned in 1555 CE by the Nogais, Darwîsh Alî had quickly been returned to Astrakhan with the support of the Russians. Despite his perilous position he begins to resist Russian and pro-Russian support and/or interference. He introduces a garrison of Turks into Xacitarxan (Astrakhan) and the end result is that the City is besieged by the Russians in 1556 CE. Ivan IV burns the City, forcing the Astrakhan Khanate to surrender. Darwîsh Alî flees to continue a guerrilla struggle against the Russians but to no avail.

	Admitting defeat he heads North-eastwards to the town of Azov while Astrakhan is incorporated into Russia's growing Empire.
869 – 1117 AH 1465 – 1705 CE	Yarkand Khanate. In the West, Mahmud Khan ruled from Tashkent over the Yarkand Khanate. In 1488 CE, the Timurids of Samarkand tried to recover Tashkent but were defeated by Mahmud. In 1487 CE, Mahmud gave refuge to Muhammad Shaybani, who then seized Bukhara and Samarkand from the Timurids in 1500 CE, making himself Ruler of Transoxania. Muhammad immediately turned against Mahmud, who called his Brother Ahmad Alaq for help, and defeated both the Moghul Khans and took them prisoner. He released them soon after but kept Tashkent and Sairam. Ahmad died soon after. Mahmud was captured again in 1508 CE and put to death, marking the last time the Chagatayids were ejected from Transoxania. In 1514 CE, Mansur Khan's Brother Sultan Said Khan captured Kashgar, Yarkand, and Khotan from Mirza Abu Bakr Dughlat, who had ruled in Mahmud's absence, and forced him to flee to Ladakh. This marked the final separation of Moghulistan into two realms, with Said situated in Kashgar, and Mansur in Turpan, otherwise known as Uyghuristan. In 1529 CE, Said attacked Badakhshan, and in 1531 CE, he invaded Ladakh. During the Campaign, Said fell ill from altitude sickness and died in July 1533 CE on the homeward journey. He was succeeded by his Son Abdurashid Khan. Abdurashid came into conlift with the Dughlats and persecuted one of their leaders, Sayyid Muhammad-Mirza. Abdurashid spent his Reign fighting the Kyrgyz people and the Kazakhs, who made incursions on the Ili Region and Issyk Kul. He was ultimately unsuccessful in preventing the Kyrgyz-Kazakhs from seizing the Ili Region. Abdurashid was succeeded in 1565 CE by his Son Abdul Karim Khan, who shifted the Capital to Yarkand. Abdul was succeeded in 1590 CE by his Brother Muhammad Sultan, who repelled an invasion by the Khanate of Bukhara under Abdullah Khan II. Muhammad died in 1610 CE and was succeeded by his Son Shudja ad Din Ahmad Khan, who was assassinated in 1619 CE, and replaced by Abd al-Latif (Afak) Khan. Abd al-Latif (Afak) Khan was succeeded by his Nephew Sultan Ahmad Khan (Pulat Khan) in 1631 CE. Pulat was overthrown by Abdallah (Moghul Khan) in 1636 CE. Abdallah stabilized the Court and exiled a number of old nobles to India. He repelled Oirat inroads in the Khotan and Aksu regions, and entered a tributary relationship with the Qing Dynasty in 1655 CE. Friendly relations were also established with Bukhara and the Mughal Empire. In 1667 CE, Abdallah's Son Yulbars Khan removed his Father from power. From the late 16th Century CE onward, the Yarkand Khanate fell under the influence of the Khojas. The Khojas were Muslims who claimed descent from the Holy Prophet Muhammad صـلـى الله وَتَعَـالَـىٰ عليه و آله وسـلم or from the first four Arab Khalifas رضوان الله وَتَعَالَىٰ عليهم اجمعين. By the Reign of Said in the early 16th

	Century CE, the Khojas already had a strong influence in Court and over the Khan. In 1533 CE, an especially influential Khoja named Makhdum e Azam arrived in Kashgar, where he settled and had two sons. These two sons hated each other and they passed down their mutual hatred down to their children. The two lineages came to dominate large parts of the Khanate, splitting it between two factions: the Aq Taghliq (White Mountain) in Kashgar and the Qara Taghliq (Black Mountain) in Yarkand. Yulbars patronized the Aq Taghliqs and suppressed the Qara Taghliqs, which caused much resentment, and resulted in his assassination in 1670 CE. He was succeeded by his Son who ruled for only a brief period before Ismail Khan was enthroned. Ismail reversed the power struggle between the two Muslim factions and drove out the Aq Taghliq leader, Afaq Khoja. Afaq fled to Tibet, where the 5th Dalai Lama aided him in enlisting the help of Galdan Boshugtu Khan, Ruler of the Dzungar Khanate. In 1680 CE, Galdan led 120,000 Dzungars into the Yarkand Khanate. They were aided by the Aq Taghliqs and Hami and Turpan, which had already submitted to the Dzungars. Ismail's Son Babak Sultan died in the resistance against them in the battle for Kashgar. The General Iwaz Beg died in the defense of Yarkand. The Dzungars defeated the Moghul Forces without much difficulty and took Ismail and his family prisoner. Galdan installed Abd ar-Rashid Khan II, Son of Babak, as Puppet Khan. The new Khan forced Afaq Khoja to flee again, but Abd ar-Rashid's Reign was also ended unceremoniously two years later when riots erupted in Yarkand. He was replaced by his Brother Muhammad Amin Khan. Muhammad sought help from the Qing Dynasty, Khanate of Bukhara, and the Mughal Empire in combating the Dzungars. In 1693 CE, Muhammad conducted a successful attack on the Dzungar Khanate, taking 30,000 captives. Unfortunately Afaq Khoja appeared again and overthrew Muhammad in a revolt led by his followers. Afaq's Son Yahiya Khoja was enthroned but his Reign was cut short in 1695 CE when both he and his Father were killed while suppressing local rebellions. In 1696 CE, Akbash Khan was placed on the Throne, but the Baigs of Kashgar refused to recognize him, and instead allied with the Kyrgyz to attack Yarkand, taking Akbash prisoner. The begs of Yarkand went to the Dzungars, who sent troops and ousted the Kyrgyz in 1705 CE. The Dzungars installed a non-Chagatayid Ruler Mirza Alim Shah Beg, thereby ending the rule of Chagatai Khans forever.
870 AH 1466 CE	In the treaty of Torun the Teutonic knights finally cede Prussia to Poland. The Portuguese settlers on the Cape Verde islands are granted a monopoly on the new slave trade.

871 – 873 AH 1467–1469 CE	Qasim War. A fragile peace was broken in 1467 CE, when Ibrahim of Kazan came to the Throne and Ivan III of Russia supported the claims of his ally or vassal Qasim Khan. Ivan's Army sailed down the Volga, with their eyes fixed on Kazan, but autumn rains and rasputitsa ("quagmire season") hindered the progress of Russian Forces. When frosty winter came, the Russian Generals launched an invasion of the Northern Vyatka Region. The Campaign fell apart for lack of unity of purpose and Military capability. The following year, the Russians set out from Kotelnich in the Vyatka Land. They sailed down the Vyatka River and the Kama towards the Volga, pillaging merchant vessels on their way. In response, Ibrahim mounted a counter-offensive, overran Vyatka, and forced local inhabitants into slavery for the duration of the Campaign. In 1469 CE, a much stronger Army was raised and, sailing down the Volga and the Oka, linked up in Nizhny Novgorod. The Russians marched downstream and ravaged the neighbourhood of Kazan but did not dare to lay siege to the Tatar Capital because Qasim's widow had pledged to negotiate an advantageous peace with Ibrahim (her Son). In the meantime, the units from Yaroslavl and Veliky Ustyug vainly attempted to win Vyatka to the Russian side. After negotiations were broken, the Tatars clashed with the Russians in two bloody but indecisive battles. In autumn 1469 CE Ivan III launched a third invasion of the Khanate. The Russian commander, Prince Daniil Kholmsky, besieged Kazan, cut off water supplies, and compelled Ibrahim to surrender. Under the terms of the peace settlement, the Tatars set free all the ethnic Christian Russians they had enslaved in the forty previous years.
872 AH 1468 CE	Sikanderbeg dies and Albania becomes fully absorbed into the Ottoman Empire.
873 – 899 AH 1469 – 1494 CE	Sultan Ahmed Mirza was the eldest Son of Abu Sa'id Mirza on whose death he became the Timurid Ruler of Samarkand and Bukhara from 1469 CE until 1494 CE. During his Rule, he successfully repelled at least one invasion attempt by the Kara Koyunlu, and failed in an attempt to Conquer Khurasan from its Ruler Sultan Husayn Mirza Bayqara. He was embroiled in the Timurid Civil Wars with his Brothers Umar Sheikh Mirza II and Sultan Mahmud Mirza. He died while returning from his Ferghana expedition against Babur, the twelve-year-old Son and successor of Umar Sheikh Mirza II. As he had no male heir, he was succeeded by his Brother, Sultan Mahmud Mirza.
873 – 899 AH 1469 – 1494 CE	**Umar Sheikh Mirza II** (1456–1494 CE) was the Ruler of the Fergana Valley. He was the fourth Son of Abu Sa'id Mirza, the Emperor of the Timurid Empire in what is now Kazakhstan, Uzbekistan, Afghanistan and eastern Iran. His first Wife and chief consort was Qutlugh Nigar Khanum, a Princess of the Chagatai Khanate and Daughter of Yunus Khan of Moghulistan. Umar Sheikh

	had two other wives and had three sons and five daughters from his wives. His eldest Son was Babur Mirza from his Wife Qutlugh Nigar Khanum. His sons from this other two wives were Jahangir Mirza II and Nasir Mirza. His eldest Son Babur Mirza founded the Mughal Empire in 1526 CE and was the first Mughal Emperor of India. Umar Sheikh died in a freak accident in Aksi Fort, North Fergana, on 10 June 1494 CE. It occurred when he was in his dovecote, which was built at the edge of the building, collapsed, thus making eleven-year-old Babur the Ruler of Fergana.
873 – 907 AH 1469 - 1502 CE	Ulugh Beg II also known as Ulugh Beg Kabuli (d.1502 CE) was the Timurid Ruler of Kabul and Ghazni from 1461 to 1502 CE. Born the fourth Son of the Timurid Sultan Abu Sa'id Mirza, Ulugh Beg was given the cities of Kabul and Ghazni by his Father, governing first as a Prince and then, after Abu Sa'id's death, as an independent monarch. His elder Brothers, Ahmad Mirza and Mahmud Mirza, were given the rule of Samarqand and Badakhshan respectively, while another Brother, Umar Sheikh Mirza, received Farghana. The latter became the Father of Babur, who later founded the Mughal Empire. Ulugh Beg had a long and stable reign, during which Kabul became a cultural center. The discovery of a number of books from his library, including a copy of the *Shahnameh*, confirms the activity of a royal scriptorium during his reign. The elaborate frontispiece of one manuscript suggests that illuminators, calligraphers, and possibly painters were attached to Ulugh Beg's Court. He also had a love of gardens, which was noted by his Nephew Babur who had inherited this trait. The names of some of those he had commissioned have been recorded, such as the *Bagh e Behesht* (Garden of Paradise) and the *Bostan-Sara* (Home of Orchards). During his reign, the Pashtun Yusufzai tribe first arrived in Kabul. Some traditions state that the group had lent their support to Ulugh Beg, who in turn highly favored them. However, during the last quarter of the 15th Century CE, relations between the tribe and the Ruler became strained. Eventually, with the assistance of the Gugyani tribe, Ulugh Beg allegedly had many of the tribal leaders assassinated. Orientalist Annette Beveridge records the following story regarding Ulugh Beg and the head of the Yusufzai, Malik Sulaiman: > One day a wise man of the tribe, Sheikh Usman saw Sulaiman sitting with the young Mirza (Ulugh Beg) on his knee and warned him that the boy had the eyes of Yazid and would destroy him and his family as Yazid had destroyed that of the Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم. > Sulaiman paid him no attention and gave the Mirza his Daughter in marriage. Subsequently, the Mirza, having invited the Yusufzai to Kabul, treacherously killed Sulaiman and 700 of his followers. They were killed at the place called Siyah-Sang near Kabul; it is still known as the Grave of the Martyrs. Their tombs are revered and that

	of Sheikh Usman in particular. Alternatively, another account states that after the Yusufzais migrated to Kabul, they resorted to banditry alongside a number of other tribes. This reached such an extent that Ulugh Beg subsequently had the group expelled from the Region. Death and Succession. Ulugh Beg died in 1502 CE and was likely buried in the Abdur Razaq Mausoleum in Ghazni. Though the tomb is named for his Son, Abdur Razaq's short reign of only a year makes it unlikely that he had the opportunity to order its construction. It is instead more probable that the tomb was originally built by Ulugh Beg for his own use, with Abdur Razaq being interred in it later. Abdur Razaq, who was still in his minority at the time of his Father's death, was quickly usurped by one of his ministers. A tumultuous period followed, which only ended with Muhammad Mukim Arghun, Ulugh Beg's Son-in-law, taking control of Kabul. Finally, Ulugh Beg's Nephew Babur, seeing Muqim as a usurper, drove out the latter and captured the City for himself in 1504 CE, pensioning off his Cousin Abdur Razaq with an estate. It was from here that Babur later launched his invasion of the Indian subcontinent.
873 – 912 AH 1469 – 1506 CE	**Sultan Husayn Bayqara Mirza** (June/July 1438 – 4 May 1506 CE) was the Timurid Ruler of Herat from 1469 until May 4, 1506, with a brief interruption in 1470 CE. A skilled statesman, Sultan Husayn Bayqara was best known for his interest in the arts and was renowned as a benefactor and patron of learning in his kingdom, with his reign being heralded as the second Timurid Renaissance. He has been described as "the quintessential Timurid Ruler of the later period in Transoxiana" and his sophisticated Court and generous artistic patronage was a source of admiration, particularly from his Cousin, the Mughal Emperor Babur. Sultan Husayn Bayqara was the last Timurid Ruler of consequence in Khorasan. Husayn Bayqara was born as Sultan Husayn in Herat in June/ July 1438 CE. His parents were Ghiyas ud-din Mansur Mirza of the Barlas tribe and his Wife, Firuza Sultan Begum. His parents had four other children; a Son, Bayqara Mirza II, as well as three daughters, Aka Biki, Badi al-Jamal and Urun Sultan Khanum. His Father was a Great-Grandson of the Central Asian Conqueror Timur. His Mother was the Daughter of Sultan Husayn of the powerful Tayichiud tribe, for whom he was named. Firuza was also herself a great-granddaughter of Timur twice over. Both his parents were also descendants of the Mongol Emperor, Genghis Khan. In addition to this, he claimed descent in the ninth generation from Khwājā Abdullah Ansari of Herat, also known as Pir-e-Herat (Sage of Herat). Sultan Husayn's Father died when he was seven or eight years old. Given that the latter was not a noteworthy personality in the Timurid family, Sultan Husayn adopted the name *Bayqara* after his more illustrious Grandfather, Bayqara Mirza

I. After consulting with his Mother, Sultan Husayn (now Sultan Husayn Bayqara) entered the service of his older Cousin, Abul-Qasim Babur Mirza, Ruler of Herat in 1452 CE. Abul-Qasim Babur Mirza was not the best Ruler. He mismanaged his territory and went into battle against Abu Sa'id Mirza, the Timurid Ruler of Samarkand.[8] Husayn Bayqara, not happy with his employment, tried to go over to Abu Sa'id Mirza by meeting with him. Although Abu Sa'id was inclined to take him into his service, a rebellion on part of Husayn Bayqara's relative, Sultan Awais Mirza, Son of Muhammad Mirza, Son of Bayqara Mirza, induced Abu Sa'id to arrest Husayn Bayqara and other relatives as a precaution. Eventually on the plea of his Mother, Firuza Begum, he was freed and he rejoined Abul-Qasim Babur Mirza till the latter's death two years later.

Period of Anarchy in Khurasan.

Following Babur's death in 1457 CE, a period of anarchy ensued in Khurasan. Economic instability and lack of central authority with frequent regime changes invited the invasion of the Region by the Ruler of Samarkand, Abu Sa'id Mirza who occupied Herat on July 19, 1457 CE. But Abu Sa'id Mirza immediately abandoned the City in order to deal with troubles at home. Next came the invasion of the Kara Koyunlu leader, Jahan Shah who took Mazandaran. During this chaotic time Khurasan was divided into many territories;

- Asterabad to Sabzevar – Muzaffar-al-Din Jahan Shah ibn Yusuf of Kara Koyunlu
- Balkh – Abu Sa'id Mirza, Ruler of Transoxiana
- Abivard – Ala al-Dawla Mirza
- Herat – Ibrahim Mirza
- Tus & Imad Fortress – Shah Mahmud Mirza
- Marv – Sultan Sanjar Mirza
- Sistan, Farah & Isfizar – Malik Qasim ibn Amir Iskander Turkmen, an Amir.

In Merv and Khwarazm.

Husayn Bayqara, unable to compete with these rivals, adopted the life of a mercenary and joined Sultan Sanjar Mirza of Merv who married him to his Daughter, Beqa Sultan Begum. To them was born Badi' al-Zaman Mirza.

Sultan Sanjar Mirza and Husayn Bayqara got along well, but in June/July 1457 CE when Sanjar appointed Husayn in charge of the City while he was absent, Husayn tried to take power. This was due to him suspecting that the chief dignitary, Hasan Arlat was plotting to kill him. Amirs loyal to Sanjar revolted and the attempt failed. Husayn Bayqara was forced to escape with just five horsemen. But outside the City he was joined by the head of security of trade caravans of Iranji sector, Hasan Charkas and his 200 men. This would become Husayn Bayqara's first mercenary force. To solidify this new relationship, he married Hasan Charkas' Daughter, Afāk Begum.

He was chased by Sanjar Mirza to Karakum Desert. He was continuously pursued until he was forced to march towards Khwarazm, where he remained between the

deserts of Marv and Khiva.

Timurid – Kara Qoyunlu Conflict.

Recognizing the weakness of Timurid authority in Herat, Jahan Shah invaded and took the City on June 28, 1458 CE, which was now occupied by Ibrahim Mirza's Father, Ala al-Dawla Mirza. But Abu Sa'id Mirza could not tolerate this and after negotiations, Jahan Shah decided to return territorial demarcation to Shah Rukh's times. Thus, Khurasan, Mazandaran and Jurjan were returned to the Timurids and Abu Sa'id Mirza returned and took Herat a second time on December 22, 1458 CE.

Conflict with Abu Sa'id Mirza.

Husayn Bayqara had now mustered a force of 1,000 men and took Jurjan on October 19, 1458 CE from the Kara Koyunlu. Abu Sa'id Mirza invaded Jurjan, which Husayn Bayqara hastily abandoned and fled towards Khwarazm again. Abu Sa'id Mirza appointed his Son, Sultan Mahmud Mirza as Jurjan's Governor. When Husayn Bayqara learned that Abu Sa'id Mirza had left Herat to crush the rebellion of his relative Muhammad Juki, he attacked Jurjan again and at the Battle of Jauzi Wali in May 1461 CE, he defeated Sultan Mahmud Mirza and appointed Abdal-Rahman Arghun the territory's Governor.

However, he could not follow up this victory when he besieged Herat from August–October 1461 CE. Abu Sa'id Mirza returned and Husayn Bayqara again fled towards Khwarazm, from where he began making pillaging raids into Khurasan; these raids were conducted in earnest starting in 1464 CE. Seeking to protect himself against Abu Sa'id, he requested the help of the Uzbeks. But that help never came since Abul-Khayr Khan, the Uzbek leader died in 1468 CE. This period of 8 to 10 years was the worst in Husayn Bayqara's life. He wandered from one place to the next at times in dire straits.

Ruler of Khorasan.

When Abu Sa'id Mirza went to war against the Aq Qoyunlu, he was defeated at the Battle of Qarabagh and captured. The leader of the Aq Qoyunlu, Uzun Hasan handed him over to the 19-year-old Timurid Yadgar Muhammad Mirza, who had him executed. Upon Abu Sa'ids death, the Timurid Empire collapsed. Taking advantage of Abu Sa'id Mirza's absence, Husayn Bayqara had again entered Khurasan and besieged Herat which he finally captured on March 24, 1469 CE. Thus he became the Ruler of Khurasan. The sons of the late Abu Sa'id Mirza attempted to march against him, but turned back when they learned that not only had Husayn Bayqara consolidated his control over the City, but the defeated Army of their Father had joined him.

Conflict with Aq Qoyunlu and Yadgar Muhammad Mirza.

Meanwhile, Uzun Hasan sent his protege, Yadgar Muhammad Mirza, to conquer Khurasan. Husayn defeated Yadgar at the Battle of Chenaran on September 15, 1469 CE, but the latter was sent reinforcements. Uzun Hasan demanded that Husayn hand over various Kara Koyunlu officials who had fled to him, a demand

which Husayn refused. Yadgar therefore continued his assault, and Husayn was unable to match his Forces due to mass desertions. He ended up fleeing Herat, which was occupied on July 7, 1470 CE. Six weeks later, Husayn reoccupied the City after raising a fresh force and defeating the sons of Abu Sa'id, who were attempting to advance into the Region. He captured Yadgar and executed him.

Husayn's Empire was now secure. The Aq Qoyunlu made no further attempts against him, and the Timurids in Transoxiana were too weakened by internal conflicts to advance into his territory. His boundary with the Aq Qoyunlu started on the southern edge of the Caspian Sea, running south, then east across the north of the Dasht-e Lut, ending at Lake Hamun. His border with the Timurids was the Oxus River. He more or less respected both borders, refusing to cross north in an attempt to capture Transoxiana from his former enemies. He was probably aware of the Uzbek threat to the Region, and was wise enough not to pursue a border with this dangerous tribal people.

Administration.

Husayn was viewed as "a good King, a lover of peace and justice", and he built numerous structures including a famous school; however, he was sick with a palsy for twenty years of his reign. He was forced to deal with several revolts and incursions. In 1490 CE the Brother of Husayn's Son Ibrahim Husain's guardian, Darvish 'Ali, conspired with Sultan Mahmud, who by that time ruled in Hisar. Mahmud moved against Balkh, which Ibrahim resided in, forcing Husayn to mobilize against him. Some years later, Husayn transferred his eldest Son, Badi' al-Zaman, from Astarabad (renamed Gorgan in 1937 CE) to Balkh, but Badi' revolted when his Son Muhammed Mu'min was denied rule in Astarabad. Husayn defeated both Muhammed, whom he executed, and Badi', whom he reconciled with. The truce fell apart afterwards, however, and in 1499 CE Badi' besieged Herat.

Uzbek Threat.

In 1501 CE the Uzbeks conquered Transoxiana for good from the Abu Sa'id's Grandson, Babur. Under Muhammad Shaybani, the Uzbeks could now threaten Khurasan. Suffering from the effects of advanced age, Husayn made no move against them, even after Babur advised him to act. The Uzbeks began conducting raids into his kingdom. Finally changing his mind, he began to march against them but died in 1506 CE just after beginning his advance. The inheritance of his Empire was disputed between his sons Badi' and Muzaffar Husain. Babur, who had begun an expedition in support of Husayn, noted the infighting between the Brothers, decided the area was impossible to defend and retreated. The next year, Muhammad Shaybani conquered Herat and caused Husayn's successors to flee, putting an end to Timurid rule in Khurasan.

Culture.

Husayn Bayqara was notably a patron of arts and literature, particularly of poets, which led to the blossom of literal culture in Herat. The leading poets of the

	Court wereHazrat Abdur Rehman Jami (died 1492 CE) and Ali-Shir Nava'i (died 1501 CE). The former is acknowledged as the last of the great classical Persian poets, while the latter is renowned for being the founder of Chagatai Turkic literature. Under Husayn Bayqara, the amalgation of the cultural sphere of the Turks and Persians reached its zenith, as demonstrated by his support and involvement in the literary culture of both languages. Regardless, Persian remained the dominant language of realm.
873 – 946 AH 1469–1539 CE	The life of Guru Nanak, founder of Sikhism.
873 AH 1469 CE	The Orkneys and Shetlands come into the possession of James III of Scotland with the dowry of Margaret of Denmark. The marriage of Ferdinand and Isabella unites the crowns of Aragon and Castile, creating virtually a unified Spain.
874 AH 1470 CE	**Yadgar Muhammad Mirza** (c.1452 – 1470 CE) was the Timurid Ruler of Herat in opposition to Sultan Husayn Mirza Bayqarah for 6 weeks of 1470 CE. Yadgar Muhammad Mirza was born to Sultan Muhammad bin Baysonqor, who was a Grandson of Shah Rukh. It was his family ties that caused Uzun Hasan, Sultan of the Ak Koyunlu confederation, to hand over to him Abu Sa'id Mirza, whom he had defeated and captured at the Battle of Qarabagh in 1469 CE. Abu Sa'id, who had previously ordered the execution of Gawhar Shad, Yadigar Muhammad Mirza's Great-Grandmother, was subsequently killed. Later in 1469 CE, Uzun Hasan had Yadgar Muhammad Mirza proclaimed as Abu Sa'id's successor and provided him with Timurid Forces so that he could take over Khurasan, which was then controlled by Sultan Husayn Mirza Bayqarah. Although Yadgar Muhammad Mirza was defeated by Husayn in battle in September, fresh reinforcements were sent by the Ak Koyunlu leader. Furthermore, two of Uzun Hasan's sons arrived to assist him. Eventually Husayn was compelled to evacuate Herat, which Yadgar Muhammad Mirza occupied in July 1470 CE. Despite this, his troops were unreliable and Husayn re-entered Herat six weeks later. Yadgar Muhammad Mirza, who was captured, was promptly executed. He was the last descendant of Shah Rukh to play a dominant role in the politics of the Timurid principalities.
874 AH 1470 CE	The first Italian printing press is set up in Venice, which soon rivals Germany for the quality of its printing.
875 AH 1471 CE	Topa succeeds his Father, Pachacuti, as Emperor of the Incas.
876 AH 1472 CE	Ivan III- The Great, married the Niece of the last Byzantine Emperor. The marriage, which took place ten years into his rule, increased Ivan’s prestige and helped him unify the various Russian Principalities.
880 AH	Tommaso Portinari, the Medici agent in Bruges, commissions an altarpiece from

1475 CE	Hugo van der Goes for his family church in Florence. With Constantinople in Turkish hands, Moscow begins to see itself as the center of Orthodox Christianity - or the third Rome. Treaty of Picquinty England's Edward IV invaded France in support of the Burgundians. Edward was bought off by a payment and the promise of an annual allowance by Louus XI under the terms of the Treaty of Picquinty.
880 AH 1475 CE	Ottoman Forces, under the command of Gedik Ahmet Pasha, conquered the Greek Principality of Theodoro and the Genoese colonies at Cembalo, Soldaia, and Caffa (modern Feodosiya). Thenceforth the Crimean Khanate was a Protectorate of the Ottoman Empire. The Ottoman Sultan enjoyed veto power over the selection of new Crimean Khans. The Empire annexed the Crimean coast but recognized the legitimacy of the Khanate rule of the steppes, as the Khans were descendants of Genghis Khan. The Ottomans imprisoned Meñli I Giray for three years for resisting the invasion. After returning from captivity in Constantinople, he accepted the suzerainty of the Ottoman Empire. Nevertheless, Ottoman Sultans treated the Khans more as allies than subjects. The Khans continued to have a foreign policy independent from the Ottomans in the steppes of Little Tartary. The Khans continued to mint coins and use their names in Friday prayers, two important signs of sovereignty. They did not pay tribute to the Ottoman Empire; instead the Ottomans paid them in return for their services of providing skilled outriders and frontline cavalry in their Campaigns. Later on, Crimea lost power in this relationship as the result of a crisis in 1523 CE, during the Reign of Meñli's successor, Mehmed I Giray. He died that year and beginning with his successor, from 1524 CE on, Crimean Khans were appointed by the Sultan. The alliance of the Crimean Tatars and the Ottomans was comparable to the Polish–Lithuanian union in its importance and durability. The Crimean cavalry became indispensable for the Ottomans' Campaigns against Poland, Hungary, and Persia.
881 AH 1476 CE	The Swiss win a decisive victory at Morat over the Army of Charles the Bold, Duke of Burgundy. Caxton establishes the first English printing press in London, after working in the new trade in Bruges.
881 AH 1477 CE	Charles the Bald Killed - The Battle of Nancy is won by Swiss Pike men fighting for Louis XI. Charles the Bald, the last of the Burgundy claimants to the Throne, is killed in the battle. This effectively ended the incessant battles for the French crown. Ptolemy's concept of the world, with the Atlantic stretching to China and India, is printed in Bologna – fifteen years before Columbus sails West. Maximilian, heir to Austria, weds Mary, heiress to Burgundy, in the first of the great marriage alliances which form the Habsburg Empire.

882 AH 1478 CE	**24. Wisaal Sharif Hazrāt Syedna Shah Mustafa Sheikh Ahmad Arif Ibn Ahmad Abdul Huq Rudolvi Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **He was the only Male Offspring of his Father, Hazrāt Syedna Abdul Huq Rudolvi Zindaan Pir رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ to survive to Adulthood.** **As mentioned earlier on the Passing Away of Hazrāt Aleemullah Abdal رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, Hazrāt Syedna Shah Ahmad Abdul Huq Rudolvi Zindaan Pir رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ had appointed Hazrāt Ameenullah Bengali Abdal رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ to the service of Hazrāt Sheikh Ahmad Arif Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.**
	25. Hazrāt Syedna Shah Sheikh Kamaluddin Mohammad Ajeeb Anwar Mohammad Jeeyo Ibn Arif Ahmad Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Chishtīya Ṣābirīya Sillsila. **He was Born in Rudauli on the 15th of Jumadi As Saani 837 AH.** **He was the Son and heir of Hazrāt Sheikh Ahmad Arif Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. As noted before, Hazrāt Makhdum Ali Alauddin Sabib Kalyari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ had indicated in a dream to Hazrāt Sheikh Ahmad Arif Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ that he should name his Son as Kamaluddin and this was done accordingly. His Father accorded him Ba'ait in the Čhištīya Sabiriya Sillsila on the 13th of Jumadi Al Aakhir 854 AH. After a period of 12 years on the 22nd of Shabaan 866 AH he was Accorded Khilafat Ba Ijazat and declared as the Heir to the Masnad of the Sabiriya Sillsila.** **Hazrāt Ameenullah Bengali Abdal رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was instructed to be in his Service and his Father told him that a Person named Quddūs will attain unto the Sabiriya Mantle after him. He was also instructed to remain in Solititude and avoid meeting with the People. Accordingly Hazrāt Sheikh Kamaluddin Mohammad Ajeeb Anwar Mohammad Jeeyo رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ adopted this practice for the rest of his life.** **On the 19th of Rajab 877 AH Hazrāt Sheikh Ahmad Arif Batin al Wali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ aranged a Grave for his Son, Hazrāt Kamaluddin Mohammad Ajeeb Anwar Mohammad Jeeyo رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, and ordered him to undergo the Habs e Kabeer for a period of 65 days.**
883 AH 1478 CE	Ivan III subdues proudly independent Novgorod, removing the City's famous bell.
883 AH 1479 CE	Treaty of Alcacovas Under the treaty of Alcacovas Portugal abandoned its claim to the Castillian Throne as well as its claim to the Canary Islands. The Spanish recognized the Portuguese primacy in Azores islands as well the North and West African coasts.
884 AH 1480 CE	Treaty of Constantinople - The 15 year War between the Ottomans and Venice ended with the signing of the Treaty of Constantinople. Under the terms of the treaty Venice was forced to cede Cities along the Albanian coast to the Ottomans. Furthermore the Venetians were forced to pay for the right to trade in the Black

	Sea.
885 AH 1480 CE	The name of Constantinople changes to Istanbul, a word based on the everyday Greek name for the City.
885 AH 1480 CE	The Maravi Confederacy is formed by Bantu tribes and soon wins control over a large Region between Lake Nyasa and the Zambezi. An increase in trade through the central Sahara benefits the Songhay, with their Capital at Gao, at the expense of Mali. Ivan III, grand Prince of Russia, becomes the first to deny the Mongols of the Golden Horde their annual tribute of tax. Tomas de Torquemada, from a family of converted Jews, is appointed Spain's first Grand Inquisitor.
886 AH 1481 CE	Civil War between squabbling Swiss cantons is averted by the diplomacy of a hermit, Brother Klaus, at the Convention of Stans.
888 AH 1483 CE	The English King Edward IV dies and his succeeded by his 12-year-old Son as Edward V. The two royal Princes, Edward V and his younger Brother, are confined in the Tower of London by their uncle - soon to be Richard III. Richard III has himself proclaimed King by a parliament held at Westminster, and begins a short Reign of only two years. The Portuguese establish a further presence on the West coast of Africa, at the mouth of the Congo river.
890 AH 1485 CE	Matthias Corvinus, King of Hungary, captures Vienna and makes the City his Capital. Henry Tudor kills Richard III at Bosworth Field and takes the Crown as Henry VII.
891 AH 1486 CE	Henry VII, whose Mother is Lancastrian, marries the Yorkist heiress Elizabeth and thus unites the roses - in the Tudor rose.
891 AH 1486 CE	Siege of Kazan. The Vyatka Region remained the principal bone of contention between Kazan and Moscow for decades to come. In 1478 CE, shortly before his death, Ibrahim devastated the Region. In revenge, Ivan III sent his Generals to sack the neighborhood of Kazan. At that time Ibrahim died and was succeeded by Ilham, whilst his half-Brother Moxammat Amin fled to Moscow. Ivan III allowed him to settle in Kashira and pledged his support for Moxammat's claims to the Tatar Throne. In 1484 CE Russia placed Moxammat Amin on the Throne, but within a year Ilham regained power. In 1487 CE Ivan again found it prudent to intervene in Kazan affairs and replace Ilham with Moxammat Amin. Prince Kholmsky sailed down the Volga from Nizhny Novgorod and laid siege to Kazan on 18 May. The

	City fell to the Russians on 9 June. Ilham was sent in chains to Moscow before being imprisoned in Vologda, while Moxammat Amin was proclaimed the new Khan. In reference to this victorious Campaign, Ivan III proclaimed himself "Lord of Volga Bulgaria"
829 – 1101 AH 1487 – 1690 CE	Turpan Khanate. Ahmad Alaq's (the Khan of Eastern Moghulistan (Uyghurstan) from 1487 to 1503. He was the second Son of Yunus Khan. His Mother was Shah Begum, fourth Daughter of Badakhshan Prince Lali. Ahmad Alaq was a direct male-line descendant of Genghis Khan, through his Son Chagatai Khan. Nomadic realm came into frequent conflict with the Oirats, Kyrgyz people, and Kazakhs. According to the *Tarikh e Rashidi*, the Oirats called him *Alasha*, "the Killer". In 1482 CE, Hami was restored to Kara Del under Qanšin, but in 1488 CE, Ahmad killed Qanšin and retook the City. The next year Ahmad was driven out of Hami. In 1493 CE, Ahmad captured Kara Del's Ruler Šamba and held him prisoner. Šamba received support from the Ming Dynasty, which closed its borders to Turpan and expelled its traders from their markets, which eventually forced Ahmad to give up his ambitions in Hami due to unrest in his realm. In 1499 CE Ahmad retook Kashgar and Yengisar from Mirza Abu Bakr Dughlat. Around 1500 CE, Muhammad Shaybani attacked Ahmad's Brother Mahmud Khan, who appealed to Ahmad for help. Muhammad defeated both Ahmad and Mahmud, seizing Tashkent and Sairam. Ahmad was captured but released soon after. He died of paralysis in Aksu a year later. His Brother Mansur Khan succeeded him. His Reign began with difficulties with the powerful Dughlat of Kashgar, Mirza Abu Bakr Dughlat, plundering the Cities of Kucha and Aksu. In 1514 CE, Mansur's Brother Sultan Said Khan captured Kashgar, Yarkand, and Khotan from Abu Bakr and forced him to flee to Ladakh. This marked the final separation of Moghulistan into two realms, with Said situated in Kashgar, and Mansur in Turpan, otherwise known as Uyghuristan. In 1513 CE, Kara Del submitted to Mansur and in 1517 CE Mansur moved to Hami permanently, where he launched raids against the Ming Dynasty. Mansur was succeeded in 1545 CE by his Son Shah Khan. Shah fought with his Brother Muhammad, who seized part of Hami and allied with the Oirats. Shah died in 1560 CE and Muhammad succeeded him. Muhammad had to fight against a third Brother, Sufi Sultan, who tried to enlist the Ming in support of his claim to the Throne. After Muhammad's death in 1570 CE, the Turpan Khanate fades from historical texts. The last thing heard of them are embassies sent from Turpan to Beijing in 1647 CE and 1657 CE. The Qing Dynasty regarded them as embassies from a genuine Chagatayid.
892 AH 1487 CE	When the enlarged pyramid at Tenochtitlan is dedicated to Huitzilopochtli, the Aztec sacrifice of human victims lasts for four days.

	Lambert Simnel, supposedly a Nephew of Edward IV, is crowned in Dublin - but ends up working in the royal kitchens of Henry VII. The Fuggers make their first loan to a Habsburg Archduke, beginning a profitable link with the Dynasty. The Inca Empire is extended to the North and a second Capital is established at Quito. Dias Circles South Africa - Bartholomeu Dias the Portuguese explorer was blown off course and around the Cape of Good Hope. He became the first European explorer to circle Southern Africa.
893 AH 1488 CE	Bartolomeu Dias, sailing for the King of Portugal, becomes the first European navigator to round the Cape of Good Hope. On the death of his Father, James III, James IV becomes King of Scotland.
894 AH d. *c.*1489 CE	Abraham Bibago served as a Rabbi, Seminary Head, and Communal Leader in Huesca and Saragossa. Bibago was highly regarded by many of his contemporaries and successors, some of whom used extensive portions of his work without attribution. Bibago completed his most important work, *Derekh Emunah* (*Path of Faith*), about 1480 CE. This work is based upon Bibago's contention that human felicity (*haẓlaḥah*) depends upon intellectual perfection and that there are two separate routes to that goal: the path of philosophic investigation and the path of faith. The path of faith, when coupled with the path of investigation, is superior to the path of investigation alone. On its own, the path of faith is not inferior to the path of investigation. The chapter shows here a position which, while resembling that of Maimonides on the surface, is actually far removed from it.

894 AH 1489 CE	**Birth Hazrāt Syedna Jallaluddin bin Hazrāt Mehmood Omari Thanesari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **Hazrāt Syedna Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was born in Balkh in 894 AH.** **His name was Hazrāt Jalaluddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and Father's name was Hazrāt Qazi Mahmood رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. His Father was Hazrāt Syed Muhammad Umar رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, his Father was Hazrāt Syed Qazi Mansoor Shah II رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, his Father was Hazrāt Qazi Alimuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, his Father was Hazrāt Qazi Kabiruddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, Hazrāt Syedna Pir Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was a descendant of Hazrāt Umar Farooq on the 27th Generation from both his Father's and Mother's side.** **At the age of seven, he came with his Father to Thanesar, India, before that he memorized the Holy Quran in Balkh. He came to India and engaged in acquiring Knowledge in Tafseer, Hadith, Fiqh, Logic, etc. At the age of 17, he was engaged in Teaching after completing his studies. He also used to guide the people by giving Fatwas.**

894 – 923 AH 1489–1517 CE	Sikandar Lodhi born Nizam Khan became the next Sultan of Delhi from the Lodhi Dynasty after the death of his Father Bahlul Khan. The second and most successful Ruler of the Lodhi Dynasty of the Delhi sultanate. He was also a poet of the Persian language and prepared a Diwan of 9,000 verses. He became Sultan upon the death of his Father on July 17, 1489 CE. His rise to power was troubled, as his older Brother, Barbak Shah, the Viceroy of Jaunpur, also laid claim to the Throne, even though their Father had nominated Sikandar. However, he was able to ascend to the Throne without massive bloodshed, and even allowed his Brother to continue ruling Jaunpur. He also settled differences with an Uncle, Alam Khan, who was also suspected of seeking to seize Power. Sikandar was a capable Ruler who encouraged trade across his territory, but discriminated against Hindu subjects. He expanded Lodhi Territory into the regions of Gwalior and Bihar. He made a Treaty with Alauddin Hussain Shah and his Kingdom of Bengal. In 1503 CE, he commissioned the building of the present-day City of Agra. He has a reputation for Religious intolerance, and is said to have burned Bodhan, a Hindu Sadhu alive for saying that Islam and Hinduism were equally acceptable to Allah سُبْحَانَهُ وَتَعَالَىٰ. The History of the Delhi Sultanate by M. M. Syed notes that Sikandar Lodhi frequently razed temples and erected Mosques in their place, for example at Mandrail, Utgir, and Narwar. In Mathura, he prevented Hindus from bathing in the sacred ghats and from shaving. He wrote poetry in Persian using the pen name Gulrukhi. He introduced auditing in accounts; he took good care of Justice and Agriculture for the welfare of people. He introduced a system of Gaz e Sikandari, meaning 32 digits of measuring system for Cultivated Lands. Among the administrative changes made by Sikandar Lodhi was the installation of Persian Language as the official Language for the accountancy in India. 1514 CE. Maṯnawī yi Mihr u Māh (905 AH). Publication of the Iran Pakistan Institute of Persian Studies. Sikandar Lodhi tried to conquer the Gwalior Fort, and he attacked five times, but was foiled on all occasions by the King of Gwalior, Maharaja Mansingh. He developed Agra as his second Capital (after Delhi), as it took a lot of time to travel from Delhi to Gwalior. Agra was known as Shiraz of India during Sikandar Lodhi's time Finally he attacked a small Region, near Gwalior named Narwar, and he had to wait 11 months at the Gates of the Narwar Fort, after 11 months when the people found that nothing had left to eat, they surrendered to Sikandar Lodhi. Once again he attacked on Gwalior, and was defeated by Maharaja Mansingh and his Wife Mrignayani.

894 AH 1489 CE	Venice's annexation of Cyprus completes a useful chain of Islands stretching to the Eastern Mediterranean.
895 AH 1490 CE	On the death of Matthias Corvinus, in 1490 CE, the Habsburgs recover Vienna from the Hungarians.
895 AH 1490 CE	**Wisaal Hazrāt Khwaja Nassiruddin Ubaidullah Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ .** **Khwaja Ahrar Passed Away when he was 89 years old, in Samarqand, in 895 AH 1490 CE. His chronogram is خلدِ برین (The highest level of Heaven, Firdous al-Ala, as well as Absolute Heaven) which was discovered by Ali Shernawai.[41] He left a huge fortune and his family continued his Preaching.** **Naqšhbandi Shayukh came into India with the Timurid conquests in the tenth/ sixteenth Century. Most significant in the Naqšhbandi's spread to India is Hazrāt Khwaja Nasiruddin 'Ubaidullah Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (W. 895 AH 1490 CE), whose Lineal and Spiritual Descendants absolutely dominate the Indian Naqšhbandiya. Hazrāt Ahrar's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ remarkably powerful Spiritual personality attracted large numbers of influential Disciples who not only went to India, but also to Turkey, Iran and Arabia. As one of the largest landowners in Transoxiana and the de facto Ruler over much of the eastern Timurid kingdom, Hazrāt Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ set the precedent for Naqšhbandi's to cultivate close relationship with Ruling Dynasties.[42]** **The Naqšhbandi Political Agenda, among their other goals, was to influence Political Leaders to establish and enforce Islamic practices.** **The Timurid dynasty, under the Aegis of Zahiruddin Muhammad Babur (d. 937/1530), continued to have close ties with the Naqšhbandi's.[43] Hazrāt Khwaja Ahrar's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ descendants were already established in Kabul before Babur captured the City in 909-10 AH 1504 CE.[44]**

41 نوشاہی, عارف.خواجہ احرار. Islamabad: Poorab Academy.

42 See Hamid Algar, "A Brief History of the Naqšhbandi Order," in Marc Gaborieau, Alexander Popovic, and Thierry Zarcone, eds., Naqšhbandi's: Historical Development and Present Situation of a Muslim Mystical Order (Istanbul: Editions Isis, 1990), pp. 13-15.

43 Babur's Father, his paternal uncle Sultan Ahmad Mirza, as well as Babur himself respected Hazrāt Khwaja Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ but were not formally Ahrar's disciples. Naqšhbandi sources sometimes exaggerate Timurid connections to the Naqšhbandiya, e.g., Khurshid Hassan Bukhari, "Mughal Siyasat par Auliya e Naqšhband ka Asar," Nur al Islam, Auliya' e Naqšhband Number, part 1, vol. 24 (March-April 1979), p. 138. In his memoirs, Babur recounts a dream where Hazrāt Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ predicted his successful victory taking Samarqand. See Babur, Babur Nama, p. 132. In addition, he relates having especially honored a visiting Grandson of Hazrāt Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , Hazrāt Khwaja 'Abdush Shahid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Wisaal 983 AH 1575 CE) (ibid, p. 631). Hazrāt Khwaja 'Abdussh Shahid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ later spent fifteen Years in India (966 AH 1558-59 CE to 982 AH 1574-75 CE) where he reportedly had a following of twelve thousand People before returning to Samarqand in 983 AH 1575 CE. Kishmi, Nasamat, pp. 168-169.

44 Stephen Dale describes Hazrāt Ahrar's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ extensive Waqf holdings probably obtained in cooperation with Babur's uncle Ulugh Beg Kabuli. One holding was a madrasa, Maktab, and a Mosque, a base for education and patronage and that could have been one of Hazrāt Baqi Billah's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (d. 1012/1603) institutional affiliations when he was in Kabul before migrating to Delhi in 1007-8/1599. Dale, revising earlier studies by S. Athar Abbas Rizvi, Muslim Revival Movements in the 16th and 17th Centuries CE (Agra: Agra University, 1965 CE), pp. 179-183, has shown the close interrelationship of the Naqšhbandiya and Timurid dynasty in India, particularly in marriage ties between the Ahraris and the Timurids ruling India. Stephen Dale, "The Legacy of the Timurid's," in David Morgan and Francis Robinson, eds., The Legacy of the Timurids (Delhi: Oxford University Press for the Royal Asiatic Society, forthcoming). I am particularly grateful for Stephen Dale making this

	As Babur moved on to conquer portions of Northern India in 932-33 AH 1526 CE, the Naqšhbandi's continued to find a receptive climate to spread their Teaching. Hazrāt Ahrar's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ third Son, Hazrāt Muhammad Amin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, accompanied Babur when he conquered Kabul and India.[45] Babur, in battle against the Forces of the Lodhi King Sultan Ibrahim in Delhi, is said to have (first) visualized Hazrāt Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and (soon after) a man came dressed in white on a white horse who fought fiercely. After the Gurganis (Babur's Forces) won the battle, this man was later identified as Hazrāt Khwajagi Ahmad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and was rewarded by Mir Qazi.[46] **When Babur's Cousin, Haydar Mirza Muhammad, described the Disrespectful Treatment accorded to Hazrāt Khwaja Khawand Mahmud رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ by the Mughal Emperor Humayun (R. 937 AH 1530 CE-947 AH 1539 CE, 962 AH 1555 CE-963 AH 1556 CE) and his Entourage, he noted, Hazrāt' Khawja Nura (Khawand Mahmud) رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had a hereditary claim to their Veneration.[47] Just as his Grandfather, Ahrar, had foreseen Babur's previous victory over Samarqand, Hazrāt Khawand Mahmud رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ is said to have predicted that Babur's Son, Mirza Kamran, would take the City of Qandahar.[48] Conversely, after being treated brusquely by Humayun, who was a devotee of Hazrāt Sheikh Bahlol رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , the elder Brother of Shattari Hazrāt Muhammad Ghaus Gwaliori رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Wisaal 970 AH 1562 CE) Hazrāt Khawand Mahmud رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ is said to have predicted Humayun's defeat by Sher Shah.[49]** **Sufī anecdotes such as these reflected and perpetuated the prevailing World view of the time that there was a causal relationship between Naqšhbandi Ahrari Spiritual intercession and Timurid Military success. A Sheikh's**

unpaginated pre publication available and giving me permission to cite. See also Bukhari, "Mughal Siyasat," pp. 140-141.

45 Kishmi, Nasamat, pp. 153-154.

46 Hazrāt Khwajagi Ahmad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, known as Hazrāt Maulana Khwajagi Ahmad b. Jallaluddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (d. 950/1543-44), was a Disciple of Hazrāt Muhammad Qadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (d. 911 or 912/1505-7), a famous Successor of Hazrāt Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. See Muhammad Ghausi Mandawi, Azkar e Abrar, Urdu Tarjuma e Gulzar e Abrar, 2nd ed., Urdu translation by Fadl Ahmad Jewari (Lahore: Islamic Book Foundation [1908], 1975), p. 259. It was a common practice of the time to have holy men accompany armies as a kind of "Spiritual artillery" to assist in gaining victory. Hazrāt Baba Palangposh رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Wisaal 1110-11 AH 1699 CE), originally from Gudjduvan, was a Naqšhbandi Military Pir, who accompanied Ghazi'uddin Khan, an immigrant Mughal General fighting in India. See Simon Digby, "The Naqšhbandi's in the Deccan in the Late Seventeenth and Early Eighteenth Century CE: Hazrāt Baba Palangposh رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , Hazrāt Baba Musafir رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Their Adherents," in Gaborieau et. al., Naqšhbandi's, pp. 167-207.

47 N. Elias, ed., English translation by E. Denison Ross, A History of the Mughals in Central Asia Being the Tareekh e Rashidi of Hazrāt Mirza Muhammad Haidar Dughlat رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, ed. (London: Curzon Press, 1972) p. 399 cited by Dale, "The Legacy of the Timurids." Hazrāt Mirza Muhammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a Disciple of Hazrāt Khawand Mahmud رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

48 Kishmi, Nasamat, p. 161. Both of these forecasts were interpreted as divine assistance mediated by the Naqšhbandi's.

49 Ibid., p. 156.

	authority, in addition to genealogical factors, was thought to be based on his ability to affect mundane affairs through intercession on the Supra-Mundane Plane. **Works:** **1. Risalah Waldiyah (Urdu translation), authored by Khwaja Ubayd Allah Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, translated from Persian into Turkish by the Mughal Emperor Zaheeruddin Babar. When News arrived of Kamran and Dost e Khawand in Kabul—of Tahmasp Safazui's defeat at Jam of 'Ubaidu'1lah Uzbek and of the birth of a Son to Humayun, and of a marriage by Kamran. Emperor Zaheeruddin Babar rewarded an artificer and was strongly attacked by fever, thereafter. For his healing, Emperor Zaheeruddin Babar translated Hazrāt Ahrari's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Walidiyyah Risala.** **Translated from Turkish to Urdu by Dr. Muhammad Abdus-Salam, published 2012 by Pakistan Historical Society.[50]** **2. The Letters of Khwajah 'Ubayd Allah Ahrar (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ) and His Associates (English and Persian), collected by Alisher Navoii, edited by A. Urunbaev, translated in English by Jo-Ann Gross.** **Famous Quotes.** **"Everyone enters through a different Door; I entered this Spiritual Order through the Door of Service."[51]** **"Love and follow Lovers. Then you will be like them and their Love will reflect on you."[52]** **"Sufism requires you to carry everyone's burdens and not to put yours on anyone.[53]**

50 00386_RISALA-E-WALDIA-ur.pdf (archive.org)

51 https://en.wikipedia.org/wiki/Khwaja_Ahrar#cite_note-27

52 https://en.wikipedia.org/wiki/Khwaja_Ahrar#cite_note-28

53 https://en.wikipedia.org/wiki/Khwaja_Ahrar#cite_note-29

Hazrāt Khawja Mohammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.
Hazrāt Muhammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the second Son of Hazrāt Ubaidullah Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and many of the People present at his Passing Away saw a light so brilliant shine from his eyes that it made the candles appear dim. All of Samarqand, including the Sultan, were shaken and grief-stricken at his passing.
Hazrāt Muhammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, was given the Reins of The Sillsila by Hazrāt Khwaja Ubaidullah Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ during his Lifetime and he had the Duty of the Hospice as well.
The Mughal Emperor Zahiruddin Babur did not have a smooth sailing in his own Homelands and faced constant intrigues and Power Struggles, especially from the Shaibanis. Hazrāt Khawja Mohammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was inexorably ivolved in these struggles.
On one occasion, Emperor Zahiruddin Babur records in his Memoirs:
Abu'l Qasim Kohbur himself had not come with us but had sent 30 or 40 of his retainers under his younger Brother, Ahmadi Qasim. No man of Ibrahim Tarkhan's was with us; his younger Brother, Ahmad Tarkhan came with a few retainers after I had entered the town and had taken post in the Monastery.[54]
The Towns-People were still slumbering; a few traders peeped out of their shops, recognized me and put up prayers. When, a little later, the news spread through the town, there was rare delight and satisfaction for our men and the Townsfolk. They killed the Uzbeks in the lanes and gullies with clubs and stones like mad dogs; four or five hundred were killed in this fashion. Jan Wafa, the then Governor, was living in Hazrāt Khwaja Yahya's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ house; he fled and got away to Shaibaq Khan.[55]
To the Gilk Sarai accordingly. 'Ali Mirza was taken but when the fire-pencil was drawn across his eyes, whether by the Surgeon's choice or by his inadvertence, no harm was done. This the Mirza did not reveal at once but went to Hazrāt Khwaja Yahya's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ house and a few days later, to the Tarkhans in Bukhara.
Through these occurrences, the sons of his Highness Hazrāt Khwaja Ubaidu'llah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ became settled partisans, the elder (Muhammad Ubaidu'llah, Hazrāt Khwajaki Khwaja رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ) becoming the Spiritual Guide of the elder Prince, the younger (Hazrāt Khwaja Yahya رحمة اللهِ وَتَعَالٰی علیه) of the younger. In a few days, Hazrāt Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ followed 'Ali Mirza to Bukhara. Hussain Mirza's retirement, came over by way of Shahr e Sabz. To reinforce him, Khusrau Shah laid hands on his younger Brother. We (three Mirzas) beleaguered the town from three sides during three or four months; then Hazrāt Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ came to me from. Ali Mirza to mediate an agreement with a common aim.
The matter was left at an interview arranged (Kurush Khan);
I there saw, in Hazrāt Khwaja Yahya's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ service, Mulla Bind'i

54 Fol. 84.

55 Here the Hai. MS. begins to use the word Shaibaq in place of its previously uniform Shaibani. As has been noted (f. 56 n. 2), the Elph. MS. Writes Shaibaq. It may be therefore that a scribe has changed the earlier part of the Hai. MS. and that Babur wrote Shaibaq. From this point my text will follow the double authority of the Elph. And Hai. MSS.

and Muhammad Salih the latter I saw this once, the former was long in my service later on. After the interview (Kurush Khan) with 'Ali Mirza, as winter was near and as there was no great scarcity amongst the Samarkandis, we retired, he to Bukhara, I to Andijan.

At the time when (last year). 'Ali Mirza and I had our interview, it had been settled that this summer he should come from Bukhara and I from Andijan to beleaguer Samarkand. i.e. with Hazrāt Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ presumably.[56]

The Winter passed in this sort of tug-of-war; with the oncoming heats, they sent Hazrāt Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ to treat with me, while they, urged on by the (Samarkand) Army, marched out to near Shiraz and Kabul.[57]

On our arrival in Khan Yurti, the Samarkand Begs under Muhammad Mazid Tarkhan came and did me obeisance. Conference was held with them as to details for taking the town; they said, Hazrāt Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ also is wishing for the Padshah; with his consent the town may be had easily without fighting or disturbance.' The Khwaja رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ did not say decidedly to our messengers that he had resolved to admit us to the town but at the same time, he said nothing likely to lead us to despair. Leaving Khan Yurti, we moved to the bank of the Dar e Gham (Canal) and from there sent our librarian, Khwaja Muhammad Ali[58] to Hazrāt Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. He brought word back, “Let them come; we will give them the town.” Accordingly we rode from the Dar e Gham straight for the town, at night-fall.

The Khan, for his part, did not receive him very favorably; when they had seen one another, he seated him on his less honorable hand. Hazrāt Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, on hearing of the Mirza's departure, became very anxious but as he could find no remedy, went out also. The Khan looked at him without rising and said a few words in which blame had part, but when the Hazrāt Khwaja رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ rose to leave, showed him the respect of rising.[59]

Things did not always go smoothly for the Naqšhbandi, especially at first when Timurid rule ended in Transoxiana in 905 AH/ 1500 CE. the founder of the succeeding Shaybanid dynasty in Transoxiana, Muhammad Shaybani, confiscated considerable property of the Ahrar family and was later implicated in the massacre of one of Hazrāt Ahrar’s رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ sons, Hazrāt Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and two of Hazrāt Yahya's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ three sons in 906 AH/ 1500-1 CE.[60]

Shah Baig Mughal had, in the mean time forcibly occupied Samarkand. On

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56 See f. 38.

57 i.e. on his right. The MS. ii, 302 represents that 'Ali was well-received. After Shaibaq had had Zuhra's overtures, he sent an envoy to 'Ali and Hazrāt Yahya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ; the first was not won over but the second fell in with his Mother's scheme. This difference of view explains why 'Ali slipped away while Hazrāt Yahya رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was engaged in the Friday Mosque'. It seems likely that Mother and Son alike expected their Uzbek blood to stand them in good stead with Shaibaq.

58 Fol. 79.

59 He tried vainly to get the town defended. " Would to God Babur Mirza were here!" he is reported as saying, by Muhammad Salih.

60 http://www.allamaiqbal.com/publications/journals/review/apr97/7. htm#_edn7

instigation of some of his Nobles, who were Shia, he called Hazrāt Mohammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ before him. All of his Property was Confiscated, some of the afore said Nobles wanted to have Hazrāt Mohammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ killed but Shah Baig was averse to this.

The Mirza having been Killed, Shaibani Khan sent Jan 'Ali after his Mirza. He had apprehensions also about Khwaja Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and therefore dismissed him, with his two sons, Hazrāt Khwaja Muhammad Zakariyya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Hazrāt Khwaja Baqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, towards Khurasan. Hazrāt Mohammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ said, "Whatever is Destined to Occur this Day will happen under any Circumstances, My Father has foretold the incident but it is dependent upon the Place and Time. He left for Khorasan on the 11th of Muharram, 906 AH and when he reached the Village of Kasrab, near Tashkent, The afore said Nobles sent some Uzbeks to intercept the Cavalcade. The Uzbeks followed them and near Khwaja Kardzan martyred both the Khwaja رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and his two young sons. Hazrāt Khwaja Mohammad Zakariyya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Hazrāt Khwaja Mohammad Abdul Baqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and their Sister were all ruthlessly Martyred and the rest of the entourage was forced back to Samarkand.Though Shaibani's words were,[61] "Not through me the Khwaja's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ affair! Qambar Bi and Kupuk Bi did it." This is worse than that! There is a proverb, "His excuse is worse than his fault," for if Begs, out of their own heads, start such deeds, unknown to their Khans or Padshah's, what becomes of the authority of Khanship and Sovereignty.[62] That day was one of Universal Mourning in Samarkand and the entire Populace turned out to bury the Martyrs.

Date of Shahadat.

شیخ یحییٰ عهید کامل عصر۔ اکمل اسعد است سعد و سعید،
یافت حق را بر آنکه اورایافت۔ دید حق را برآنکه اورا دید۔
کرد رحلت چو زیں جہان فنا۔ روح پاکش باوج خلد رسید۔
صاهب جان نصار شد تاریخ۔ نیز قطب کبیر مرد شہید۔
۹۰۶ھ

Khwaja Ubayd Allah Ahrar's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ remaining Son, Hazrāt Khwaja Mohammad Amin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ assumed the 'Gaddi' (Seat of Teaching) of his Father.

On Hazrāt Khwaja Zakariyya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the third Son of Hazrāt Khwaja Muhammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, although in disgrace, I conferred the rank of 1,000. This I was induced to do on the recommendation of the venerated Hazrāt Shaikh Hussein Jami رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ! Six months previous to my accession," etc. Evidently the statement about Hazrāt Zakariya's promotion has been omitted accidentally from the Tuzuk. There is a reference to the Shaikh's dream in Muhammad Hadi's preface to the Tuzuk.[63] He says there that it was the Saint Hazrāt Bahaulhaq رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who appeared in a dream to Hazrāt Hussain Jami رَحْمَةُ اللهِ

61 Fol. 81.

62 Herat might be his destination but the MS. names Makka. Some dismissals towards Khurasan may imply pilgrimage to Meshhed.

63 Ibid. p. 15.

	تَعَالٰی عَلَیْہِ and told him that Sultan Salim (Jehangir) would soon be King.[64]
	19. Hazrāt Khwaja Mu'īnuddīn Abdul Huq رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ. Naqšhbandiya Sillsila. **The Naqšhbandi Timurid partnership involved many dimensions of cooperation of interrelationships. There were formal Master Disciple ties, e.g., Hazrāt Khwaja Khawand's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Son, Hazrāt Khwaja Mu'īnuddīn Abdul Huq رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ (W. 956 AH/ 1549-50 CE or 962 AH/ 1554-55 CE), was in the service of Akbar, and acted as Mirza Kamran's Spiritual Mentor.** **Hazrāt Khwaja Khawand Mahmud al Attar al Naqšhbandi Husayni رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ was the second Son of Hazrāt Khwaja Kalan رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ, who was the eldest Son of Hazrāt Khwaja Ubaidullah Ahrar رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ. He was born in 965 AH/ 1557-58 CE. Mirza Hayder refers to him as Hazrāt Khwaja Nura رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ or Makhdum Nura رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ. He was highly Revered by Emperor Babur, who was wanted to meet him just before his death. But unfortunately the two could not meet. However the Hazrāt Khwaja رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ went to Emperor Humayun to offer his condolence for Babur's death. Some people speculate that this visit was made in Order to find his chances in the Imperial Court of Emperor Humayun. But since Emperor Humayun had been influenced by Shattari Sheikh Hazrāt Bahlol رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ. He did not pay heed to Hazrāt Khwaja Nura رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ, upon which Khwaja returned to Lahore dejected. He stayed in Lahore at the insistence of Mirza Kamran for three years and then left India altogether."** **Emperor Akbar's Reign brought a flourishing period of the Naqšhbandi Order in India. A number of the scholars of the Order migrated to India and settled here. Among them Hazrāt Mirza Sharfuddin Husayn رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Son of Hazrāt Khwaja Mu'in رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ also migrated to India, in the fifth year of Emperor Akbar's Reign, and was Honored with Governorship of Ajmer by Akbar. Also Akbar's Sister, Bakhshi Banu Begum, was Married to him. Having served in Gujarat, Bengal, Bihar, he rebelled twice and was finally killed in 988 AH/ 1580-81 CE.[65]** **These facts absolutely debunk the false information that the Mujadadi Naqšhbandi Divines introduced The Naqšhbandi in India. In fact they were responsible for the rapid decline in Muslim Ascendancy due to their Iconoclastic and Fundamentalist Attitudes, more akin to Mullaism than Sufism. The Ahrari Naqšhbandi went on to a synergistic relationship through Abul A'ala Naqšhbandi رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ and in fact started the Abul A'alai Branch of the رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ that is still flourishing within the Jehangiri and Shahjehani Synergistic Silasill in Bangladesh; India and Pakistan.** **Other Naqšhbandi's, particularly descendants of Hazrāt Ahrar رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ, held Governmental Posts during Humayun's Reign, e.g., Hazrāt Ahrar's Great Grandsons Hazrāt Khwaja 'Abdul Kafi رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ and Hazrāt Khwaja Qasim رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ. Hazrāt Sultan Khwaja**

64 The Tuzuk e Jehangiri Or Memoirs Of Jahangir, translated by Rogers the Memoirs of Jahangir.

65 Nizamuddin Ahmad, Tabaqat e Akbari, tr. B. De, 3 vols. (Calcutta, 1911-14), ii. 655.

	Naqšhbandi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, a Disciple of Hazrāt Khwaja 'Abdush Shahid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, was appointed the Sadr in charge of Religious Endowments and Land Grants from 985-86 AH/ 1578 CE-992 AH/ 1584 CE during Akbar's Reign.[66] **Hazrāt Muhammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (W. 999 AH/ 1590-91 CE in Agra), the principal Successor to his Father, Hazrāt Abu Faiz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, a Grandson of Hazrāt Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, was appointed Mir-i Hajj for the year 986 AH/ 1578 CE by Akbar following the previous Hajj which was led by a lineal descendant of Hazrāt Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , Hazrāt Sultan Khwaja رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.[67]** **Timurid respect and veneration of Naqšhbandi's could be expected to have been reflected in a more widespread public recognition of Naqšhbandi's. It was a reciprocal relationship; the Timurids- acquired Religious legitimacy from the Naqšhbandi's and the Naqšhbandi's secured an elevated socio-political status in their association with the Timurids.**
896 AH 1491 CE	**24. Wisaal Sharif Hazrāt Syedna Darwesh bin Mohammad Qasim Awadhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **He belonged to the Čhištīya Nizamiya Sillsila and was a Mureed (Disciple) of Hazrāt Syedna Budh'dhan Bhairachi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, a Disciple of Hazrāt Syedna Ajmal Bhairachi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who, in turn was a Disciple of the Famous Saint, Hazrāt Syedna Jallaluddin Buḵhāri az Makhdum Jehanian Jehan Gusht رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **He also held Khilafat from The Badiyya Madariya Sillsila being sanctioned by Hazrāt Syedna Budh'dhan Bhairachi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He was also the Murid and Khalifa of his Father's Pir and Murshid Hazrāt Sheikh Fatehullah Awadhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Hazrāt Sheikh Fatehullah Awadhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ received the Khirqa Khilafat from Hazrāt Sheikh Sadruddin Shahab Quraishi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and he received the Khirqa Khalifat from his Murshid Hazrāt Sheikh Nasiruddin Mahmud Chiragh Dehlavi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He also received the Khirqa of the Sillsila e A'aliy Shurwardiya Saifiya from Hazrāt Syedna Budh'dhan Bhairachi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **He Passed Away on 16 Muharram 896 AH on 29 November 1490. His Mazar e Sharif in Faizabad is very popular in India.[68]**
	25. Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

66 "The Legacy of the Timurids." Hazrāt Khwaja 'Abdush Shahid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Wisaal 983 AH/ 1575-76 CE) was one of Hazrāt Ahrar's رحمة الله وَتَعَالٰی عليه Grandsons.

67 Badayuni, 'Abdul Qadir Muntakhab al Tawarikh,, vol. 2, English translation by W. H. Lowe (Delhi: Idara e Adabiyat e Dehli [1884-1925 CE], 1973 CE), pp. 246, 275. According to Badayuni, Hazrāt Sultan Khwaja رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was the Son of Hazrāt Khwaja Khawand Mahmud رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Ibid., p. 246. Others say he was Disciple of Hazrāt Khwaja Dost رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ whose Sheikh was a Disciple of Hazrāt Khwaja 'Abdush Shahid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. See Abu Fadl ' Allama, Akbar Nama: History of the reign of Akbar including an account of his predecessors, 3 vols., English translation by H. Beveridge (Delhi: Ess Ess Publications [1897-1921 CE], 1977 CE), 3. 192, 271.

68 Tarikh Auliya, Abul Asfar Ali Muhammad Balkhi, p. 266, Noorani Kitab Khana Qissa Khwani Bazar Peshawar. Gulzar Abrar Muhammad Ghousi Shatari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, p. 580, Syed Ahmed Shaheed Academy, Lahore.

	Čhištīya Nizamiya 25; Čhištīya Sabiriya 26 and Madariya Sillasil. **The Spiritual quest of Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ began his formal studies with the then standard curriculum in external sciences (ʿAlūm-e Zāher), only to be diverted and finally overwhelmed by passionate love of Allah سُبْحَانَهُ وَتَعَالٰى (ʿIhšq-e Mawlā), after which he became a student, disciple, and eventual exemplar of the Sufi Path (Tarīqa). Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was not linked to Hazrāt Makhdum Sheikh Ahmad Abdul Huq Rudaulvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ in a generational sequence; the older Saint had predeceased him by more than a hundred years. Instead, he became acquainted with the Ṣābirīya Čhištīya through Hazrāt Makhdum Sheikh Ahmad Abdul Huq Rudaulvi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Grandson, Hazrāt Syedna Shah Sheikh Kamaluddin Mohammad Ajeeb Anwar Mohammad Jeeyo Ibn Arif Ahmad Rudolvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, who was the Saǰǰāda Nišhīn of the Rudawli Ḳānaqāh in Hazrāt Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ youth and whose sister Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ later married. But Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ himself claimed that it was direct communication with the spirit of the deceased Saint in a dream that prompted his profession of spiritual allegiance (Baiʿat) to the Ṣābirīya Čhištīya,[69] much in the same manner that the illiterate Hazrāt Ḳaraqānī (Wisaal 426 AH 1034 CE) was said to have been initiated by the awe-inspiring spirit of the deceased Hazrāt Bāyazīd Busṭamī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ (Wisaal 261 AH 874 CE).** **The remainder of Hazrāt Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ life may be divided into 3 phases:** **1. For approximately seventeen years after his initiation into the Ṣābirīya Čhištīya discipline, he remained near Rudauli, spending his time in private devotional pursuits (some of which, e.g., Namāz e Maʿkūs "inverted prayer" were extraordinarily rigorous) This resulted in his being Awarded the Sulṭān e Ḏikr "Supreme Meditation," which was not earlier mentioned in any Ṣābirīya Text. He also accepted Afghan disciples from the Lōdī Armies that conquered and intermittently Ruled Eastern Uttar Pradesh during the latter part of the 15th Century CE.[70]** **2. In 896 AH 1491 CE, at the invitation of one of his Afghan disciples, Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, with his family, moved to Shahabad in the Panjab, not far from Gangoh, where the Saint eventually Passed Away and was buried. For over 30 years he resided there, raised his sons, and continued to groom Afghan disciples. Inevitably he was entangled in the battle of Panipat (1526 CE). Sultan Ibrāhīm compelled him to bless the ill-fated Lōdī Army. The now aged Saint was captured and later released by the invading Mughals.**

69 Laṭāʾif e Quddūsī, pg. 10

70 S. Digby, "Dattu Sarvani."

	3. When the Mughals destroyed Shahabad to scatter the remaining Afghans, He moved to Gangoh, where he lived for his remaining eleven years. He developed minimal but apparently cordial relations with both Emperor Bābur and Emperor Humāyūn. Like Hazrāt Sheikh Aḥmad Sirhandī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Wisaal 1034 AH 1624 CE, who is spiritually linked to Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ through his Father, Hazrāt ʿAbd-al-Aḥad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, a disciple of the Saint's Son, Hazrāt Ruknuddīn رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ), Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ recorded his exchanges with the Lōdī and Mughal Royalty in letters, copies of which were retained, collected, and later transcribed by scrupulous disciples. Though not as theologically speculative as the letters of Hazrāt Sirhandī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, these letters (the Maktūbāt-e Quddūsī) provide insights into the Saint's relations with contemporary Rulers and Government Officials. **The Mughal Emperor Humayun visited Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ for taking decisions on some controversial matters.**[71] **Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was Initiated in the Nizamiya Čhištīya Sillsila by Hazrāt Syedna Darwesh bin Mohammad Qasim Awadhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and in the Madariya Sillsila by Hazrāt Syedna Budh'dhan Bhairachi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who was also a Khalifa of Hazrāt Syedna Ajmal Bhairachi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ The Spiritual Perceptor of Hazrāt Syedna Darwesh bin Mohammad Qasim Awadhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He was Awarded Khilafat Ba Ijazat in Both Sillasil.**
897 AH 1491 CE	Portuguese in Angola Portuguese explorers establish an embassy at Mbanza the Capital of the Bantu State in the present Angola. The Kongo Ruler converts to Catholicism.
897 AH 1492 CE	After sailing for five weeks from the Canaries, Columbus and the Pinzón Brothers step ashore in the Bahamas. Columbus and his fellow explorers make landfall on the largest of the Caribbean islands, Cuba.
897 AH 1492 CE	Bayazid II, the Turkish Sultan, makes a special point of welcoming in Istanbul the Jews expelled from Spain.
898 AH 1492 CE	A French Privateer off the West Coast of Ghana is the first to plunder a Portuguese Vessel carrying home African gold. The Army of Ferdinand and Isabella besieges and takes the City of Granada, completing the long reconquest of Spain from the Muslims. Torquemada persuades Ferdinand and Isabella to expel from Spain all Jews (about 160,000) who will not convert to Christianity. Rodrigo Borgia, elected Pope as Alexander VI, already has four illegitimate children and possibly sires three more while Pope.

[71] Muhamad Enamul Haq,"Sufi Movement in Bengal "Khuda Baksh Library Journal, No113, Sept.1998, Patna, p.79.

	The world's first Globe is published by Martin Behaim without showing America, in the very year of Columbus' voyage. Columbus Sets Sails For New World - Isabella, Queen of Spain financed the voyage of Christopher Columbus. His goal was to find a sea route to the Orient by sailing westward. He set sail in his flagship the Santa Maria with 52 men aboard. Also sailing was the smaller Pinta and Nina. On October 12th land is sighted. Columbus finally set foot on dry land. He landed at San Salvador. Jews Driven From Spain -The Jews of Spain were ordered out of Spain. Some Jews accept the cross and stayed, while over 100,000 left Spain, many traveling to the Ottoman Empire, while some settled in Portugal. Granada surrendered to Isabella and Ferdinand. Granada was the last Muslim Kingdom in Spain and this marked the final expulsion of the Moors from Spain.
898 AH 1493 CE	**Wisaal Sharif Hazrāt Syedna Shah Sheikh Kamaluddin Mohammad Ajeeb Anwar Mohammad Jeeyo Ibn Arif Ahmad Rudolvi, Isa Ruhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **On the 21st of Shaban, 898 AH 1493 CE, Hazrāt Syedna Mohammad Jeeyo Ibn Arif Ahmad Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Passed Away in Rudauli Sharif.**
	26. Hazrāt Mushkil Kusha Bandagi Syedna Qutb e Alam Abdul Quddūs Datagir Gangōhī Sultan at Tariqeen رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Čhišhtīya Nizamiya; Čhištīya Ṣābirīya and Madariya Sillasil. **On the 7th of Rabbi ul Awwal 862 AH, Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ went to the Mazar (Shrine) of Hazrāt Makhdum Syedna Shah Nur al Huq Ahmad Abdul Huq, Zindaan Pir Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ قدس الله السرح العزيز as had become a practice that he assiduously followed and received much Benefit and Blessings. While he was engaged in his Devotions, the Saǰǰāda Nišhīn of the Rudauli Ḳānaqāh and Son of Hazrāt Makhdum Syedna Shah Nur al Huq Ahmad Abdul Huq, Zindaan Pir Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ قدس الله السرح العزيز, Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was seated to one side engaged in Muraqaba (Meditation). He received the inspiration from the Mazar Pak to arrange for the Marriage of his Daughter to Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ greeted Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and informed him of his Inspiration as well as the fact that he would receive direct Spiritual Grace from Hazrāt Syedna Sheikh Mohammad Ibn Arif Ahmad Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who was the Brother of His Bride to be and Son of Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Accordingly on the 20th of Jumadi al Aakhir 869 AH, a Qawalli Session was arranged and the Ba'ait Ceremony was Performed and the Wilayat of Alu al Azmi was Bestowed Upon Him. At this time Hazrāt Shah Mustafa Arif Huq, Batin al Wali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, who was in Seclusion, came out of his Hujra**

(Cell) and embraced Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. As a Result Spiritual Ecstasy descended upon and he fell down in a Swoon. Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ remained in this State for a Period of 41 Days, during which his Spiritual Perceptor remained by his side. He also received many Spiritual Blessings from Hazrāt Badshah e Do Jehaan, Ali Alauddin Ahmaad Sabir Kalyari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and even from the Holy Prophet صلى الله وَتَعَالٰى عليه و آله وسلم. After a Period of 41 days, Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ came to his senses and was awarded all the Spiritual Exercises of the Sillsila along with many BlessedBelongings that had been passed down to the Sajjāda Nišhīns of the Sillsila. He was also Awarded the Services of Hazrāt Aminullah Bengali Abdal رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Instructed to go out and Preach the Precepts of the Sillsila to the People. As a result many Disciples began to flock to his side. Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ counted among his disciples not only Hazrāt ʿAbd-al-Aḥad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the Father of the famous Hazrāt Aḥmad Sirhandī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Wisaal 1034 AH 1624 CE), but also Hazrāt Jallāluddīn Moḥammad Fārūqī Thānesārī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Wisaal 989 AH 1581 CE) of Thānesār, through whose successors the Čhištīya spread in Uttar Pradesh.

He contributed to the Immortalization of Hazrāt Makhdum Syedna Shah Nur al Huq Ahmad Abdul Huq, Zindaan Pir Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ قدس الله السرح العزيز by authoring the book, Anwār al-ʿAyūn, lith. ed., Lucknow, 1296 AH 1879 CE, who was the Grandfather of his Spiritual Preceptor Hazrāt Syedna Sheikh Mohammad Ibn Arif Ahmad Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

Hazrāt Syedna Sheikh Mohammad Ibn Arif Ahmad Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, was the Sajjāda Nišhīn of the Rudauli Ḳānaqāh in Hazrāt Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ youth and whose sister Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ later married.

Hazrāt Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ advised,

'It must be understood very clearly that the objective of acquiring Knowledge is to act accordingly.

On the Day of Judgement the inquiry will be about the actions performed not regarding the extent of one's Knowledge.

The aim of these actions is to acquire sincerity and Love of Allah سُبْحَانَهُ وَتَعَالٰی.'[72]

Although Hazrāt Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was apparently married but inwardly, he always lived alone and in solitude. He had eschewed the World to the extent as to give up his Ancestral Property and spent his days in Destitution and Starvation. Hazrāt Sheikh Hameeduddin Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, his eldest son was still a child at that time and used to get food after starving for two or three days. When overwhelmed by

[72] Maktubat e Qudoosi, via Tareekh Mashaikh e Chisht, volume 1, page 259.

	hunger, he used to ask for food from his Mother, she used to say, 'Ask from your Father.' He used to go before Hazrāt and say, 'I am very hungry and cannot bear it.' No matter how much he complained of hunger, that pious man paid no attention. When his complaints crossed the limit, he said 'O son, by Allah's سُبْحَانَهُ وَتَعَالٰی will, we shall eat fine and delicious food in heaven." Disappointed, he used to tell his mother, "My Father makes excuses for food. Where is Heaven and when will be go there?" His Mother wept out of love for her Son and used to say, "By the Divine Will our fate is such today, let us see what happens tomorrow." **It is written in the Laṭāif-i-Qudsi that one year there were heavy rains and the officials at Lakhnauti blocked the outlet of the water pond near the dwelling place of Hazrāt Quṭb ul 'Alam رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ because it was harming their agricultural fields. The water of that pond reversed into the houses to the extent that due to excessive water some houses in that vicinity collapsed. No matter how repeatedly the officials at Lakhnauti were told to open the water outlet, they did not do so, instead, on the contrary, they sealed it even more and built a dam over it so that if anyone opens the dam he could be put to the gallows. This matter reached the ears of Hazrāt Quṭub ul 'Alam رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, he said, "If they do not open the water outlet, I will pray to the Almighty to stop the rain". At once the rain stopped and the area became secure from its damage. The dam over the water outlet remained closed like that till the next year and the rains also remained scarce. As there was not sufficient rain, people were miserable and came to Hazrāt to request him to pray for rain. He said, 'Open the water outlet." They were helpless and opened the dam. As soon as it was opened, it began to rain heavily. In the second year when again there was excessive rain, the officials of Lakhnauti wanted to seal the water outlet. Mughul officers at Gangōh sent a message to them saying, "you stop (the water) on earth, there are men hare who can stop the water in the skies." After this, they never blocked the water out-let again.**
899 AH 1493 CE	Columbus' Second Voyage - After Columbus returns to Spain landing at Palos with news of his great discoveries and with strange animals, a live Indian and other unusual items Queen Isabella grants Columbus enormous privileges. He is sent back with 1,500 men and a fleet of 17 ships as the Governor of the new land. John I Albert summons the first recorded Sejm, a Parliament representing the whole of Poland. On Topa's death his Son Huayna Capac succeeds to the Throne as Inca Emperor. Pope Alexander VI draws a line through the Atlantic, dividing new discoveries between Spain (West) and Portugal (East).
900 AH 1494 CE	In negotiations about the New World at Tordesillas, the King of Portugal insists on a new demarcation line. The Treaty of Tordesillas was signed which divided

	the world between Portuguese and Spanish lands. The Spanish received all of the land to the West and the Portuguese to the East. This gave Portugal Africa while Spain received all of the new world with the exception of Brazil. Charles VIII, King of France, marches through the Alps with an Army of 30,000, to claim the Throne of Naples.
900 AH 1495 CE	Charles VIII captures Naples in February and is crowned there in May, but is forced back across the Alps before the end of the year.
901 AH 1496 CE	Diego Columbus, Brother of the explorer, establishes the first secure Spanish colony at Santo Domingo.
902 AH 1497 CE	Savonarola, in the Carnival before Lent, urges the people of Florence to throw playing cards and lewd images on a great bonfire of vanities. Henry VII commissions the Italian navigator John Cabot to cross the Atlantic in search of new territories for England. Cabot Claims North America For Great Britain - On June 24th, John Cabot, sailing with his Son Sebastian on behalf of King Henry of England, sighted the coast of New Foundland. He claimed lands for England.
903 AH 1498 CE	The Florentine Mob, weary of Puritanism, attacks the Convent of San Marco and drags Savonarola away to be hanged and burnt. Christopher Columbus set sail for his third voyage to the New World. In the course of the voyage he discovered Trinidad. In addition he apparently landed in South America. Vasco De Gama, following up on the discovery by Dias of the Cape of Good Hope, the Portuguese explorer, arrived in India after sailing across the Indian Ocean from East Africa.. He established a trading post at Calicut,, thus creating a new trade route between Europe and the East.
1500–1569 CE 1500–1591 CE c.1501-1556 CE c.1501-1580 CE 1504–1588 CE 1506 – 1566 CE 1515–1582 CE 1515–1595 CE 1522–1590 CE 1524–1578 CE 1528–1591 CE 1536–1609 CE 1542–1591 CE 1547–1606 CE	Christian Mystics. • Juan of Avila • Alonso de Orozco Mena • David Joris • Hendrik Niclaes • Luis de Granada • Louis de Blois also known as Blosius. • Teresa of Ávila also known as Teresa of Jesus. • Philip Neri • Catherine de Ricci • Diego de Estella • Luis de Leon • Juan de los Angeles • John of the Cross

1548–1600 CE 1558–c. 1631 CE 1562–1610 CE 1564–1627 CE 1566–1607 CE 1566–1618 CE 1567–1622 CE 1571–1636 CE 1574–1656 CE 1575–1624 CE 1575–1629 CE 1575–1641 CE 1577–1638 CE 1586–1617 CE 1587–1635 CE 1588–1641 CE 1590-1660 CE 1591–1661 CE 1592–1637 CE 1592–1665 CE 1593–1633 CE 1593–1652 CE 1593–1671 CE 1599–1672 CE 16th c CE 16th c CE 16th c CE 16th c CE 16th c CE	• Martin Moller • Giordano Bruno • Balthasar Walther • Benet of Canfield • Thomas a Jesu • Maria Magdalena de'Pazzi • Marie of the Incarnation (Carmelite) - also known as Madame Acarie. • François de Sales • John of St. Samson • Joseph Hall • Jakob Böhme • Pierre de Berulle • Augustine Baker • Joseph Leclerc du Tremblay • Rose of Lima • Louis Lallemant • Charles de Condren • Margaret of the Blessed Sacrament • Angelique Arnauld • Nicholas Ferrar • Maria Angela Astorch • George Herbert • Abraham von Franckenberg • Agnes Arnauld • Marie of the Incarnation (Ursuline) • Los Alumbrados • Francisco de Osuna • Bernardino de Laredo • Isabel de la Cruz • Pedro de Alcaraz
10th Century AH 16th Century CE	Ottoman Empire. **Firearm** kneeling position: At the Battle of Mohács in 1526 CE, the Janissaries equipped with 2000 *tüfenks* (usually translated as musket) "formed nine consecutive rows and they fired their weapons row by row," in a "kneeling or standing position without the need for additional support or rest." The Chinese later adopted the Ottoman kneeling position for firing. **Marching band** and **Military band**: The marching band and Military band both have their origins in the Ottoman Military band, performed by the Janissary since the 16th Century CE. **Matchlock volley fire**: Volley fire with matchlocks was first implemented in

	1526 CE when the Ottoman Janissaries utilized it during the Battle of Mohács. **Parallel Rulers**: Invented by Taqi ad-Din Muhammad ibn Ma'ruf and used at the Constantinople Observatory of Taqi ad-Din (1577-1580 CE). Practical impulse **steam turbine**: A practical impulse steam turbine was first described in 1551 CE by Taqi al-Din, a philosopher, astronomer and engineer in 16th Century Ottoman Egypt, who described a method for rotating a spit by means of a jet of steam playing on rotary vanes around the periphery of a wheel. A similar device for rotating a spit was also later described by John Wilkins in 1648 CE. **Steam jack**: A steam-powered roasting jack was first described by the Ottoman polymath and engineer Taqi al-Din in his *Al-Turuq al-samiyya fi al-alat al-ruhaniyya* (*The Sublime Methods of Spiritual Machines*), in 1551 CE (959 AH). It was an impulse steam turbine with practical applications as a prime mover for rotating a spit, predating Giovanni Branca's later impulse steam turbine from 1629 CE.
10th Century AH 16th Century CE	Mughal Empire. **Hookah** or water pipe: according to Cyril Elgood (PP.41, 110), the physician Irfan Sheikh, at the Court of the Mughal Emperor Akbar I (1542–1605 CE) invented the Hookah or water pipe used most commonly for smoking tobacco. Metal cylinder **rocket**: In the 16th Century CE, Akbar was the first to initiate and use metal cylinder rockets known as *bans*, particularly against War elephants, during the Battle of Sanbal. **Multi-barrel matchlock volley gun**: Fathullah Shirazi (c. 1582 CE), a Persian polymath and mechanical engineer who worked for Akbar, developed an early multi-shot gun. Shirazi's rapid-firing gun had multiple gun barrels that fired hand cannons loaded with gunpowder. It may be considered a version of a volley gun. One such gun he developed was a seventeen-barreled cannon fired with a matchlock. Seamless **celestial globe**: It was invented in Kashmir by Ali Kashmiri ibn Luqman in 998 AH (1589–1590 CE), and twenty other such globes were later produced in Lahore and Kashmir during the Mughal Empire. Before they were rediscovered in the 1980s CE, it was believed by modern metallurgists to be technically impossible to produce metal globes without any seams
905-6 – 908-9 AH 1500-1 – 1503-4 CE	Muhammad Shaybani Khan (Uzbek: Muhammad Shayboniy, also known as Abul-Fath Shaybani Khan or Shayabak Khan or Shahi Beg Khan, originally named "Shibägh", which means "wormwood" or "obsidian") (c. 1451 – 2 December 1510 CE), was an Uzbek leader who consolidated various Uzbek tribes and laid the foundations for their ascendance in Transoxiana and the establishment of the Khanate of Bukhara. He was a Shaybanid or descendant of Shiban (or Shayban), the fifth Son of Jochi, Genghis Khan's eldest Son. He was the Son of Shah-Budag, thus a Grandson of the Uzbek Conqueror Abu'l-

Khayr Khan.

The Ruler of the Uzbek Ulus Abu'l-Khayr Khan (1428-1468 CE) had eleven sons, one of whom was Budaq Sultan, the Father of Shaybani Khan. Shaybani Khan's Mother's name was Aq Quzi Begum. Through his Mother, Muhammad Shaybani was therefore the Cousin of Janibek's Son Kasym Khan, the latter of whom ultimately conquered most of Shaybani's territory to expand the Kazakh Khanate.

According to the historian Kamal ad-Din Binai, Budaq Sultan named his eldest Son as Sultan Muhammad Shaybani, and gave him a nickname - "Shibag".

According to sources, the genealogy of Shaybani Khan is as follows: Abu'l-Fath Muhammad Khan Shaybani, known under the name of Shakhibek Khan, Son of Sultan Budaq, Son of Abu'l-Khayr Khan, Son of Daulat Sheikh-Oglan, Son of Ibrahim-Oglan, Son of Fulad-Oglan, Son of Munk Timur Khan, Son of Abdal-Oglan, Son of Jochi-Buk Khan, Son of Yis-Buk, Son of Baniyal-Bahadur, Son of Shayban, Son of Jochi Khan, Son of Genghis Khan.

It is interesting that in "Tavarikh-i Guzida-yi Nusrat-Namah" ("Selected stories from the Book of Victories"), it is noted that the Wife of the ancestor of Shaybani Khan, Munk Timur was the Daughter of Jandibek, who was a descendant of Ismail Samani.

Shaybani's Father Budaq Sultan was an educated person, on whose order extensive translations of Persian works into the Turkic languages were accomplished.

Rise to Power.

Shaybani was initially an Uzbek warrior leading a contingent of 3,000 men in the Army of the Timurid Ruler of Samarkand, Sultan Ahmed Mirza under the Amir, Abdul Ali Tarkhan. However, when Ahmed Mirza went to war against Sultan Mahmud Khan, the Khan of Moghulistan, to reclaim Tashkent from him, Shaybani secretly met the Moghul Khan and agreed to betray and plunder Ahmed's Army. This happened in the Battle of the Chirciq River in 1488 CE, resulting in a decisive victory for Moghulistan. Sultan Mahmud Khan gave Turkistan to Shaybani as a reward. Here, however, Shaybani oppressed the local Kazakhs, resulting in a war between Moghulistan and the Kazakh Khanate. Moghulistan was defeated in this war, but Shaybani gained power among the Uzbeks. He decided to conquer Samarkand and Bukhara from Ahmed Mirza. Sultan Mahmud's subordinate emirs convinced him to aid Shaybani in doing so, and together they marched on Samarkand.

Foundation of the Shaybanid Dynasty.

Continuing the policies of his Grandfather, Abul-Khayr Khan, Shaybani ousted the Timurids from their Capital Samarkand by 1500 CE. He fought successful Campaigns against the Timurid leader Babur, founder of the Mughal Empire. In 1505 CE he recaptured Samarkand and in 1507 CE also took Herat, the southern Capital of the Timurids. Shaybani conquered Bukhara in 1506 CE and established the Shaybanid Dynasty of the Khanate of Bukhara. In 1508–09 CE, he carried out

many raids northward, pillaging the land of the Kazakh Khanate. However he suffered a major defeat from Kazakhs under Kasim Khan in 1510 CE.

Shaybani Khan maintained ties with Ottoman Empire and China. In 1503 CE, his ambassadors arrived at the Court of the Ming Empire Emperor. In Alliance with the Ottoman Sultan Bayezid II (1481-1512 CE), Shaybani Khan opposed the Safavid Shah Ismail I.

Religious Policy.

Shaybani Khan did not make any distinction between Iranians and Turks on the basis of ethnicity, but followed the hadith of the Islamic Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم: "All Muslims are Brothers". In the state of Shaybani Khan, shiites peacefully coexisted with the Sunni majority, and some even reached high positions at the Khan's Court.

One of the authoritative Religious figures, a native of Yemen, Emir Sayyid Shams ad-Din Abdallah al-Arabi al-Yamani al Khadramauti (known as Mir e Arab), enjoyed the patronage of Shaybani Khan, and constantly took part in the meetings of the Diwan (Court) and accompanied the Khan in his Campaigns.

Later Years.

The last years of Shaybani Khan were not easy. In the spring of 1509 CE, his Mother died. After her funeral in Samarkand, he went to Qarshi, where he held a meeting with relatives and allowed them to disperse to their Uluses (Beyliks or small countries). Ubaydulla's Nephew went to Bukhara, Muhammad Temur to Samarkand, Hamza Sultan to Gissar, etc. Shaybani Khan himself with a small detachment went to Merv (Mary, present-day Turkmenistan).

Death.

Shah Ismail I was alarmed by Shaybani's success and moved against the Uzbeks. In 1510 CE, Shaybani Khan was in Herat. At this time, Ismail I, having learned about the failures of Shaybani Khan in the battle against the Hazaras, invaded Western Khorasan and began to rapidly advance towards Herat. Shaybani Khan did not have a strong Army at his disposal. During the military Campaign against the Hazaras, he lost most of his cavalry. The main Army was stationed in Mawarannahr, so he, having consulted with his emirs, hastened to hide behind the walls of Merv. Safavid troops captured Astrabad, Mashhad, and also Sarakhs. All Shaybani's emirs who were in Khorasan, including Jan Wafa, fled from the Safavid-Qizilbash Army and arrived to Merv. Shaybani Khan sent a messenger to Ubaydulla Khan and Muhammad Timur Sultan for help. Meanwhile, Shah Ismail surrounded Merv and besieged the City for a whole month, but to no avail. Therefore, in order to lure the Khan out of the City, he resorted to a feigned retreat.

According to some sources, one of the wives of Muhammad Shaybani Khan, Aisha Sultan Khanum, better known as Moghul Khanum, enjoyed great influence on her husband and his Court. The sources say that at the Kengesh (council of the Khan), question arouse whether or not to come out of Merv and fight the

	retreating troops of Shah Ismail. The emirs of Shaybani Khan suggested waiting two or three days until the auxiliary Forces arrive from Mawarannahr. But the beloved Wife of Muhammad Shaybani, Mogul Khanum, who took part in the military council, said to the Khan: “And you are afraid of the Qizilbash! If you are afraid, I will take the troops myself and lead them. Now is the right moment, there will be no such moment again." After these words of Mogul Khanum, everyone seemed to be ashamed, and the Khan's troops went into battle, which resulted in their complete defeat and the death of Shaybani Khan. In the Battle of Marv (1510 CE), Muhammad Shaybani was defeated and killed when trying to escape. Shaybani Khan's Army was surrounded by Ismail's 17,000-strong Army and was defeated after fierce resistance. The remnants of the Army ended up dying under enemy arrows. At the time of Shaybani's death, the Uzbeks controlled all of Transoxiana, that is, the area between the Syr Darya and Amu Darya rivers. After capturing Samarkand from Babur, Shaybani married Babur's sister, Khanzada Begum. Babur's liberty to leave Samarkand was made contingent upon his assent to this alliance. After Shaybani's death, Ismail I gave liberty to Khanzada Begum with her Son and, at Babur's request, sent them to his Court. For this reason Shaybani was succeeded not by a Son but by an uncle, a Cousin and a Brother whose descendants would rule Bukhara until 1598 CE and Khwarizm (later named Khiva) until 1687 CE. From the accounts of Babur, i.e. the Baburnama, we came to know that the Shah of Persia Ismail beheaded Shaybani and had his skull turned into a bejeweled drinking goblet which was drunk from when entertaining; he later sent the cup to Babur as a goodwill gesture. The rest of Shaybani's body parts were either sent to various areas of the empire for display or put on a spike at the main gate of Samarkand. Personality. Shaybani Khan was very fond of history in his youth. In 1475 CE, he was specially presented with a book about the life of Alexander the Great — Iskandarnamah, written in the distant Ottoman Empire. Medieval author Nisari recognized Shaybani Khan as a scholar of the holy Koran. The manuscript of his philosophical and Religious work "Bahru’l-huda", written in the Central Asian Turkic literary language in 1508 CE, is in London. Shaybani Khan used various works on theology when writing his essay. It contains his own views on Religious issues. The author presents his own idea of the basics of Islam: repentance for sins, showing mercy, and others. Shaybani Khan shows excellent knowledge of Muslim rituals and daily duties of devout Muslims.
905 AH 1500 CE	The lively Realism of Kamal-ud-din Bihzad lays the basis of both the Persian and the Mughal Schools of Painting.
905 AH 1500 CE	In the Spanish Empire, Catholicism was spread and encouraged through such institutions as the missions and the Inquisition.

905 – mid 12th Century AH 1500 – mid 18th Century CE	Shaibani Dynasty of Uzbegs in Turkistan (Transoxiana). Bokhara was the Center of their Kingdom and pulsed with Arts; Learning and Culture.
905 AH 1500 CE	Even the remote City of Machu Picchu, on its Peak above the jungle, is built in the massively precise Inca style of masonry. Nanak, the first of the Sikh Gurus, takes to the road as a wandering teacher. The first watches, made in Nuremberg, are spherical clocks about three inches in diameter, worn usually on a ribbon round the neck. The first modern lock gates are installed on a canal in Milan, probably designed by Leonardo da Vinci. Faenza becomes the main Center for the production of the Italian tin-glazed earthenware known as majolica. Leonardo argues that fossils in rocks far above the sea imply not the effects of the Flood but a change in the level of an ancient sea bed. The female Mamakuna and the male Yanakuna are selected in childhood to serve the Inca state. Portuguese explorer Pedro Cabral, with a fleet of thirteen ships, makes landfall in Brazil. The Inca Empire has about 25,000 miles of well-serviced roads, designed for caravans of llamas. The Portuguese establish trading posts in East Africa, on the coast of Mozambique. European diseases bring death on a massive scale to an American population that has no immunity. The Salic law, preventing inheritance of the Throne by or through a woman, is by now accepted as a fundamental law of France.
905 AH 1500 CE	Battle of Shurer -The Safawid Dynasty was founded in 1500 CE when Ismail I of Arabadil defeated the Leader of the White Sheep Dynasty at the battle of Shurer. This consolidated Shia rule of Iran.
906 AH 1501 CE	Loius XII conquers Northern Italy and is declared by Pope Alexander VI King of Naples. Under the terms of the Peace of Trent the German King Maximilian I recognizes the French conquest of Northern Italy.
907 AH 1502 CE	Crimean Khan, Meñli I Giray defeated the last Khan of the Great Horde, which put an end to the Horde's claims on Crimea. The Khanate initially chose as its Capital Salaçıq near the Qırq Yer fortress. Later, the Capital was moved a short distance to Bahçeseray, founded in 1532 CE by Sahib I Giray. Both Salaçıq and the Qırq Yer Fortress today are part of the expanded City of Bahçeseray.
907 AH 1502 CE	Vasco de Gama Founds Chochin - The Portuguese explorer Vasco da Gama built a factory and trading post at Chochin in Southwestern India. It was the first

	European settlement in India.
908 AH 1503 CE	Da Vinci paints Mona Lisa -In 1503- Leonardo Da Vinci completed his painting the Mona Lisa.
909 AH 1504 CE	Ferdinand of Argon Conquers Naples On January 1, Ferdinand of Aragon completed the conquest of Naples when French Forces at Gaeta surrendered. Under the terms of the treaty of Lyon France maintained control of Northern Italy while Spain maintained control of Southern Italy.
911 AH 1506 CE	Battles of Arsk Field. The last War of Ivan's Reign was instigated by Ilham's widow, who married Moxammat Amin and persuaded him to assert his independence from Moscow in 1505 CE. The rebellion broke out into the open on Saint John's Day, when the Tatars massacred Russian merchants and envoys present at the annual Kazan Fair. A huge Army of the Kazan and Nogai Tatars then advanced towards Nizhny Novgorod and besieged the City. The affair was decided by 300 Lithuanian archers, who had been captured by the Russians in the Battle of Vedrosha and lived in Nizhny in captivity. They managed to put the Tatar vanguard into disarray: the Khan's Brother-in-law was killed in action and the horde retreated. Ivan's death prevented hostilities from being renewed until May 1506 CE, when Prince Fyodor Belsky led Russian Forces against Kazan. After the Tatar Cavalry attacked his rear, many Russians took flight or drowned in the Foul Lake (22 May). Prince Vasily Kholmsky was sent to relieve Belsky and defeated the Khan on Arsk Field on June 22. Moxammat Amin withdrew to the Arsk Tower but, when the Russians started to celebrate their victory, ventured out and inflicted an excruciating defeat on them (June 25). Although it was the most brilliant Tatar victory in decades, Moxammat Amin – for some reason not clearly understood – resolved to sue for peace and paid homage to Ivan's successor, Vasily III of Russia.
911 – 912 AH 1506 – 1507 CE	Badi' al-Zaman Mirza (1514 CE) was a Timurid Ruler of Herat from 1506 CE to 1507 CE. He was the Son of Husayn Bayqarah, who was a great-Great-Grandson of Timur Beg. During the 1490s (CE)a conflict broke out between Badi' and his Father. Husayn had transferred Badi' from his governorship in Astarabad, present day Gorgan, to Balkh, and then passed over Badi's Son Muhammad Mu'min to replace him in Astarabad. Angry over this, Badi' launched a rebellion. He was defeated, and around the same time his Son, who had been imprisoned in Herat, was executed. Husayn made peace with his Son, but tension remained between the two, and in 1499 CE Badi' besieged Herat. In 1506 CE Husayn died, and Badi' took the Throne. However, he quickly became embroiled in a conflict with his Brother Muzaffar Husain. In the midst of this, the Uzbeks under Muhammad Shaybani were threatening the realm. Babur, who had marched from Kabul in an effort to assist Husayn, arrived in Herat and

	stayed there for a while, but noted the weakness of the Brothers and left without making battle with the Uzbeks. The next year, the Uzbeks captured Herat, bringing an end to Timurid rule there, and the Brothers fled. Muzaffar died shortly after. Badi' went to Kandahar to muster Forces and marched against the Uzbeks, but was defeated. He then came to the Court of Ismail I of Persia, where he was given lands surrounding Tabriz and 3650 gold shorafins a year. He helped influence Ismail's decision to undertake an expedition against the Uzbeks in 1510 CE. Badi' stayed seven years at Tabriz until it was conquered by Ottoman Sultan Selim I, at which point he traveled to Istanbul, where he died during the plague in 1514 CE.
913 AH 1508 CE	Muscat Captured by Portugal - Muscat in Southern Arabia was conquered by the Portuguese. They established it as their base of operation in Arabia.
914 AH 1509 CE	Battle of Diu - The Portuguese established their predominance over the spice trade by defeating a Muslim fleet at the battle of Diu,. The battle took place on February 2, 1509 CE in the Indian Ocean.
915 AH 1510 CE	**Wisaal Hazrāt Mir Syed Mehmood Bihari al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Hazrāt Mir Syed Fazalullah Bihari رحمة الله وَتَعَالٰى عليه.** **Hazrāt Fazalullah Goshai'n رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was a Qutbi Syed who are 'Zin Nurain, Hussaini, Hassani' (Descended from Both Hazrāt Imam Hussain رضي الله عنه and Hazrāt Imam Hassan رضي الله عنه). He was a 'Majzub Sālik' (Sing. 'Jazb' (Divine Attraction) Adj. Theopathic; Theopathetic[73] Religious Emotion Engendered by the Contemplation of, or Meditation upon, Allah سُبْحَانَهُ وَتَعَالٰى, Contained By Sober Seeking) and The Son of Hazrāt Syed Nasiruddin Ganj e Ilm رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Hassan رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Ali Shah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Barre Majzub رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Qayamuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Sadruddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Ruknuddin رحمة ا رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Nizamuddin Hassan رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Syed Amir Kabir Qutbuddin Mohammad Madni Karai رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.[74] Hazrāt Fazalullah Goshai'n Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ left Karra for Jaunpur, hearing about The Fame Of Hazrāt Qutbuddin Bina e Dil Sar Andaz Ghausi Jaunpuri Qalandar. He took Ba'ait at his Hands and stayed in His Service for Many Years.[75] Eventually Hazrāt Fazalullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ left Jaunpur to settle in Mohallah Daira, Bihar City in Bihar District, India.** **Hazrāt Fazalullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was a Son in Law of Hazrāt Qutbuddin Bina e Dil رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ being Married to Bibi Marzia رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, the younger Daughter of Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.[76] When Bibi Marzia Passed Away, he was married to Hazrāt Bina e Dil's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ other Daughter, Bibi Amina رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.[77] He had no offspring from his First**

73 Collinsdoctionary.com/dictionary/english/theopathic.

74 Kitab Zahoor e Qutbi, Tareekh Aaina Awadh, Seeratus Sadaat, Nuzhatul Khawatir.

75 Nuzhatul Khawatir

76 'Gulshan e Qalandari', Makhdumzada Maulana Shah Zaffar al Yakin.

77 'Tahkeeq ul Aqwam', Shah Afzal Hussain Sherpuri.

	Wife but many from the Second. **Hazrāt Shah Fazalullah Goshai'n Qutbi (رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ) had two Son's from His Second Wife. The First Son was Hazrāt Syed Shah Mohammad Qutbi who left for His Ancestral Home of Karra and Settled There.[78] Hazrāt Fazalullah's other Son was Hazrāt Syed Shah Mehmood Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, who remained with His Father in Daira, his Son was Hazrāt Syed Shah Naseeruddin Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.[79]** **Hazrāt Fazalullah Had 'Khilafat Ba Ijazat' from Qadriya Shurwardiya, Chishtiya Qalandariya, Firdausiya and Madariya. 'Ijâza' of Madariya Sillsila was Passed on to his Son Hazrāt Mehmood رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, through him to His Khalifa Hazrāt Syedna Mir Syed Naseeruddin Bihari al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and spread Far and Wide through them and was Passed down to Hazrāt Sheikh Ibrahim Qadri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.[80]**
	26. Hazrāt Syedna Mir Syed Naseeruddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Hazrāt Mir Syed Mehmood Bihari Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Common to Qadriya Shurwardiya, Chishtīya Qalandariya Sillasil. **Khanqah: Mohallah New Sarai, Masuma Karra Bagh, Baradari, Bihar, India.** **He was married to the Sister of Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and was the Father of Hazrāt Mir Syed Nizamuddin Qutbi .رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **The Sillsila Qadriya Shurwardiya, Chishtiya Qalandariya and Firdausiya was Passed on from Hazrāt Mehmood رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, to His Khalifa, Hazrāt Syedna Mir Syed Naseeruddin Bihari al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and through him to His Khalifa, Hazrāt Syedna Mir Syed Taqi ud Din Bihari al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and onward to the Main Line of the Sillsila Jehangiriya. Thus, through Many Branches and Sub Branches, these Sillasil are widely adhered to in India; Pakistan and Bangla Desh.[81]**
916 – 925 AH 1511 - 1520 CE	Kasym, Son of Janibek, became the Khan in 1511 CE. Under his rule, the Kazakh Khanate reached its greatest strength so much that the Nogai Horde, which occupied the territory of modern Western Kazakhstan, became its number one enemy. Kasym successfully captured the Nogai Capital Saray-Juk in 1520 CE, pushing the Nogai Horde to the Astrakhan Khanate. Under Kasym Khan, the borders of the Kazakh Khanate expanded, the population reached 1 million people. It was during the Reign of Kasym Khan that the Kazakh Khanate gained fame and Political weight in the modern Euro-Asian arena. Kasym Khan also became a major patron of the arts, literature, and religion, allowing Islam to hold great Political and sociocultural importance among Kazakh society. Under his Reign, the Tsardom of Russia also became the first major state to establish diplomatic relations with the Kazakh Khanate. Upon doing so, Kasym Khan established his reputation as a successful leader, as his Empire became known as

78 Nuzhatul Khawatir

79 Nuzhatul Khawatir

80 Tazkira al Abrar, Maulana Shah Mohammad Taqi Haidar Kakorvi.

81 Shurfa Ki Nagri, Hazrāt Qia'muddin Kazmi Qadri Firdausi.

	a up-and-coming Political entity to the Western Europe. The manuscript of "Tarikh-Safavi", written in Persian by Persian historians, wrote about Kasym Khan, bringing most of the Dasht-i-Kipchak under his absolute control. The manuscript also describes how a Kazakh squad of eight thousand soldiers helped Sheibani Khan of Bukhara annex the Iranian City of Khorasan. Kasym Khan also instituted the first Kazakh code of laws in 1520 CE, transliterated, "Qasım xannıñ qasqa jolı" — "Bright Road of Kasym Khan". Kasym Khan also ratified his alliance with the Timurid leader Babur, particularly after the fall of the Shaybanids, and was thus praised by the Mughals and the populace of Samarqand.
1511 CE to 1920 CE	The **Khanate of Khiva** was a Central Asian polity that existed in the historical Region of Khwarezm in Central Asia, except for a period of Afsharid occupation by Nadir Shah between 1740 CE and 1746 CE. Centered in the irrigated plains of the lower Amu Darya, South of the Aral Sea, with the Capital in the City of Khiva, the country was ruled by a Turco-Mongol tribe, the Khongirads, who came from Astrakhan. It covered present Western Uzbekistan, southwestern Kazakhstan and much of Turkmenistan before Russian arrival at the second half of the 19th Century CE. In 1873 CE, the Khanate of Khiva was much reduced in size and became a Russian protectorate. Following the Russian Revolution of 1917 CE, Khiva had a revolution too, and in 1920 CE the Khanate was replaced by the Khorezm People's Soviet Republic. In 1924 CE, the area was formally incorporated into the Soviet Union and today is largely a part of Karakalpakstan, Xorazm Province in Uzbekistan, and Dashoguz velayat of Turkmenistan.
918 – 926 AH 1512 – 1520 CE	Sultan Salim I of The Turkic Ottoman Empire and Founder of The Ottoman Khalifate, conquered Syria in 922 AH 1516 CE and then extended his Dominion to Egypt in 923 AH 1517 CE. Egypt had been under the sway of the Mamluks for the past two hundred and fifty years. He gradually extended his Domain to all the Muslim States except Morocco and declared his Protection of the Twin Holy Cities under him and his Son, Sultan Sulaiman Azam Al Qanuni, known to the West as Sulaiman The Magnificent, who held sway over Austria and Hungary in the West and Egypt; Syria; Iran and India in the East. He was thus the Sole Ruler over the Largest Empire of the World, at that time
918 AH 1512 CE	Ponce De Leon Claims Florida for Spain - In a quest for the fabled “fountain of youth,” Juan Ponce de Leon, explored Florida. He claimed the land for Spain.
919 AH 1513 CE	The Battle of the Spurs, which took its name from the flight of French troops, took place in August 1513. The battle which took place at Guinegate pitted the French against the Forces of England's Henry VIII,and the Holy Roman Emperor Maximillian troops. The French defeat forced them to give up Milan, and Loius XII, the invasion of Italy.

920 AH 1514 CE	War Between Ottomans and Shiites - The Ottomans, who were Sunni Muslims, attacked the Shia Persian. The Ottoman Selim who had already massacred 40,000 Shia subjects, defeated the Persian Army at the battle of Chaldiran on August 23, 1513. Selim went on to occupy Tabriz and slaughtered 80,000 of its Citizens. Battle of Ridanya - The Ottomans led by Selim defeated Tumay Bey the Sultan of Egypt at the battle of Ridanya near Cairo. The Ottomans had previously defeated a combined Egyptian Syrian Army at the battle of Marj Dabiq in Syria. The Ottomans went on to sack Cairo. The Egyptians as well as the Arabs of Arabia pledge their allegiance to the Ottomans.
921-2 AH 1515-6 CE	**Wisaal Sharif Hazrāt Shah Bahāuddīn Shattari bin Hazrāt Ibraheem Shattari Junaidi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **He has Written an Epistle Named "Risala Fe Al Azkar O Ashghaal" for his Murid, Hazrāt Ibrahim Moin al Airji رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. This Book is replete with the various subjects of Gnosis and mentioned reventially in the World Famous Book, "Akhbar al Akhyar" of Hazrāt Abdul Huq Mohaddis Dehlvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.**[82] **Cause of Passing Away:** **Hazrāt Shah Bahāuddīn Shattari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was very fond of sweet smelling scents and would go into ecstasy and a State of Enthralled Rapture. One day, during his last Illness, a devotee brought some scent of Camphor. Upon smelling this scent Hazrāt رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ went into his Last State of Rapture and Passed Away on 11th Zil Haj 921 AH.** **His Shrine is located in Daulatabad, Deccan, India.**
	27/ 24. Hazrāt Mir Syed Mohammad Qadri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Qadriya Razzaqiya Sillsila. **Hazrāt was fond of Seclusion and retired to a Remote Jungle in Karnataka, Dandeli Route, Ahead of Ganesh Gudi, India.** **He had many Followers who lie enshrined at his Place of Repose. There are many Miracles associated with this Enigmatic figure.**
922 – 931 AH 1517–1526 CE	Ibrahim Lodhi, Last Sultan of the Lodhi Dynasty defeated by Babur (who replaced the Delhi Sultanate with the Mughal Empire. After conquering Malwa, Rana Sangram Singh turned his attention towards North Eastern Rajasthan, which was then under the control Khilji's ally, **Ibrahim Lodhi** of Delhi. Rana invaded this province after a rebellion in Delhi had diverted Sultan Lodhi's attention. Maharana scored several victories, capturing some key strategic assets in the process, including the fort of Ranthambore. In retaliation, Lodhi invaded Sanga's home province of Mewar after having put down the rebellion in Delhi. Sanga counter attacked, invading enemy territory. He fought ethnic Afghans under Lodhi at Khatoli (Gwalior) in 1517-18. Although Sanga lost his left arm

[82] Akhbar al Akhyar, Persian, pgs. 189 – 190 and Khazina tul Asfiya, pg. 115.

	and was crippled in one leg, he also won and captured land. Lodhi, reportedly stunned by this aggression (the extent of which was unprecedented in the preceding three centuries), once again moved against Sanga's Region in 1518-19 period, but was humbled at Dholpur. Lodhi fought Sanga repeatedly, only to be defeated each time, losing much of his land in present-day Rajasthan, while the boundaries of Sanga's Military influence came to extend within striking distance of Agra.
923 AH 1517 CE	Sikandar Lodhi of the Lodhi Dynasty was the most Pious and Generous of the Lodhi Sultans of Delhi, India.
923 AH 1517 CE	Martin Luther Nail Thesis to Church -The Protestant Reformation was launched when Martin Luther nailed his criticism of the Catholic Church on the door of the Wittenberg Cathedral. The heart of Luthers complaints were the sale of indulgences by Catholic Clergy. Cortes Completes The Conquest of Mexico - Spanish Conqueror Hernando Cortes conquered the Aztec Capital of Techotchitlan. Thus completing his brutal conquest of the Aztec Indians and all of Mexico. Sebastian Cabot Discovers Hudson Bay -Sebastian Cabot discovered the entrance to Hudson Bay in 1517. He traveled as far South as South Carolina.

924 – 1098 AH 1518–1687 CE	**Qutb Shahi Dynasty** ruled the Golconda Sultanate in S**outh India**. The Qutb Shahis were descendants of Qara Yusuf from Qara Qoyunlu, a Turkoman Muslim tribe. After the collapse of Bahmani Sultanate, the "Qutb Shahi" Dynasty was established in 1518 CE by Quli Qutb Mulk who assumed the title of "Sultan". In 1636 CE, Shah Jahan forced the Qutb Shahis to recognize Mughal suzerainty. The Dynasty came to an end in 1687 CE during the Reign of its seventh Sultan Abul Hasan Qutb Shah, when Mughal Emperor Aurangzeb seized Golconda fort and occupied the Kingdom. The Kingdom extended from the parts of modern day States of Karnataka, Andhra Pradesh and Telangana. The Golconda Sultanate was constantly in conflict with the Adil Shahis and Nizam Shahis. The Qutb Shahis were great patrons of Persianate Shia culture, eventually it also adopted the Regional culture of the Deccan (Telugu culture, language and the newly developed Deccani dialect of Urdu). Although Telugu was not their Mother tongue, the Golconda Rulers spoke and wrote Telugu, and patronized Telugu so exclusively that they were termed the "Telugu Sultans". The Qutb Shahis were known for their secular rule. During the early seventeenth Century a strong cotton-weaving industry existed in the Deccan Region. Large quantities of cotton cloth were produced for domestic and exports consumption. High quality plain and patterned cloth made of muslin and calico was produced. Plain cloth was available as white or brown color, in bleached or dyed variety. Exports of this cloth was to Persia and European countries. Patterned cloth was made of prints which were made indigenously with indigo for blue, chay-root for red colored prints and vegetable yellow. Patterned cloth exports were mainly to Java, Sumatra and other Eastern countries.
925 AH **1519 CE**	**Wisaal Hazrāt Sheikh al Kabir al Mo'ammar Makhdum Shah Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Malikعليه رحمة الله وَتَعَالٰى bin Ala Farooqi, Bina e Dil Qalandar Sar'andaz Ghausi Jaunpuri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ .** **Wisaal' (Attainment Unto Allah سُبْحَانَهُ وَتَعَالٰى) Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Predicated his Passing Away, well in Advance.[83] On 25 Shabaan, 925 AH. Hazrāt Qutbuddin Bina e Dil, Sarandaz Ghausi suffered from a Fever, on the third day at the time of 'Maghreb' (Sun Down) Prayers, he Passed away during Prostration in Prayer. This was on 25 Shabaan as the Day had ended.[84] His total life span was 5 Days less than149 (Lunar) years.** **'Fateha' (Prayers for The Dead):** **Plain Rice and Sweetened Curds (Locally Called 'Sukran') are Served For His 'Langar Sharif' (Blessed Food Offerings) as Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ had Ordained that Meat should not be Cooked for it. It is related that Once Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ had prepared 'Langar' Offering for His 'Murshid', Hazrāt Najmuddin Qalandar رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, the Cow that was Ritually Slaughtered for the Food was found to be a**

83 Murad al Murideen, p. 35, Asul al Maqsood, p. 66.

84 Asool al Maqsood, p. 66

Female with Calf. The Cooks left their carcasses in the 'Degh' (Large Cooking Utensil) and informed Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who came to see for himself. Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ ordered the Cooks to spread out the Cow's Skin; Place the carcasses on the Skin and Cover it with a Sheet. He sat down in 'Nishist' (Ritual Seating for Litanies/ Murāqaba/ Telling The Rosary, Zikr etc.) for 'Murāqaba' (Meditation) besides the Sheet. Shortly afterwards, the Cow, along with it's Calf arose from the sheet alive and well. Since that day, Meat was excluded from Hazrāt Qutbuddin's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ 'Langar Sharif'.

Another Tradition has it that The Calf of a recently slaughtered Cow, that had been arranged for Hazrāt's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ 'Langar' came Lowing before Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, upon his asking, it was determined that the Butcher had slaughtered the Calf's Mother. Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ immediately called the Butcher and told him to bring the Cow's Skin and Bones, which was done accordingly. Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Offered some Prayers and the Cow came to Life. Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ ordained that no meat will be served in future. A Friend of Hazrāt's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , who belonged to The 'Imamia' (Shi'a) Sect, namely Sheikh Mohsin Buksh Qalandarpuri was present on the Occasion and protested that this is wrong Thinking, I will not eat anything other that meat. Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ ordered a Rooster to be slaughtered and cooked for his Friend. As soon as Sheikh Mohsin tried to partake of the dish, he developed a severe pain in his stomach which persisted until the Dish was removed.

'Mazar' (Shrine).

Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ lived till the Age of 5 days less 149 Years, His 'Mazar' (Shrine) is located in Old Allanpur, presently named Sheikhpura (Also called Jogiapur), Behind District Jail, District Jaunpur. As described; There are Eight Graves in the Courtyard.

The Floor is tiled with stone.[85] "His Shrine is made of Stone, it is located near the Bridge which runs from East to South on the Road to Zaffarabad and Banaras in an Open Ground towards the South. There is no Dome over the Shrine and the Lamp Holder is made of Eight Sided, White Washed Bricks and is higher than a Man's height. There are 9 Niches towards the Front and 3 Niches each on the remaining three sides.

The Name of Allah سُبْحَانَهُ وَتَعَالٰی:

'هوالبصیر'

'Ho wal Baseer' (The All Seeing)

and a Persian Couplet depicting the Date are inscribed on the Tomb Stone.[86]

شاہ بینائے دل پاکیزہ جوہر چوالماس خوش آب از کنزمختوم

بہ ہجری ہفت صد وہفتاد دشش سال خراماں شُد بشہر علم و معلوم.

776 AH

بعمری حیٔ 10 سک بر زمیں ماند پس آنگہ شُد بسوئے حیٔ قیوم

Age: 149

بر آمد بست و پنجم روز شعبان ندائے کوچ قطب الدین مخدوم

925 AH

85 Tareekh Salateen e Sharqi aur Sufiyya e Jaunpur, Vol 2, p. 2345.

86 Tareekh Salateen e Sharqi aur Sufiyya e Jaunpur, Vol 2, p. 2346.

	Shah Seeing of Heart a Pure Gem, A Tranlucent Diamond. **In Hijri Seven Hundred and Seventy-Six, the City of Knowledge and the Unknown was Destroyed.** **A life span of a Hundred and Forty Nine Years He Remained on Earth,** **On the fifth day of Sha'ban, Qutbuddin Makhdoom's Call Came** **Hazrāt Shah Turab Ali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ writes that previously there was an open area but now the English have constructed a Jail there, in front of the Main Gate there still exists a Well that was constructed by Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Hazrāt Shah Turab Ali رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ writes in Mujhadat al Auliya, that even in the afternoon, when the Sun is hot, the Shrine is cool and welcoming. He further states that he has heard of only two other Graves that share this, one is located in Delhi and the other in Dinpur. He affirms that he has observed this fact himself. The Shrine of Hazrāt Sheikh Mohammad Qutb رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ is located towards the feet of the Shrine of Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. The next Grave is that of Hazrāt Abdus Salaam Qalandar رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. This is followed by the Grave of Hazrāt Abdul Qudus Qalandar رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ spread the Teachings of The Combined Qadriya Shurwardiya; Shurwardiya Baha'iya; Chistiya Qalandariya; Qalandariya ; Firdausiya; Taifuriya Madariya; Shattariya far and wide and had many Khulfa. Among them were many Famous Qalandars and Pirs. His Son in Law Inherited the Mantle of the Mujumma Al Bahrain that was to become the Jehangiri Order.**
	24. Hazrāt Syedna Mir Syed Fazalullah Bihari, Al Muqallab ba Syed Go'saieen, Samandar e Tauheed رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Common to Qadriya Shurwardiya, Chishtīya Qalandariya Sillasil. **Eight of the Khalifa's of The Sillsila e Aaliya Mujummah al Bahrain belong to a Single Family of Hazrāt Fazalullah Goshai'n رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, The Qutbi Syeds. His Preceptor, Hazrāt Qutbuddin Bina e Dil رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ also belonged to The Qutbia Syeds and is closely related to The Family of Fazalullah Goshai'n رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Hazrāt Fazalullah Goshai'n رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was a Qutbi Syed who are 'Zin Nurain, Hussaini, Hassani' (Descended from Both Hazrāt Imam Hussain رضي الله عنه and Hazrāt Imam Hassan رضي الله عنه). He was a 'Majzub Sālik' (Sing. 'Jazb' (Divine Attraction) Adj. Theopathic; Theopathetic[87] Religious Emotion Engendered by the Contemplation of, or Meditation upon, Allah سُبْحَانَهُ وَتَعَالٰى, Contained By Sober Seeking) and The Son of Hazrāt Syed Nasiruddin Ganj e Ilm رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Hassan رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Ali Shah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Barre Majzub رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Qayamuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Sadruddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Hazrāt Syed Ruknuddin رحمة الله الٰى عليه ibn Hazrāt Syed Nizamuddin Hassan رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ ibn Syed Amir Kabir Qutbuddin Mohammad Madni Karai[88] رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. He was the Paternal Nephew of Hazrāt Shah Ilmallah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ of Rai Baraili. Hazrāt Fazalullah's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Forebear, Hazrāt Syed Qutbuddin Mohammad Madni Karai رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ**

87 Collinsdoctionary.com/dictionary/english/theopathic.

88 Kitab Zahoor e Qutbi, Tareekh Aaina Awadh, Seeratus Sadaat, Nuzhatul Khawatir.

traveled from Jilan via Baghdad Sharif; Ghazna; Delhi and settled in Karra, Manikpur, Allahabad. His offspring remained here for Nine Generations till the time of Hazrāt's Father, Hazrāt Syed Naseeruddin Gunj e Alam رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Belonging to The Eminent Qutbi Sadaat, he inherited all The Qualities of His Illustrious Forebears, The Descendants of The Sardars of The Sadaat. His Illustrious Forebear Hazrāt Syed Qutbuddin Mohammad Karhai رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ had Gathered all the Knowledge of Ahadith; Fiqh and the Teachings of The Qadriya Sillsila from Hazrāt Shah Abdur Razaq رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, The Son and Spiritual Heir of Hazrāt ' Mehboob e Subhani, Qutb e Rabbani, Abdul Qadir Jilani رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.[89] He was adorned with The 'Khirqa e Khilafat' from the Qādiriyya Sillsila.

Hazrāt Fazalullah Goshai'n's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Father, Hazrāt Syed Naseeruddin Ganj Ilm رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was not only a Great Scholar but also an Accomplished Wali Allah سُبْحَانَهُ وَتَعَالٰى. Hazrāt Syed Naseeruddin Ganj Ilm رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was Ba'ait to Hazrāt Fanā Gawliorvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and received The 'Khirqa e Khilafat from him as well as from Hazrāt Jehanian Jehan Gusht رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ who Passed on The 'Baraka' of all The Silsilahs He held Himself. Hazrāt Makhdoom Jehanian Jahangasht رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ (1 8-384CE) was a Sufi Saint from South Asia. His descendants are known as Bukhari and are a prominent lineage of Suhrawardī Sadaat. Hazrāt Makhdoom رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was born on 14 Sha'ban 707AH (19 January 1308 AD) Uch Sharif, near Bahawalpur, Pakistan. His Father, Hazrāt Syed Ahmed Kabir رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ , was the youngest Son of Hazrāt Jallaluddin Surkh Posh Bukhari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.

Hazrāt Fazalullah Goshai'n Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ left Karra for Jaunpur, hearing about The Fame Of Hazrāt Qutbuddin Bina e Dil Sar Andaz Ghausi Jaunpuri Qalandar. He took Ba'ait at his Hands and stayed in His Service for Many Years. Eventually Hazrāt Fazalullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ left Jaunpur to settle in Mohallah Daira, Bihar City in Bihar District, India. He was a 'Majzub (Divinely Intoxicated) and 'Salik' (Lit. Seeker, But Adhering to the Islamic Law).

Hazrāt Fazalullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ went to a Deserted Place and Drew a 'Daira' (Large Circle) with His Staff. Hazrāt then had a Building made there for His Home. Hazrāt Fazalullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ kept open house and everyone was welcome to come there to see him. His Fame and Reputation as a Blessed Saint, spread throughout the area and His settlement Grew to what is called Mohallah Daira. A Raja of Bihar, who not have any Male Offspring, requested Hazrāt Baha'ullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ to Pray for him to be Blessed with a Son to Carry on His Name. Hazrāt Fazalullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was a 'Mustajaab ud Dawaat' (A Person Whose Prayers are Answered) and Allah سُبْحَانَهُ وَتَعَالٰى Blessed the Raja with a Son who Grew to manhood and eventually occupied His Fathers Throne. The Raja was utterly devoted to Hazrāt Sahib رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and his Family. They used to address him as 'Goshai'n' (Guru), thus Hazrāt رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was Known as Hazrāt Go'saieen .رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Hazrāt Mir Fazalullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ of Daira

89 Tazkira al Abrar, Maulana Shah Mohammad Taqi Haidar Kakorvi.

	has written that Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ informed him by Letter that if you wish to see me for the last time in this World, it is better that you come at the call of this Weak Person. I am informing all my Friends. It is Best that you who are a Pure and Cleansing Syed, come immediately because as is written in the Holy Qur'ān: فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَـْٔخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ "But He Defers Them till a Time Fixed, then when their Term will Come, they cannot Remain behind a Single Hour, Nor can they go ahead of it." Surah Nahl, Ayat 61.[90] Thus, Hazrāt Fazalullah Goshai'n رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ received The Mantle of Authority From Hazrāt Naseeruddin Ganj Ilm رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ as well as from Hazrāt Qutbuddin Bina e Dil .رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ
925 AH 1519 CE	Wisaal Hazrāt Syedna Mir Syed Naseeruddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Hazrāt Mir Syed Mehmood Bihari Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Roza Pak: Mohallah New Sarai, Masuma Karra Bagh, Baradari, Bihar, India. Wisaal: 11 Zeeqaad, 915 AH. 20 February, 1510 CE, Sunday (Al Ahad).
	27. Hazrāt Syedna Mir Syed Taqiuddin Darvaish Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Hazrāt Mir Syed Naseeruddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Common to Qadriya Shurwardiya, Chishtīya Qalandariya Sillasil. 'Mulfuhzat' Literature of The Times regarding The Sufis throw much Light upon various aspects of Life during The Medieval Period. In their dress and diet the Sufis of Bihar were very simple and sparing. The clothes worn at different times, and referred to here and there, consisted of 'Rida' (Cloak or Mantle), Qamis (Shirt of Cotton), 'Jubba' (a Loose, wide sleeved outer vestment), 'Qaba' (a tight-fitted Coat with Buttons, Loops and Opening below the neck), 'Pairahan' (a loose Vest or Shirt), 'Mirza'i' (an under-jacket with big sleeves and open cuff) 'Tahband' (strip of cloth worn round the waist), 'Izar' (trousers, covering the body to the middle of the leg, and even below that) Dotahi (a double-folded garment), Bara'ini (a cloak which kept out the rainwater), 'Do-patta', 'Dastar', 'Amama' (big turban of folded sheets) and 'Taqia' Fillet, specially worn under head-dress) have also been mentioned. The Sufis said that silken clothes were forbidden to men."
925 AH 1519 CE	Wisaal Hazrāt Syedna Mir Syed Fazalullah Bihari, Al Muqallab ba Syed Go'saieen, Samandar e Tauheed رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Hazrāt Shah Fazalullah Goshai'n Qutbi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Offspring were all venerated due to their External Conduct and Internal Excellence. All The Sadaat of The area were Proud to be married into His Family. Muhammad Farrukh Siyar (1713 – 1718 CE); Ahmad Shah (1748 – 1752 CE); Azizuddin Alamgir Saani (1752 – 1759 CE); Aali Gohar Shah Alam (1759 – 1760 CE) all were Devoted to His Offspring and Hazrāt Syed Qutb Al Aqtaab Khan رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ as well as Hazrāt Syed Ghaus Al Azam Khan رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ

90 http://www.ahadees.com/arabic-surah-16-128.html

	and Hazrāt Syed Muhiyuddin Khan رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ received Grants of Land from them. Azim o Shan and Farrukh Siyar, Father and Son presented themselves at the 'Khanqah' (Teaching Hospice) with full honors and were Blessed with seeing Hazrāt Shah Khalilullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Hazrāt Shah Muhammad Naqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . Farrukh Siyar took Ba'ait at the hands of Hazrāt Shah Muhammad Naqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . In keeping with their Spiritual Status and Background, they kept apart from the British Intruders. Eventually Hazrāt Shaikh Nizamuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was born to the Family and He had many Offspring who kept up The Family Name and Tradition.
	25. Hazrāt Mir Syed Mehmood Bihari al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Hazrāt Mir Syed Fazalullah Bihari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Common to Qadriya Shurwardiya, Chishtīya Qalandariya Sillasil. **Hazrāt Mir Mahmud Bihari al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was the son of Hazrāt Mir Syed Fazalullah Bihari al Qutbi, Syed Go'saieen رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ**
925 AH 1519 CE	Ferdinand Magellan Sets Sail Around the World - On August 10, 1519 CE Portuguese navigator Magellan left Seville with a fleet of five ships on a journey of exploration. He found a route around South America through the Straits that now bear his name. Magellan died in the Pacific, but his lieutenant and 18 of his men returned to Seville in 1522 CE, after circumnavigating the globe.
926 AH 1520 CE	Suleiman the Magnificent Selim the Ottoman Sultan died, he was succeeded by his Son Suleiman I. Suleiman became known as Suleiman the Magnificent.
927 AH 1521 CE	Magellan Dies - Ferdinand Magellan, who had circumnavigated South America and reached the Pacific, discovered the Philippine Islands which he claimed for Spain. Magellan is killed in a skirmish with Mactan Indians. Magellan's lieutenant and his remaining men returned to Seville Spain in 1522 CE after circling the globe.
928 AH 1522 CE	Battle of Bicocca -Charles V of Germany defeated the French Forces in the first Valios- Hapsburg War at the battle of Biocca- outside of Milan. As a result the French were once again ousted from Italy.
930 AH 1524 CE	Wars of Vasily III. A new massacre of Russian merchants and envoys residing in Kazan took place in 1521 CE. Vasily III was so enraged that he forbade his subjects to visit the Kazan Fair again. Instead, the famous Makariev Fair was inaugurated downstream from Nizhny Novgorod, an establishment which undermined the economical prosperity of Kazan, thus contributing to its eventual downfall. In 1524 CE, Prince Ivan Belsky led the 150,000-strong Russian Army against the Tatar Capital. This Campaign is described in detail by a foreign witness, Herberstein. Belsky's huge Army spent 20 days encamped on an island opposite Kazan, awaiting the arrival of Russian cavalrymen. Then news came

	that part of the cavalry had been defeated, and the vessels loaded with provisions had been captured by the Tatars. Although the Army suffered from hunger, Belsky at once laid siege to the City and soon the Tatars sent their envoys proposing terms. Belsky accepted them and speedily returned to Moscow. Prince Belsky returned to the walls of Kazan in July 1530 CE. The Khan had fortified his Capital and built a new wall, yet the Russians set the City ablaze, massacring their rivals utterly (according to Russian chronicles) and causing their enemy, Safa Giray, to withdraw to Arsk. The Tatars sued for peace, promising to accept any Khan appointed from Moscow. The Tsar put Shahgali's younger Brother, Canghali, on the Throne. He was murdered by the anti-Russian faction in 1535 CE. Russian chronicles record about forty attacks of Kazan Khans on the Russian territories (mainly the regions of Nizhniy Novgorod, Murom, Vyatka, Vladimir, Kostroma, Galich) in the first half of the 16th Century CE. Half of Kazan raids occurred in the 1530s (CE) and 1540s (CE). Besides 1521 CE, most ruinous Kazan attacks occurred in 1522 CE, 1533 CE, 1537 CE, 1538 CE, 1539 CE, 1540 CE, and 1541 CE.
930 AH 1524 CE	German Peasant's Rebel - Peasants in Southern Germany took heed of Luthers call for Religious reform and extended it to include a call for social reform as well. The peasants overthrew the local government in Muhlhausen and demand an end to serfdom, feudal dues and tithes. The uprising was violent and between 100 and 150 thousand peasants are killed inlcuding 5,000 killed by an Army of Philip, Landgrave of Hesse who finally end the rebellion on May 14, 1525 CE. Its leader Thomas Muntzer is beheaded.
930 AH 1524 CE	Verazzano Discovers New York Bay -Sailing under a French flag, Giovanni da Verrazano discovered New York Bay, on April 17, 1524 CE. Verrazano first sighted land on March 1st– it was the coast of North Carolina. Verrazano, thus, found New York Bay in the course of his long search for a passage to the Pacific.
931 AH 1525 CE	Battle of Pavia- On February 24 the French are decisively defeated at the Battle of Pavia. Facing the French and their Swiss mercenaries are Spanish and German armies. 6,000 French soldiers are killed in the battle and Francois, the King of France, is taken prisoner. He is forced to sign the Treaty of Madrid renouncing all claims to Burgundy, Flanders, Artois, Tournia and Italy.
932 – 936 AH 1526 – 1530 CE	Zahir-ud-din Muhammad Babur, First Mughal Emperor of India. Babur, the leader of the Mughals crossed the Kaibar Pass with 12,000 Troops. Although his Forces were outnumber ten to one his superior tactics as well as advanced Artillery allowed him to overcome an Army led by Delhi's Sultan, Ibrahim Lodhi, ten time his size on April 19th. Babar soon gained control of Delhi and the Northern Plains of India. Babar then goes on to take control of much of India. He founds the Mughal Dynasty that goes on to rule India for over 200 years.

933 AH 1527 CE	Guatemala City Founded -The Spanish found Guatemala City. They created the Spanish capitaincy general of Guatemala. It comprised present day Guatemala, El Salvador, Honduras, Nicaragua, and Costa Rica.
935 AH 1529 CE	Algeria– Vassal State - The Ottomans expelled Spain from Algeria with the help of the Pirate Barbarossa II. Algeria became a Protectorate of the Ottomans.
935 AH 1529 CE	Treaty of Cambrai -France's Francois I renounced the Treaty of Madrid, once he was released from captivity, claiming he had been coerced into signing it. He then declared War on Charles V and once again invading Italy after he had entered into an alliance with William of England. Francois managed to lay siege to Naples, but due to a typhus epidemic that was ravaging Italy, 19,000 out of 25,000 of Francois Army was lost to the disease. The French are forced to withdraw. In August. Francois agreed once again to a treaty where he renounced all claims to Italy and agreed to pay a ransom of 2,000,000 crowns. The ongoing wars for Italy effectively ended the Italian Renaissance.
935 – 1263 AH 1459 – 1847 CE	The formation of the Kazakh Khanate began in 1459 CE, when several Uzbek tribes dissatisfied with Abu'l-Khayr's rule, led by two sons of Barak Khan, Janibek and Kerei, fled the Uzbek Khanate in an event known as the *Great Migration*. The two Brothers led the nomads towards Moghulistan, eventually settling and establishing an independent state. The Khan of Moghulistan united with them, offering them support against their opponents. Around 200,000 nomads joined Janibek Khan and Kerei Khan's movement, which had had a huge power and influence that it sparked fear in Abu'l-Khayr. The new Khanate soon became a buffer state between the Moghulistan and the Uzbek Khanate. Although both Janibek Khan and Kerei Khan were considered the founding Rulers of the Kazakh Khanate, it was Janibek Khan who initially wielded the most power. Eager to liberate his land from Abu'l Khayr Khan, Janibek invaded the Uzbek Khanate in 1468 CE, sparking the Kazakh War of Independence. Abu'l Khayr, in response, launched a Campaign against the Kazakhs, but died on his way to Zhetysu. Upon the death of Kerei Khan in 1473/ 4 CE Janibek Khan became the sole Ruler. The early years of the Kazakh Khanate were marked by struggles for control of the steppe against the Abu'l-Khayr's Grandson, Muhammad Shaybani. In 1470 CE, the Kazakhs defeated Shaybani at the City of Lasy (present-day Turkistan), forcing the Uzbeks to retreat South to Samarkand and Bukhara. In 1480 CE Kerei Khan's Son Burunduk became Khan. During his Reign, the Kazakhs were able to muster an Army of 50,000 ghazis and to repeatedly defeat the Forces of Muhammad Shaybani along the Syr Darya river. It was during his Reign, that the Uzbeks concluded peace with the Kazakhs in 1500, thus giving all the former Uzbek Khanate lands in the North of Syr Darya to the Kazakh Khanate.

936 – 947 AH 1530 – 1540 CE	Nasir-ud-din Muhammad Humayun Second Mughal Emperor of India, First Stint till Deposed by Sher Shah Suri.
937 AH 1531 CE	Pizarro Conquers Peru - In 1531 CE Pizarro began his conquest of Peru. He arrived from Panama with 300 men and 100 horses. By August 1533 CE Pizzaro completed his conquest of the Incas. His conquest was greatly aided by dissension within the Incas. The Incan leader Atahualpa was taken prisoner while coming to dinner with Pizzaro. His 40,000 men did not attack believing he would be ransomed. A ransom was collected, but he was executed and the Incan Empire ended.
938 AH 1532 CE	Ottomans Invade Hungary - The Ottomans led by Suleiman II invaded Hungary and marched towards Vienna. He was stopped by the Forces of Charles V and the Protestant League. The Protestant League and Charles were able to ally with each other as a result of the Peace of Nuremberg which permitted the Protestants their free exercise of religion.
939 AH 1533 CE	Henry VIII Marries Anne Boleyn - Henry the VIII secretly married Anne Boleyn with whom he had been living for 5 years. Thomas Cranmer performed the marriage advising him that his previous marriage was null and void. Pizarro Kills Inca Chief -Spanish Governor, Francisco Pizarro, killed the Inca Indian Chief Atahualpa. Atahualpa was executed, despite the fact that his people had paid Pizarro a $15 million ransom for his freedom.
939 AH 1533 CE	Suleiman Makes peace With Ferdinand I - Suleiman signed a peace treaty with Ferdinand of Hungary that divided the country. Under its terms Ferdinand, who was the Brother of the Holy Roman Emperor, ruled part of Hungary while Joan Zapoya, a puppet of Suleiman, ruled the rest.
940 AH 1534 CE	England Breaks With Church in Rome- After the Church of Rome canceled his annulment to Catherine, and had Henry VIII excommunicated for marrying Anne Boleyn, Henry breaks with Rome. He has the parliament pass the Act of Supremacy which states that the King is the supreme head of the English church, and he is the one to appoint all clergy. Henry goes on to break up England Monasteries. This results in unforeseen economic consequences with more land is enclosed and less common land for peasants to graze their animals. Cartier Claims Canada - Jacques Cartier, sailing under the patronage of King Frances I of France, arrived at the mouth of the St. Lawrence River. After exploring the area, he claimed the area for France.
942 – 980 AH 1534 – 1572 CE	Isaac (ben Solomon) Luria Ashkenazi *Yitzhak Ben Sh'lomo Lurya Ashkenazi*), commonly known in Jewish Religious circles as "Ha'ARI" (meaning "The Lion"), "Ha'ARI Hakadosh" [the holy ARI] or "ARIZaL" [the ARI], Of Blessed Memory (Zikhrono Livrakha)], was a leading Rabbi and Jewish Mystic in the community of Safed in the Galilee Region of Ottoman Syria, now Israel. He is considered the Father of contemporary Kabbalah, his teachings being referred to as Lurianic

	Kabbalah. While his direct literary contribution to the Kabbalistic school of Safed was extremely minute (he wrote only a few poems), his spiritual fame led to their veneration and the acceptance of his authority. The works of his disciples compiled his oral teachings into writing. Every custom of the Ari was scrutinized, and many were accepted, even against previous practice.
942 AH 1536 CE	Anne Boleyn Beheaded -Ann Boleyn is beheaded at the request of her husband Henry VIII on the charge of adultery. Henry goes on to marry her lady in waiting Jane Seymour. John Calvin Publishes Institution Chretienne -In 1536 John Calvin published his treatise Institutes of Christian Religion. The treatise was 532 pages in length and its preamble was addressed to the King of France. The book became a roadmap of Protestant thought.
943 AH 1536-7 CE	**Wisaal Sharif Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **He ranks as an eminent Sufi Poet and was familiar with Yoga texts and traditions in India like the Yoga of the Naths — a Shaivism-related Yogic practice which emerged around the 13th Century. Like the Hatha Yoga, the practice of Nath is particularly used to transform one's body into a state of awakened self-identity with absolute reality (Sahaja Siddha). Through the lineage of the Nath Yogis, the science of Kundalini Kriya Yoga has been preserved in India through the corridors of time.** **In the mid-1520s CE, when Emperor Zahir al-Din Muhammad Babur entered Northern India with a plan to establish Mughal power in the subcontinent, Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, a member of the Sabiri branch of Chishti order, was probably the most noted Sufi Sheikh there, with his Deputies (*Khalifas*), Disciples (*Murids*) and ordinary associates (*Mutawassils*) spread over almost the entire upper Northern Indian plain. They belonged to diverse groups, ranging from lowly weavers and peasants to the very high members of the political class, including the reigning Monarch and many of his Courtiers, Nobles and Commanders.[91] Hazrāt Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ early career was in Rudauli, in Awadh, where he was initiated into the Sabiri line of the Chishti order by Hazrāt Sheikh Muhammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, a Grandson of the eminent Chishti Sabiri Saint, Hazrāt Sheikh Ahmad 'Abd al-Huq of Rudauli رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (W. 1434 CE). He moved to the Punjab in the wake of Rajput uprisings in Awadh following the death of Bahlol Lodi (r. 1451–88 CE) and settled in the Afghan-dominated town of Shahabad, near Karnal, North of the Yamuna river. In Shahabad, Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ spent the most important period of his life, living there for over 38 years, building intimate affinity with the ruling Afghan King of the Lodi Dynasty and his Nobility. He had close relations with, and a special appreciation for,**

[91] For the Weavers (*ha'ikan and safed-baf*) of Saharanpur and Thanesar as Hazrāt Abdul Quddūs Gangōhī's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Disciples, see Muhammad Akram ibn Shaikh Muhammad 'Ali ibn Shaikh Ilah Bakhsh, *Sawati' al-Anwar*, British Library, India Office Library Ms, Eth´e 654, fols. 370a and 385b.

Sultan Sikandar Lodi (r. 1488–1517 CE), for he, according to Sufi accounts at least, was generous to the *'Ulama* and the Pious, so that in his Reign 'in fear of his dreadful and dazzling sword, and because of the grandeur of his exalted Kingly power, sinners and mischief mongers were totally annihilated (literally: disappeared into the darkness of night and inexistence)'.[92] We may however also note here that Sikandar Lodi, as the later chronicler Muhammad Qasim Firishta reports, was the first Muslim King to create facilities for Hindus to learn Persian, and thus be trained to take charge of several offices under the Persianate Muslim Government.[93]

Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , like many Afghan Nobles of the time, was however unhappy with Ibrahim Lodi (r. 1517–26), though unlike them he did not welcome the Mughals, whom he saw as a divine scourge, set loose as a divine retribution in the world of the sinful Afghans. Indeed, the flourishing Afghan town where he lived with his family turned desolate with the news of the feared Mughal invasion of the Region.

He left Shahabad, moved farther to settle in Gangh, on the eastern bank of the Yamuna river, away from the route of the invaders. But as he was nearly the sole royal *Pir* of the Afghans, he was persuaded by his disciples to join with them in the Afghan camp, in order to bless them and pray for them in their imminent fight against the Mughals under Babur. Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ anticipated the Afghan defeat, thought of fleeing, but eventually managed only to send his family away to Gangōh. He was constrained to stay back with Ibrahim Lodi's Army together with his eldest son, Hazrāt Sheikh Hamid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and his Servitor (*Khadim*), Syed Raja.

With the Lodi Sultan's defeat and death, the Sufi fell into the hands of the Mughals, who first forced him to undo his turban, which they then threw around the necks of his Son and *Khadim*. The elderly *Pir* of the Afghans was then forced to walk on foot from Panipat to Delhi, a distance of some forty miles, while his Son and *Khadim* were tied to the saddle of a horse by the long turban of the Sheikh.[94] Soon after, he was released, and he then spent the last 11 years of his life in Gangōh, where he Passed Away in 1536-7 CE.

Hazrāt Ruknuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ writes in His Book 'Lata'if e Quddusi' that three Years before His Passing A Condition of Retirement and Silence descended upon Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He remained in a State of Complete Absorption in Allah سُبْحَانَهُ وَتَعَالٰی and Meditation upon the Divine Unity. Only the Repetition of The Divine Name 'Huq, Huq' would bring him to a Normal State enough to Offer Ritual Prayers. One day, Hazrāt Ruknuddin's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Brother Hazrāt Mo'azam Sheikh Ahmad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ stated that if we could understand the Reason of This State, we would be in a better position to appreciate it. This was requested from Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, who replied that I have become so immersed in the Remembrance of Allah

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92 Shaikh Badhan ibn Rukun *alias* Miyan Khan ibn Qiwam al-Mulk Jaunpuri, *Maktubat-i Quddusiya* (Delhi: Matba' Ahmadi, 1287 AH./1870), p. 45.

93 Muhammad Qasim Firishta, *Tarikh-i Firishta*, Vol. I (Puna: Dar al-Imarah, 1247 AH/1832), p. 344; Urdu transl. 'Abdul Hay Khwaja (Deoband: Maktaba-i Millat, 1983), p. 552.

94 Shaikh Rukn al-Din, *Lata'if-i Quddusi* (Delhi: Matba' Mujtaba'i, 1311 AH/1894), p. 64.

	سُبْحَانَهُ وَتَعَالَىٰ that I have myself become a Personification of Remembrance. A Veritable Sea of Annihilation of The Ego representing The End of The Journey Towards Realizing The Absolute Truth in the Journey towards Allah سُبْحَانَهُ وَتَعَالَىٰ, The Death Before Death (Fanā).[95] However, Observance of The Ritual Prayers was Constant, but intake of food was severely restricted despite repeated requests from this Followers. He would State that I have reached such a State that I do not require Food and Remembrance itself is a source of Sustenance for me. He further Stated that when the Final Days approach, even Ordinary Believers will be able to Sustain themselves on Remembrance, then what is there to be astonished about the Friends of Allah سُبْحَانَهُ وَتَعَالَىٰ Attaining this State before Those Days? On 15th Jumadi Al Aakhir, 944 AH a State of Fever came about and remained for four days. On Friday, The Day of The Grand Congregation Prayer, there was some Relief and Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ offered His Prayers in the Mosque. After this the Fever relapsed, despite this He would Offer His Prayers. This condition remained for another four days, during which He would constantly Perform Ablutions. Finally, on the Fifth Day, He Passed Away in the Morning of 24th Jumadi ul Aakhir, 944 AH, 153 CE. Hazrāt Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ is enshrined in Mohallah Sarai, Gangōh, India. **Works.** **Shahrah Awarif Al Ma'arif.** **Hashiya Fusoos Al Hikaam.** **Ghariab Al Fua'id.** **Rushd Nama.** **Mazhar Al Ajaib.** **Risala Quddusiya.** **Maktubat Quddūsiya.** **Anwaar Al Ayun Fe Asrar Al Maknun.**
	26. Hazrāt Syedna Jallaluddin bin Hazrāt Mehmood Omari, Thanesari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Chishtīya Nizamiya; Chishtīya Ṣābirīya Sillasil. **Hazrāt Syedna Pir Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was a descendant of Hazrāt Umar Farooq رضي الله وَتَعَالَىٰ عنه in the 27th Generation from both his Father's and Mother's side.** **At the age of seven, he came with his Father to Thanesar, India, he had memorized the Holy Quran in Balkh before this. He came to India and engaged in acquiring Knowledge in Tafseer, Hadith, Fiqh, Logic, etc. At the**

95 Hazrāt Junaid رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ divides up the state of 'Fanā' into three parts: "1) the passing away from one's attributes through the effort of constantly opposing one's 'Nafs' (Ego-Self); 2) passing away from one's sense of accomplishment, that is, passing away from 'one's share of the sweet deserts and pleasures of obedience'; and 3) passing away from the vision of the reality 'of your ecstasies as the sign of the real overpowers you'". All of these stages help one to achieve 'Fanā'. Once that has been attained, a person is in the state of 'Baqā' (Remaining), or. It is through the stage of 'Baqā' that one is able to find Allah سُبْحَانَهُ وَتَعَالَىٰ – or rather, have Allah سُبْحَانَهُ وَتَعَالَىٰ find him/her.
Reaching 'Baqā' is not an easy thing to do though; getting through the three stages requires strict discipline and patience. There is even debate amongst scholars as to whether or not the third stage is even possible to reach.

	age of 17, he began to Teach after completing his studies. He also used to guide the people by giving Fatwas (Religious Edicts). His Sermons were famous and attended in large numbers of students. **He became a disciple and pledged allegiance to Hazrāt Abdul Quddus Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who imparted Spiritual Knowledge to him. After passing a period of 18 years his endeavors were honored him with the Sabiri Khirqa e Khilafat (Robe of Permission) and attained the Station of Qutb (highest Station in the Spiritual Aspect) due to the Spiritual Concentration of Hazrāt Sheikh Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **He was a renowned scholar of his time, a man of perseverance, and a perfect Sheikh. From an early age right up to the end of his life, he engaged in obedience to the dictum's of Religion, remained steadfast in worship, devoted himself to teaching, preaching and persevered in Remembrance. Allah سُبْحَانَهُ وَتَعَالٰی had given a long life. He remained steadfast till the end of his life in the observance of due manners and rules as laid down in Islam. He used to be immersed in the Remembrance of Allah سُبْحَانَهُ وَتَعَالٰی in such a way that if the Disciple said Allah u Akbar (سُبْحَانَهُ وَتَعَالٰی) at the time of Prayer in his ear, he would go and pray, if he listened to Naat or Qawwali, he would go into Ecstasy (Wajd). There was no one of his status in the entire Chistiya Sabriya order during his ascendancy. He spent his whole life in the service of his Spiritual Percecptor and worked day and night in extending the Chishtia Sabria Sillsila. By the age of eighty, it was his routine to finish a Quran every day.** **He was a famous Mystic Saint during Emperor Akbar's Rule and many Members of the Royal Court were his Disciples.** **In spite of His Engrossment and Fondness for Ecstatic Absorption in Meditation, he was Very Strict in the Observance of all kinds of Worship and Rules of the Islamic Law, due to his complete knowledge of the Islamic law and the Mystic Way. For a period of 80 years, he used to Recite one complete Quran on a daily basis and in this way his Devotion is evident.** **Irshad at Talibeen (Tareek as Salikeen) is a World renowned Book authored by Hazrāt Syedna Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.**

946 – 962 AH 1540 – 1555 CE	Suri Dynasty The Sur Empire was an Afghan Dynasty which ruled a large territory in the Northern part of the Indian subcontinent for nearly 16 years, between 1540 CE and 1556 CE, with Sasaram, in modern-day Bihar, serving as its Capital. The Sur Dynasty held control of nearly all the Mughal territories, from Eastern Balochistan in the West to modern-day Bangladesh in the East. Sher Shah an ethnic Afghan of the tribal house of Sur, first served as a private before rising to become a commander in the Mughal Army under Babur and then the Governor of Bihar. In 1537 CE, when Babur's Son Humayun was elsewhere on an expedition, Sher Shah overran the state of Bengal and established the Suri Dynasty, who supplanted the Mughal Dynasty as Rulers of North India during the Reign of the relatively ineffectual second Mughal Humayun. Sher Shah defeated Badshah e Hind ('Hindustani Emperor') Humayun in the Battle of Chausa (26 June 1539 CE) and again in the Battle of Bilgram (17 May 1540) CE. Sher Shah Suri was known for the destruction of some old Cities while conquering parts of India. He has been accused by `Abd al-Qadir Bada'uni and other Muslim historians for destroying old Cities in order to build new ones on their ruins after his own name. One example included Shergarh. Sher Shah is also said to have destroyed Dinpanah, which Humayun was constructing as the "sixth City of Delhi". The new City built by him, was itself destroyed in 1555 CE after Humayun re-conquered the Territory from the Surs. Tarikh-i-Da'udi states, however, that he destroyed Siri. Abbas Sarwani states that he had the older City of Delhi destroyed. Tarikh-i-Khan Jahan states that Salim Shah Suri had built a wall around Humayun's imperial City. Their rule came to an end by a defeat that led to the restoration of the Mughal Empire. It was at the time of this bounty of Sultán Bahlol [Lodi], that the Grandfather of Sher Sháh, by name Ibráhím Khán Súr, The Súr represent themselves as descendants of Muhammad Súr, one of the Princes of the house of the Ghorian, who left his native country, and married a Daughter of one of the Afghán chiefs of Roh. with his Son Hasan Khán, the Father of Sher Sháh, came to Hindu-stán from Afghánistán, from a place which is called in the Afghán tongue "Shargarí", but in the Multán tongue "Rohrí". It is a ridge, a spur of the Sulaimán Mountains, about six or seven kos in length, situated on the banks of the Gumal. They entered into the service of Muhabbat Khán Súr, Dáúd Sáhú-khail, to whom Sultán Bahlol had given in Jágír the Parganas of Hariána and Bahkála, etc., in the Panjáb, and they settled in the Pargana of Bajwára.
946 – 952 AH 1540 – 1545 CE	Sher Shah Suri deposes Mughal Emperor Humayun and assumes the Sultanate of India. He was Pious; Benevolent; Learned and a Most Able Administrator.
946 AH	Wars of Ivan IV.

1540 CE	While Ivan IV was a minor, border skirmishes continued unabated, but the leaders of both powers were reluctant to commit their troops to open conflicts. In 1536 CE, the Russians and Tatars were on the brink of a new War and met near Lyskovo, but the battle was averted. Over the following years, the Crimean Khan constructed an offensive alliance with Safa Giray of Kazan, his relative. When Safa Giray invaded Muscovy in December 1540 CE, the Russians used Qasim Tatars to contain him. After his advance was stalled near Murom, Safa Giray was forced to withdraw towards his own borders. These reverses undermined Safa Giray's authority in Kazan. A pro-Russian party, represented by Shahgali, gained enough popular support to usurp the Throne more than once. In 1545 CE, Ivan IV mounted an expedition to the Volga River, mainly in order to flex muscles and to show his support for pro-Russian factions. Little was achieved during the Campaign of 1547-48 CE and the story was much the same for 1549-50 CE. In 1551 CE, detailed schemes for the eventual conquest of Kazan started to be aired. The Tsar sent his envoy to the Nogai Horde and they promised to maintain neutrality during the impending War. The Ar begs and Udmurts submitted to Russian authority as well. In 1551 CE, the wooden fort of Sviyazhsk was transported down the Volga from Uglich all the way to Kazan. It was used as the Russian *place d'armes* during the decisive Campaign of 1552 CE.
947 AH 1540 CE	First Known Native American Composition A Native American singer from the City of Tlaxcala, Mexico composes a mass. Thomas Cromwell Executed - Thomas Cromwell who was King Henry VIII closest advisor was beheaded. He was at the forefront of the Kings efforts to break the power of the Catholic church. Cromwell lost some of the confidence of Henry when he selected Anne duke of Cleves as Henry's new Wife after the death of Jane Seymour. Henry on meeting her stated " she had no looks, spoke no English and was no better then a Flander mare". When Cromwell was accused of being a herectic Henry went along with his beheading in the Tower of London. Ethiopian Music Notation Developed -According to traditional belief, the musical notational signs used in Ethiopian Coptic chant were developed during the Reign of King Claudius (1540-1559 CE) by two Priests, Azza Gera and Azza Ragwel. The oldest surviving noted manuscripts in Ethiopia date from the 16th Century CE. The notation consists of markings in the margins and between the lines of text.
947 AH 1541 CE	Henry VIII, King of England Becomes King of Ireland - 1541 CE was another busy year for Henry VIII. In February Henry had his fifth Wife Catherine beheaded for committing adultery. In June he became King of Ireland.
949 AH 1542 CE	Westerner in Japan -The first European visitors arrive in Japan aboard a shipwrecked Chinese ship. The Portuguese travelers have muskets, which they sold to the Japanese, who soon duplicate them.

	On May 8, 1541 CE, Hernando de Soto's expedition in the New World discovered the Mississippi River. The expedition had started out in Florida, in April 1538 CE. It ended in September 1542 CE, when the remnants of the expedition arrived in Mexico. The expedition left behind a trail of slain Indians. De Soto himself died of fever three weeks after arriving on the Mississippi. The expedition had actually crossed the River upstream earlier but had not realized it.
950 AH 1543 CE	Copernicus Claims Earth Circles the Sun. Nicolaus Copernicus published De revolutionbu orbium coelestiium. This work set out to prove that the earth and the other planets circle around the sun. This was in direct contrast to the accepted theory that everything circled the earth. First Illustrated Study of Human Body - Adreas Vesalius published De fabricaq corporis humani. It was the first illustrated systematic study of the human anatomy, and revived the concept of scientific study of the human body.
953 AH 1546 CE	Peace of Andres -The Peace of Ardres was signed in 1546 between England and France. It ended a two year War between the two. Under its terms England received indemnity from France and was allowed to retain the French port of Boulogne for eight years.
954 AH 1547 CE	Ivan the Terrible Czar of all the Russians -On January 17th Ivan IV had himself crowned the czar of all of Russia. He was the first Russian Ruler to be crowned Czar.
956 AH 1549-50 CE or 962/ 3 AH 1554/ 5 CE	**Wisaal Hazrāt Khwaja Mu'īnuddīn Abdul Huq رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Hazrāt Khwaja Naseeruddin Ubaidullah Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, (W. 895 AH/ 1490 CE) meanwhile, perhaps more than anyone else embodied the key Naqšhbandi doctrine of "Solitude in the Crowd" (*Khalvat dar Anjuman*), which meant that Naqšhbandi disciples could and should play a prominent role in the economic and political life of the community, while constantly remembering Allah سُبْحَانَهُ وَتَعَالٰی. This latter doctrine helps partly to explain the traditional prominence of Naqšhbandi Sufis in Central Asian politics – Hazrāt Khwaja Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ himself was involved in the Timurid Administration.**[96] **The most significant person behind the Naqšhbandiyya's subsequent influence was Hazrāt Khwaja Naseeruddin Ubaidullah Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, whose lineal and spiritual descendants dominated the Indian Naqšhbandiya.**[97] **There is a note in the Persian *Hidayat Nama,* written by Mir Khaluddln Katib b. Maulana Qazi Shah Kuchak al-Yarkandi, ca. 1100 AH/ 1700 CE (British Museum mss. Oriental 8162), folio lr, stating that Khwajagi Muhammad Amkanagi (W. 1008 AH/ 1600 CE) established the**

96 Sufism and the State: Saints' Shrines in Central Asia.

97 Sufi Heirs of The Prophet (SWAS), Arthur F. Buehler, pg. 91.

	Naqšhbandiya in India. **This is incorrect as "(Hazrāt Khwaja Naseeruddin Ubaidullah) Ahrar's (رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ) third son, (Hazrāt) Muhammad Amin (رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ), accompanied (Emperor) Babur when he conquered Kabul and India. (Emperor) Babur, in battle against the forces of the Lodhi King, Sultan Ibrahim in Delhi, is said to have '[first] visualized (Hazrāt Khwaja Naseeruddin Ubaidullah) Ahrar (رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ) and [soon after] a man came dressed in white on a white horse who fought fiercely. After the Gurganis [Babur's forces] won the battle, this man was later identified as (Hazrāt) Khwajagi Ahmad (رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ) and was rewarded by Mir Qadi.[98] [99]** **In addition, he relates having especially honored a visiting Grandson of (Hazrāt Khwaja Naseeruddin Ubaidullah) Ahrar (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ), Hazrāt Khwaja 'Abd ash Shahid (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ) (W. 983 AH/ 1575 CE).[100] Hazrāt Khwaja 'Abd ash Shahid (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ) later spent fifteen years in India (966 AH/ 1558-9 CE to 982 AH/ 1574-5 CE) where he reportedly had a following of 12,000 people before returning to Samarkand in 983 AH.[101]** **Ahraris also intermarried within the top echelons of Timurid ruling families. Babur's daughter was married to Nur al-Din Muhammad Naqšhbandi; a daughter of this marriage married Emperor Akbar's Tutor, Bairam Khan, and later became one of Akbar's wives after her first husband's death. Emperor Humayun's daughter was given in marriage to Khwaja Hasan Naqšhbandi by Emperor Akbar's half-brother, Mirza Muhammad Hakim (d. 993/1585), the Governor of Kabul.[102] The intermarriage of Timurid families with Ahraris, combined with a hereditary discipleship and Government patronage of the Ahraris, made Northern India fertile ground for the spread of the Naqšhbandiya.** **It is important to note that the Naqšhbandiya Mujaddidiya (A Later Offshoot of Iconoclastic More Sharia Than Tariqat Minded Naqšhbandis were Patronized by the Afghan Adventurers who looted and despoiled India as opposed to the Mughal Synergistic Ascendancy which Favored The Ahrari**

98 The Naqšhbandiya in Timurid India: The Central Asian Legacy, Arthur F. Buehler, pg. 5.

99 Muhammad Ghawthi Mandawi, *Adhkar-i abrar, Urdu tarjuma-yi gulzar-i abrar,* 2nd ed., Urdu translation by Fadl Ahmad Jewari (Lahore: Islamic Book Foundation [1908], 1975), 259, where Ahmad Kasani's death date is 950/1543-4. See n. 10 above. Khwajagi Ahmad Kasani was a disciple of Muhammad Qadi (d. 911 or 912/1505-7), a famous successor of Ahrar. It was a common practice of the time to have holy men accompany armies as a kind of 'spiritual artillery' to assist in gaining victory. Baba Palangposh (d. 1110-11/1699), originally from Ghujduvan, was a Naqšhbandi military pir, who accompanied Ghazi al-Din Khan, an immigrant Mughal general fighting in India. See Simon Digby, 'The Naqshbandis in the Deccan in the Late Seventeenth and Early Eighteenth Century A.D.: Baba Palangposh, Baba Musafir and Their Adherents', in Gaborieau *et al.,* eds., *Naqshbandis,* 167—207.

100 See Babur, *Baburnama,* pg. 631.

101 Kishmi, *Nasamat,* pgs. 168-9.

102 Dale, 'The Legacy of the Timurids'.

Naqšhbandi's true Sufistic Approach.

When Emperor Babur's Cousin, Haydar Mirza Muhammad, described the disrespectful treatment accorded to Hazrāt Khwaja Khawand Mahmud (Khwaja Nura) رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ by the Mughal Emperor Humayun (r. 937/1530-947/1539, 962/1555-963/1556) and his entourage, he noted, Hazrāt 'Khawja Nura [Khawand Mahmud] رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.... had a hereditary claim to their veneration.'[103] Just as his Grandfather, Hazrāt Ubaidullah Ahrar, had foreseen Emperor Babur's previous victory over Samarqand, Hazrāt Khawand Mahmud رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ is said to have predicted that Emperor Babur's Son, Mirza Kamran, would take the City of Qandahar.[104] Conversely, after being treated brusquely by Emperor Humayun, who was a devotee of Hazrāt Shaykh Bahlul رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, the elder brother of Shattari Hazrāt Muhammad Ghauth Gwaliori رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ (W. 970/1562), Hazrāt Khawand Mahmud رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ is said to have predicted Emperor Humayun's defeat by Sher Shah.[105] Sufi anecdotes such as these reflected and perpetuated the prevailing world view of the time that there was a causal relationship between Naqšhbandi Ahrari spiritual intercession and Timurid military success. A Sheikh's authority, in addition to genealogical factors, was thought to be based on his ability to affect mundane affairs through intercession on the supramundane plane.[106]

The Naqšhbandi-Timurid Partnership involved many dimensions of cooperation of interrelationships. There were formal Master Disciple ties, e.g., Hazrāt Khwaja Mu'īnuddīn Abdul Haq رحمة الله وَتَعَالٰى عليه (W. 956/1549.50 or 962/1554-55), the Brother of Hazrāt Khawand Mahmud, acted as Mirza Kamran's Spiritual Mentor.[107] However, Hazrāt Khwaja Mu'īnuddīn Abdul Haq رحمة الله وَتَعَالٰى عليه parted ways with Mirza Kamran's Brother Emperor Humayun due to some unspecified animosity between them.

"Emperor Humayun went to face Sher Shah again at the battlefield of Kannauj taking two brothers Askari Mirza and Hindal Mirza with him. These two groups fought each other on May 17th, 1540 CE. Humayun's Artillery could not prove its potential, besides Emperor Humayun's repetition of tactical errors and taking wrong decisions (the decisions he made during the battle of Chausa) made him a loser once again. Sher Shah defeated the Mughal Force for the second time in the Battle of Kannauj.

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103 N. Elias, ed., English translation by E. Denison Ross, A History of the Mughals in Central Asia Being the Tarikh-i Rashidi of Mirza Muhammad Haidar Dughlat, 2nd ed. (London: Curzon Press, 1972) p. 399 cited by Dale, "The Legacy of the Timurids." Mirza Muhammad was a disciple of (Hazrāt) Khawand Mahmud (رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ).

104 Kishmi, Nasamat, p. 161. Both of these forecasts were inerpreted as divine assistance mediated by the Naqshbandis.

105 Ibid., p. 156.

106 The Development of the Naqšhbandiya-Mujaddidiyya in India: How the Panjab Became the Centre of Nineteenth-Century International Naqšhbandi Activity Arthur F. Buehler

107 http://www.allamaiqbal.com/publications/journals/review/apr97/7.htm#_edn15

	Again, Emperor Humayun along with his Brothers fled the Battlefield to save their lives and went back to Agra. Emperor Humayun became almost a fugitive after the battle of Kannauj. He and his brothers reached Agra safely but they could not stay there because Sher Shah chased them with his forces. He did not even get to Lahore when he heard about losing Delhi and Agra to Sher Shah. Sher Shah became the Sultan of Agra and Delhi. Emperor Humayun met his brothers in Lahore but they could not gather a Force to fight Sher Khan because they all had different personal interests."[108] **"Humayun Padishah for a time thought of reunion, but seeing difficulties in the way, he abandoned all hope of this, and was at a loss what to do next. [Reunion], however, was his object. At this time repeated meetings were held, out of mere hypocrisy. Union was discussed, but they had only disunion at heart; they called in the magnates and leading men, to be witnesses that no one opposed or deviated from the resolutions agreed to. Thus were summoned (Hazrāt) Khwaja K(w)hand Mahmud (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ), his younger brother (Hazrāt) Khwaja Abdul H(uq)akk (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ) and (Hazrāt) Mir Abul-Baka (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ), who were all noted for their Learning and esteemed for their Piety, together with many other great men, whose names it would take too long to mention individually. The Sultans, Amirs and many others were present. At first they assented to reunion and drew up a written engagement, upon the margin of which the magnates signed their names as witnesses. They then embarked upon the discussion."[109]**
	20. Hazrāt Khwaja Mohammad Yahya رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Naqšhbandiya Sillsila. Not to be confused with The Son and First Successor of Hazrāt Khwaja Ubaidu'llah Ahrar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ **He succeeded to the Naqšhbandi Mantle after Hazrāt Khwaja Mu'īnuddīn Abdul Haq رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **(Hazrāt) "Khwaja Muhammad Yahya (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ) (W. 999 AH/ 1590-91 CE in Agra), the Principal Successor to his Father, (Hazrāt) Khwaja Abu Faiz (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ), a Grandson of (Hazrāt Khwaja Naseeruddin Ubaidullah) Ahrar (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ), was appointed Mir-i Hajj for the year 986 AH/ 1578 CE by Emperor Akbar following the previous *Hajj* which was led by a lineal descendant of (Hazrāt Khwaja Naseeruddin Ubaidullah) Ahrar, (Hazrāt) Sultan Khwaja" (رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.[110]**

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108 https://en.wikipedia.org/wiki/Battle_of_Kannauj#:~:text=The%20Battle%20of%20Kannauj%20took,Shah%20Suri%20in%20the%20battle.

109 Tarikh e Rashidi of Mirza Mohammad Ahmad Dughlat, English Translation by N. Elias, pg, 478.

110 Bada'uni, *'Abdulqadir Muntakhab al-tawarikh,* vol. 2, English translation by W. H. Lowe (Delhi: Idarah-i Adabiyat-i Delhi [1884-1925], 1973), 246, 275. According to Bada'uni, Sultan Khwaja was the son of Ahmad Kasani. Ibid. 246. Others say he was a disciple of Khwaja Dost whose Sheikh was a Disciple of Khwaja 'Abd al-Shahid. See Abu Fadl 'Allami, *Akbar nama: History of the Reign of Akbar Including an Account of his Predecessors,* 3 vols., English translation by H. Beveridge (Delhi: Ess Ess Publications [1897-1921], 1977), 3.192, 271.

957 AH 1550 CE	The Peace of Boulogne -Peace is once again restored between England and France with the signing of the peace treaty of Boulogne. Under its terms England withdrew from Scotland, France also regained Boulogne in return for an indemnity.
959 AH 1552 CE	Fall of Kazan. On 16 June 1552 CE Ivan IV led a 150,000-strong Russian Army from Moscow towards Kolomna. They routed the Crimean Tatars under Devlet Giray near Tula before turning to the East. The Tsar pressed on towards Kazan, and the final siege of the Tatar Capital commenced on 30 August. Under the supervision of Prince Alexander Gorbatyi-Shuisky, the Russians used ram weapons, a battery-tower, mines, and 150 cannons. The Russians had the advantage of efficient Military engineers, such as Ivan Vyrodkov, Nemchin Erazm ("Rozmysl") from the Grand Duchy of Lithuania, and the English engineer Butler. The besiegers blocked the City's water supply and breached the walls before the final storming on 2 October led to the taking of the City of Kazan, the razing of its fortifications, and the massacre of much of the population. The *Kazan Chronicle* reports the killing of 110,000 – both civilians and garrison – and the release of 60,000–100,000 Russians whom the Khanate had held captive. The fall of Kazan had as its primary effect the assertion of Moscow's control over the Middle Volga. The Bashkirs accepted Ivan IV's authority two years later. The Tsar celebrated his victory over Kazan by building several Churches with oriental features, most famously Saint Basil's Cathedral on Red Square in Moscow. The siege of Kazan forms the subject of the longest poem in the Russian language, Mikhail Kheraskov's epic *Rossiada* (1771–1779 CE). After the fall of Kazan a guerrilla uprising known as the Kazan War started in the Region, lasting several years until its final suppression in 1556 CE. The Tsar responded with a policy of Christianization and Russification of his Tatar subjects and other indigenous peoples, an approach not reversed until the time of Catherine the Great (reigned 1762–1796 CE).
959 AH 1552 CE	Treaty of Passau -The Holy Roman Emperor Charles V attempted to force the Protestant Princes of Southern Germany to return to Catholicism at the point of the sword. Prince Henry II of France took advantage of the situation by allying himself with the Protestants and seizing Metz, Toul and Verdun. Charles was forced to leave Germany and sign the Treaty of Passau granting the Protestants Religious Liberty.
961 AH 1554 CE	Thomas Wyatt led a rebellion against Mary Queen of England. The cause of the rebellion the impending marriage of Mary to Phillip Son of the Catholic Holy Roman Emperor. Mary was planning to restore Catholicism to England. His Army was defeated on February 9th and Wyatt was executed in April. Following Mary's marriage, Protestants and former Protestants were persecuted, with many being burned at the stake.

962 AH 1555 CE	Peace Augsburg was signed, under whose terms each German Prince was allowed to pick a Religion for his State. Jews Restricted to Ghettos in Italy - Pope Paul IV issued his bull Cum nimis absrudam. Under its terms Jews in the Cities were restricted to their own quarters at night. Venice already had "Ghettos" for the Jews.
962 AH 1555 CE	Treaty of Amasya was signed between the Ottoman Empire and Persia. This brought to an end the War between the parties. Under its terms Persia recognized the Ottoman sovereignty over Iraq.
962 – 963 AH 1555 – 1556 CE	Nasir-ud-din Muhammad Humayun Second Mughal Emperor of India, Second Stint as Emperor of India.
963 – 1013 AH 1556 – 1605 CE	Jalal-ud-din Muhammad Akbar. Jallaluddin returns from exile after his Father Humayun the Mughal Emperor dies. Jallaluddin rules as Akbar. He defeats Hindu Forces at the Battle of Panipat on November 5th. He thus regains the Hindustani Empire.
964 AH 1557 CE	Battle of Saint Quentin -Queen Mary of England comes to the support of her husband Phillip II in a conflict with France. The English and the Spanish defeat the French at the Battle of Saint Quentin. With Paris threatened the French are forced to recall their Forces from Italy.
964 AH 1557 CE	Emperor Akbar (1556-1605) brought Tan Sen from the Court of Reva to become his own Court musician. Tan Sen is best known for his attempts to join Hindu and Muslim musical styles. While Tan Sen was a master of the ancient Hindu vocal style, Dhrupad, he also created a new genre, Darbari.
965 AH 1558 CE	Elizabethian Age Begins - The Elizabethan Age in England begins with the death of Queen Mary and the ascension to the Throne of Elizabeth, the Daughter of Henry VIII by Anne Boleyn.
966 AH 1559 CE	Treaty of Cateau-Cambresis The Religious Wars that had gone on incessantly between England, France, Spain and the Holy Roman Empire are ended by the Treaty of Cateau- Cambresis. Under its terms France renounces claims to Italy, and confirms Spanish control of much of Italy.
967 AH 1560 CE Arbitrary, No Data.	**Wisaal Sharif Hazrāt Syedna Mir Syed Taqiuddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Hazrāt Mir Syed Naseeruddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. The Qutbi Sadaat were renowned for their Piety and Maintained their distance from Rulers. However, Rulers flocked to their Threshold and held them in Reverence. The Mughal Emperor Farrukh Siyar, also known as Shahid-i-Mazlum (20 August 1683 CE – 9 April 1719 CE), was the tenth Mughal Emperor from 1713 CE to 1719 CE, after he assassinated his Uncle and Emperor, Jahandar Shah. Reportedly a handsome man who was easily swayed by his advisers, he lacked the ability, knowledge and character to Rule independently. Emperor Farrukh Siyar was the son of Azim-ush-**

	Shan (the second Son of Emperor Bahadur Shah I). Ahmad Shah (1748 – 1752 CE); Azizuddin Alamgir Saani (1752 – 1759 CE); Aali Gohar Shah Alam (1759 – 1760 CE) all were Devoted to His Offspring and Hazrāt Syed Qutb Al Aqtaab Khan رحمة الله وَتَعَالَىٰ عليه as well as Hazrāt Syed Ghaus Al Azam Khan رحمة الله وَتَعَالَىٰ عليه and Hazrāt Syed Muhiyuddin Khan رحمة الله وَتَعَالَىٰ عليه received Grants of Land from them. Azim o Shan and Farrukh Siyar, Father and Son presented themselves at the 'Khanqah' (Teaching Hospice) with full honors and were Blessed with seeing Hazrāt Shah Khalilullah رحمة الله وَتَعَالَىٰ عليه and Hazrāt Shah Muhammad Naqi رحمة الله وَتَعَالَىٰ عليه. Farrukh Siyar took Ba'ait at the hands of Hazrāt Shah Muhammad Naqi رحمة الله وَتَعَالَىٰ عليه. **In keeping with their Spiritual Status and Background, The Qutbi Sadaat kept apart from the British Intruders. Eventually Hazrāt Sheikh Nizamuddin رحمة الله وَتَعَالَىٰ عليه was born to the Family. He had many Offspring who kept up The Family Name and Tradition.**
	28. Hazrāt Syedna Mir Syed Nizamuddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Hazrāt Syedna Mir Syed Taqiuddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Qadriya Shurwardīya; Qalandariya Sillasil. **Hazrāt Nizamuddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ wrote the Book, Serat e Mustaqeem Sharah Qaseeda Kubra and was the son of Hazrāt Qutbuddin's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Sister.** **One of His Descendants was alive in Pre-Partition India and served as 'Darogah' (Chief of Police), being Posted at Sheikhpura, District Mungair, Bihar.**
967 AH 1560 CE	Treaty of Edinburgh - Mary, Queen of Scots declared herself Queen of England in 1559. The next year French troops in Scotland try to assert the claim of Mary against Elizabeth, who the Catholics claim is illegitimate (Elizabeth was the Daughter of Henry and Anne Boleyn whose marriage to Henry was consider null by the Catholics). The French troops were besieged at Leith, and the French were forced to sign the treaty of Edinburgh ceasing their interference in the affairs of Scotland.
969 AH 1562 CE	The Massacre of Vassy sparked the first of a series of French Wars of Religion.
969 AH 1562 CE	French Establish Settlement In Florida -The French first attempted to settle Florida in 1562. A group of Huguenots, under the direction of Jean Ribault, established a temporary settlement on the coast of what became South Carolina. When they were not resupplied, they abandoned the settlement. In 1864, a second group of Huguenots established a settlement at Ft. Caroline at the mouth of the St. Johns River. First French War of Religion France became embroiled in a Religious civil War between the Huguenots and Catholics. The War was touched off by the massacre of Huguenots at Vassy on March 1. The Huguenots retaliated by killing priests

	and raping nuns. The Huguenots maintained a hold on Orleans, Lyon and Rouen. Queen Elizabeth of England pledged her support to the Huguenots.
975 AH 1567 CE	Rio de Janeiro Founded The Portuguese founded Rio de Janeiro. They first ousted the French colonists who were there. Second French War Begins -A second Religious civil War broke out in France between the Catholics and the Hugenonts. The War broke out when the Hugenots attempted the capture King Charles IX and his regent Mother Catherine de Medicis. The War ended with the signing of the Peace of Longjumeau
976 AH 1568 CE	Eighty Years War Begins. A War that lasted for eighty years broke out when Flemish opponents to the Spanish inquisition were beheaded. 20 leading Flemish opponents inlcuding the Comte d' Egmont and Comte d' Horn were killed. The Flemish and Dutch then began a rebellion against Spanish rule.
977 AH 1569 CE	Northern Rebellion -Dukes of Northern England revolted against Elizabeth in order to restore Catholicism to England. The rebels hoped to free Mary, Queen of Scotts from captivity. Elizabeth put down the rebellion, and her troops killed 3,000 of the rebels.
978 AH 1570 CE	Third French War Begins The peace ended quickly when the Third French War broke out the next year. It lasted for two years and ended with the Peace of Saint Germain-en Laye.
979 AH 1571 CE	In the middle of the 16th Century CE, the Crimean Khanate asserted a claim to be the successor to the Golden Horde, which entailed asserting the right of rule over the Tatar Khanates of the Caspian-Volga Region, particularly the Kazan Khanate and Astrakhan Khanate. This claim pitted it against Muscovy for dominance in the Region. A successful Campaign by Devlet I Giray upon the Russian Capital in 1571 CE culminated in the burning of Moscow, and he thereby gained the sobriquet, That Alğan (seizer of the Throne). The following year, however, the Crimean Khanate lost access to the Volga once and for all due to its catastrophic defeat in the Battle at Molodi. Don Cossacks reached lower Don, Donets and Azov by the 1580s (CE) and thus became the North-Eastern neighbours of the Khanate. They attracted peasants, serfs and gentry fleeing internal conflicts, over-population and intensifying exploitation. Just as Zaporozhians protected the Southern borders of the Commonwealth, Don Cossacks protected Muscovy and themselves attacked the Khanate and Ottoman Fortresses.
979 AH 1571 CE	Battle of Lepanto -On October 7th, 1571 the Ottoman fleet of 240 galleys was defeated by a fleet from the Maritime League. The League's fleet consisted of ships from Spain, Malta, Genoa and Venice. The Maritime league takes 4,000 prisoners, frees 12,000 Christian slaves and kills 25,000 Ottoman in the battle. Manila Founded Miguel Lopez de Legazpe leading a Spanish force subjugated the Philippine natives. He went on to found Manila.

980 AH 1572 CE	Tycho Brache observed the first Super Nova. He showed that the nova was located beyond the moon. He was also the first to produce a modern star guide. St. Bartholomew's Day Massacre On August 23 and 24th Catholics in France killed 50,000 Huguenots in Paris and the provinces. The massacre was called for by the queen Mother Catherine de Medici and is applauded by Pope Gregory XIII.
980 or 989 AH 1573 or 1582 CE	**Wisaal Sharif Hazrāt Syedna Jallaluddin bin Hazrāt Mehmood Omari, Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **The Author of Tabaqat Husamiyyah States that Hazrāt Qutb al Aqtab, Sheikh Jallaluddin Thanesari's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Death Throes prolonged and his Discomfort and restlessness increased, so one of his Khalifas wondered aloud that it is not known what is The State of Hazrāt Aqdas .رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Hazrāt Jallaluddin Thanesari's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ recited this Poem in response.** **قومے زو جود خویش** **رفتہ زحرف در معانی** **We are such a Nation (Class) which has been Emptied of its Existence and has Passed through the letters and reached the meaning, i.e. has left the external and reached the internal.** **After that, he gave the trust of his elders along with the Greatest Name Handed Down by The Sabriya Sillsila and the Robe of Khilafat to Hazrāt Sheikh Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and he gave his Physical life To Eternity He Passed Away on the 14th of Dhul-Hijjah 989 AH. The chronogram of His Passing Away is:** **سرّ دفتر اولیاء** **The Secret Fount of The Friends of Allah سُبْحَانَهُ وَتَعَالٰی.** **But there is an excess of three years in this Chronogram which can be excused. Hazrāt Aqdas رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was ninety-five years old. His Shrine is a place of Pilgrimage in Thanesar.**
	28. Hazrāt Syedna Nizamuddin Omari, Thanesari, Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Chishtīya Ṣābirīya Sillsila. **Hazrāt Syedna Sheikh Nizamuddin Farooqi Thanesari Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Bin Hazrāt Abdul Shakur Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the Qutb of his age, was born in the 9th Century AH in Thanesar (Delhi), India and Passed Away on 28th Rajab, 1035 or 1036 AH in Balkh (Balkh Province), Afghanistan. He رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was an Accomplished Sheikh e Tareeqat, a Great Blessed Saint, an author of books and a Person who Possesed The Abitity to Perform Saintly Miracles.[111] It is reported that a Single Glance from His Benevolent Eyes was sufficient to Raise a Seeker to the Heights of Attainment and a Little Concentration from his side would enable the Seeker to Obtain a Vision of The Holy Prophet, Mohammad صلى الله وَتَعَالٰی عليه و آله وسلم.** **His Father was the Brother of Hazrāt Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ**

111 Iqtibas-ul-Anwaar, pg. 698.

	while He was his Son in Law and Successor to the Mantle of The Sabri Chisti Order. Despite the Fact tha He did not Obtain Regular Education, He was extremely well Versed in all departments of Knowledge and used to claim that I have been Educated by Allah سُبْحَانَهُ وَتَعَالٰی. His elucidation of Complex matters left his listeners in awe. His Books bear ample witness to His Erudition and Depth of Knowledge. **Works:** **Sharah Swaneh Ghazali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Sharah Al Lama'at Makki.** **Sharah Al Lama'at Madani.** **It is Reported that both of the above Commentaries on the Lama'at (Divine Flashes) Hazrāt Fakhruddin 'Iraqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ were written in Seclusion with a Disciple Barring the Door in order to stop anybody from entering. One was dictated in Mecca Mo'azzama and the Other in Medina Munawwara. Hazrāt Syedna Nizamuddin Thanesari, Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ would Receive a Visitation from the Divine Spirit of The Holy Prophet, Mohammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم, who used to Dictate the matter to Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and a Disciple would consequently take down whatever Hazrāt Syedna Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ spoke. After this, as with all his other Books, as he was completely unlettered like The Holy Prophet, Mohammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم, he would listen to a recitation of his dictation while looking on to the Finger of the Disciple, who had been instructed to follow his speech by indication of that particular section in the script. Hazrāt Syedna Nizamuddin Thanesari, Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ would stop the Disciple at any page that he thought was incorrect and instruct him to mark it and then proceed with the Narrative. When the Reading would be completed, the extraneous Pages would be expunged. It would then be discovered that the remaining portion was cohesive and the expunged portions were superfluous.** **Riaz e Quddsi.** **Tafseer Nizami.** **Risala Haqeeqat.** **Risala Al Mub'khiya.** **One day Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ asked Permission from His Pir Hazrāt Syedna Jallaluddin Thanesari, Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, to be allowed to retreat to a cell and Brick up the entrance for a Period of 6-Months like Hazrāt Qutb e Alam Syedna Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had done, in order to either Attain Unto Allah سُبْحَانَهُ وَتَعَالٰی or else Lose His Life in the Process.** **دست از طلب ندارم تا کام من بر آید.** **یا تن رسد بجاناں یا جاں زتن برآید.** **I will not stop Seeking until my Task is accomplished.**

	Either the body reaches the Beloved or the death comes to the body. Hazrāt Khwaja Hafiz Shirazi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. **Hazrāt Syedna Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was very happy to hear this and instructed Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ to be engaged in Zikr e Banokam and Zikr e Sai Paya during His Retreat. He was instructed to Recite the Name of Allah سُبْحَانَهُ وَتَعَالٰی Nine times before dropping a Single Bead of the Rosary and in manner try to Recite 200 Beads in a Single Breath. Eventually Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ he was eminently Successful in this very difficult Spiritual Effort and Gained his Desired Goal. He asked one of the Disciples stationed at the door to request Hazrāt Syedna Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ to come there. When Hazrāt Syedna Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ arrived, Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ repeated his Experiences. Hazrāt Syedna Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Was extremely Pleased and instructed Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ to leave the Room as the required result has been attained. Hazrāt Syedna Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Then Bestowed the Robe of Permission and the Entrustments of His Spiritual Forebears upon Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِand instructed him to take over the responsibility of Grooming the Disciples.** **After Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ returned from a Prolonged stay in Mecca mo'azzama and Medina Munawwara, when he returned to Thanesar, Emperor Nuruddin Jehangir's Son, Sultan Khusrau raised the Standard of Revolt and took fight from Delhi, passing through Thanesar and stopped to pay His Respects to Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Some People reported to Emperor Jehangir that Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had Prophesied the Regal Honor to the Emperor's Son. At this Emperor Jehangir, who was averse to the Auliya Allah سُبْحَانَهُ وَتَعَالٰی, determined to seize and make an example of Him so that no one would dare to Revolt or Support Sultan Khusrau. Knowing the Emperor's aversion, Hazrāt Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ set out for Balkh (near Harat in Present Afghanistan) where he thought His Spiritual Services were needed by the People. In Balkh, many people got Blessed by him including the King who venerated him. This made some Religious Academics and the Influential People jealous. They tried to denigrate him but achieve nothing. He passed on in the Islamic month of Rajab on Friday. His shrine was built in Balkh. He confided Sheikh's Entrustment along with Ism-e-Azam and Khirqa-e-Khilafat to Hazrāt Abu-Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and sent him to Gangōh in India.**
982 AH 1574 CE	Tunis Annexed by Ottomans -An Ottoman Army under the command of Sinan Pasha retakes Tunisia. The Austians had driven the Ottomans out the year before. It is annexed to the Ottoman Empire.

984 AH 1576 CE	Treaty of Ghent -Spanish garrisons in the lowlands who had not been paid for a period of time revolted and vented their rage on the native nation. In Antwerp alone they massacred 6,000 men, women and children and burned 800 houses. As a result of the decision, William of Orange persuaded the 17 provinces of the Lowlands to unite under the treaty of Ghent, putting aside their differences to fight the Spanish inquisition and restore their liberties.
985 AH 1577 CE	Sixth War of Religion -A Sixth War of Religion broke out between Catholics and Huguenots in 1577. The War was brief and Henri III offered the Huguenots generous terms as a settlement.
986 AH 1578 CE	Portuguese Army Defeated in Morocco - Sebastian, the King of Portugal leads an Army to restore the deposed Sultan of Morocco. Moroccans at the Battle of Alcazarquivir annihilated the Portuguese Army. Sebastian was killed in the battle.
988 AH 1580 CE	**Wisaal Hazrāt Shah Musa Qadri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **His Name is Hazrāt Qutbuddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and title Hazrāt Abu al Mukaram رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . He was the Son and Spiritual Heir of the well-known, August, and Sheikh As Shayukh of the World, Hazrāt Shah Kamal Qadri Kaithali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . His Family lineage goes back to Ghaus e Azam Hazrāt Sheikh Syed Abdul Qadir Jilani رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ through 13 successive Generations. He was Murid and Khalifa of his Father Hazrāt Syed Shah Muhiyuddin Qadri Qader Pasha رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . They were direct Descendants of Hazrāt Syed Shah Abdul Latif Qadri Laobali Karnali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . He was Unique is Renunciation and Abstinence, Man of Strong Inner State and a Learned Figure. It was his Routine Practice to Recite one Complete Holy Qurʾān at Night in two Ra'kats Nawafil Prayer. He was indeed a Born Wali Allah سُبْحَانَهُ وَتَعَالٰی . Signs of Sainthood were evident on his face since his Childhood. He had memorized the Holy Qurʾān in early life and completed education in all the current customary sciences at the age of eighteen. His sublime Spiritual excellence was well known in the entire City. Masha'ikh and Teachers of the surrounding areas considered it a Blessing to serve him.** **His Spiritual Guide and Father, Hazrāt Shah Kamal Qadri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Bestowed Wilayat (Spiritual Jurisdiction) of the area of Kot Qabula, Sahiwal. Hazrāt Shah Kamal رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ while sending him to this area said that although the area belongs to Hazrāt Baba Farid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ but out of respect of Hazrāt Ghaus e Azam رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, he will give you some part of it. A renowned Majzub Hazrāt Baba Haydar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ used to sweep the streets of Kot Qabula with his beard. When asked why he was doing so, he said "Soon a Lion is coming to this area who is Son of Hazrāt Ghaus e Azam رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ illuminated it with Islamic Knowledge and Mysticism. He stayed there as a real Spiritual heir of Hazrāt Ghaus e Azam رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. This area was immersed in the Darkness of Infidelity and Oppression before he came. An Irreligious Atmosphere prevailed everywhere.** **Thousands entered Islam at his hand including Lakhwera and Saldera Tribes. By his advent, the area turned into a Center of Divine Illumination.**

After he arrived in Kot Qabula, he first visited the Shrine of Hazrāt Baba Farid Ganj Shakur رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ. He was so much absorbed in Contemplation there, that the servant of Dargah closed the door, taking no notice of his presence. At Midnight Hazrāt Baba Farid رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ directed the Sajjada Nasheen, named Hazrāt Sheikh Ibrahim رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ that a Descendant of Hazrāt Ghaus e Azam s ة الله وَتَعَ الَیٰ علیه رحم s who is a Spiritualist, is absorbed in Contemplation near me, on Account of which I feel disturbed; send someone to open the door.

The Sajjada Nasheen came himself and found Hazrāt Shah Musa ss الَیٰ علیه ة ss الله وَتَـعَ رحم ss deeply engaged in Contemplation. He apologized for the negligence of the servants and requested Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ to stay with him. But Shah Sahib said My purpose was just to visit Hazrāt Baba Farid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

Only a short time had passed in Kot Qabula, Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ left for Pakpatan Sharif to attend the Urs of Hazrāt Baba Farid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. His younger Son named Hazrāt Shah Qamber رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , who was a child, insisted on accompanying him, but Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ did not allow him due to his being underage. One day Hazrāt Shah Qamber رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was playing on the road, sitting on a wall. He saw some Caravans traveling towards Pakpatan to attend the Urs of Hazrāt Baba Farid s الَیٰ علیه وَتَعَ ة الله s رحم . Being inspired, he directed the Wall to march toward Pakpatan. The Wall traveled and reached the Dargah of Hazrāt Baba Farid رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . By chance, at that time Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was standing at the Bahishti Gate and looked towards his Son in that condition, with infuriated eyes. Instantly the Radiant Soul of Baba Sahib رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ intervened and advised Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , “No immature (or underage) from your Descendants should visit our Dargah in Future”. (This practice is still being followed by the Descendants of Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ , where they do not visit the Shrine of Hazrāt Baba Sahib رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ until they get Married) Thus the same wall is still standing there on the Western side or according to some other version, on the Northern side of the Dargah of Hazrāt Baba Farid وَتَعَالٰیٰ علیه رحمة الله. The entire Life of Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a Charismatic Phenomena for the Public. It is well known that who ever got Spiritual Initiation (Ba’ait) at his Hands, was ennobled by the Vision of the Holy Prophet صلی الله وَتَعَالٰیٰ علیه و آله وسلم and Hazrāt Ghaus e Azam رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ the same Night. In his Childhood, when he was studying in a Madrassa, his Classmate asked to him, “Beg something from the Court of Allah سُبْحَانَهُ وَتَعَالٰیٰ , Almighty and then distribute it amongst us.” Shah raised his Hands in Supplication. Instantly a man having a number of different things entered the Madrassa. He placed all the things before Shah Sahib and disappeared. Once a Landlord brought invaluable offering for him, but Shah did not accept them.

The Landlord continued insisting for acceptance. Shah Sahib, in an Ecstatic Mood said to him, “Look towards the Desert.” The man saw an unlimited Treasure, flowing like water of the Sea before his eyes.

Hazrāt Hazrāt Musa Qadri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ has compiled a Diwan in Farsi (Persian) by the name of Diwan e Musavi.

	The Mausoleum of Shah Sahib was built in his life-time, according to the wishes of a rich man. The rich man wanted to know the opinion of Shah about the design of the building. Shah Sahib said My Mausoleum should be built according to the architectural design of my Ancestor Hazrāt Ghaus e Azam's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Tomb. But the problem was a team of masons would have to be sent to Baghdad to study the design. Shah Sahib asked the Chief Mason to come near him. When came, he asked the Mason to recite (In the Name of Allah سُبْحَانَهُ وَتَعَالٰی , The Most Gracious, The Most Merciful) and look towards his right side. He obeyed and saw the Tomb of Hazrāt Ghaus e Azam رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ with his eyes. Thus the Mausoleum of Hazrāt Shah Musa was built according to that design. In the building of the Mausoleum a large number of Huffaz (who memorized the Holy Qurʾān) took part, while each and every brick was placed by reciting one Holy Qurʾān. On the Western side of this Building stands a Mosque which Hazrāt Shah Musa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ built in his own life time. His Mazar is located in Aahata (Enclosure) Hazrāt Shah Musa Qadri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Hyderabad, Deccan, India. He Passed Away on 25th of Ramadan 988 AH.
	21. Hazrāt Mir Syed Hassan Rasul Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Qadriya Razzaqiya, Qadriya Awaisiya Sillsila. **Hazrāt Syed Hasan Rasul Numa Qadri Awaisi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a Famous Saint, a Fakir, a Sufi Saint of the 15th Century CE. He was born in Narnaul, a village in Haryana Province of India. His real name as mentioned in His Biography was "Hazrāt Syed Kazim Najafi Al-Akhundi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ". His Father was Named Hazrāt Syed Asadullah Shah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He was descended in the Thirty First Degree from Hazrāt Ali Murtaza كرم الله تَعَالٰی وجهه الكريم. He was a Hasani رضی الله تَعَالٰی عنه and Hussaini رضی الله تَعَالٰی عنه Syed descended from Hazrāt Imam Naqi Hadi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Son, Hazrāt Jafar Az Zaki رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Hazrāt Sultan Al-Faqr, Hazrāt Syed Shah Musa Qadiri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, was His Pir and initiated Him into the chain of Sillsila e Aaliya Qadiriya Razzaqia. He Began the Offshoot Sillsila of Qadriya Awaisiya. His Sillsila e Tareeqat Ascends to Piran e Pir, Dastagir, Ghous-ul-Azam, Hazrāt Abdul Qadir Jilani رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in Six Steps. Hazrāt Syed Osman رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ came from Hamadan with an Army and was Martyred in a Battle with the infidels near Narnaul, Haryana, India. His Mazar is a Much Visited Pilgrimage Site in Narnaul, where he is Celebrated as Hazrāt Syed Usman Narnauli رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. The most authentic book regarding Him is, Fowai'h al Irfan, Swaneh Hazrāt Syed Hasan Rasul Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (فوائح العرفان). Tradition has it that His Ancestors had Migrated from Bokhara to India and had initially settled in Mohalla Mutha, Lukhnow and later came to Narnaul to settle permanently. This City was very Prosperous and a Center for business of the Kingdom at that time. The ancient Monuments, Ruins and Tombs speak of the Magnificence of it's Past History and The Eminence of The Saints that inhabited the Area. One of The Elders of His Family, Hazrāt Syed Taj-ud-Din Jamal رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, used**

	to Ride a Lion. His Shrine is a Much Frequented Place of Pilgrimage in Karnataka. The details of Hazrāt Syed Hasan Rasul Numa's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Spiritual Education and Training could not be known apart from what is written in the Swaneh. There is no doubt that some of The Saints of Former Times, were called by the title of Madrzad Wali (Born Friends of Allah سُبْحَانَهُ وَتَعَالٰی). But there was usually a little education Associated with Them. However, The details of Hazrāt's Spiritual Training are completely hidden. This is the reason that the author did not mention his spiritual education or did not record his allegiance anywhere in the book. It seems as if He was born with this kind of Spiritual Power. This method is well-known, and is mentioned in many authentic books. The Spiritual Grace Flows from the Source of Grace of Both Worlds, Hazrāt Sarwar e Alam صَلَّى اللهُ وَتَعَالٰى عليه وَ آلِهٖ وسَلَّم. Since Hazrāt Khwaja Awais Qarni رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was the first to Receive this Boon from the Messenger of Allah صَلَّى اللهُ وَتَعَالٰى عليه وَ آلِهٖ وسَلَّم سُبْحَانَهُ وَتَعَالٰی without direct visits and external meetings, that is why It is known as The Awaisiya Method.
989 AH 1581 CE	Tartar Khanate of Siberia- Russian -The Russians doubled the size of their country by taking control of the Tartar Khanate of Siberia. The Khanate was subdued by Ermak Timofeev and his peasant soldiers who were hired by Ivan the Terrible.
990 AH 1582 CE	**Birth Hazrāt Amīr Syed Abul A'la رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **He was born near Narila, Delhi India on 990 AH. His father was Hazrāt Amir Abul Ofa and His Grandfather was Hazrāt Amir Abdus Salam رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **After Passing Away of his Father, his Maternal Grandfather Hazrāt Khawaja Muhammad Fayz Fayzi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had taken his educational and accommodation responsibilities. His Maternal Grandfather was Nazim e Ala for Bengal during Emperor Akbar's Reign. Hazrāt Syedna Amir Abul Ula رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was appointed as Nazim e Ala for Bengal after Passing Away of his Maternal Grandfather. But Worldly Positions and Honor could not attract him.** **One day, Taj Ul Auliya Amir ul Mo'mineen Hazrāt Ali-e-Murtaza كرم الله وَتَعَالٰى وجه, Hazrāt Imam Hassan رضي الله وَتَعَالٰى عنه and Hazrāt Imam Hussein رضي الله وَتَعَالٰى عنه gave a Vision in a dream to Hazrāt Syedna Amir Abul Ula رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Hazrāt Ali e Murtaza كرم الله وَتَعَالٰى وجهو said in the Vision "Abul Ula, You are my Descendant. This Mortal Worldly Fascination and Earthly Pleasures are not for you. You should follow my predefined life-philosophy and enlighten the World with my Spiritual Faiz Barkat"** **After that incident Hazrāt Syedna Amir Abul Ula رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ holy heart filled with The Remembrance of Allah سُبْحَانَهُ وَتَعَالٰی and all of his earlier beliefs changed completely. Finally he رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, resigned from his post.** **Some days later, Hazrāt Syedna Amir Abul Ula رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Attained**

	Ziarah of Hazrāt Syedus Saklain, The Holy Phophet Muhammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم in a Vision and left the World and Immersed Himself into Deep Prayer. **Once Hazrāt Syedna Amir Abul Ula رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ met with Hazrāt Shah Muhammad Daulat Manari رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ in Bihar Sharif, who was the Descendant of Imamus Salikin Hazrāt Makhdum Sharfuddin Yahya Maneri رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Hazrāt Syedna رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ received Faiz and Barkat of the Firdausiya and the Shurwardiya Silsilah from him. Hazrāt Shah Muhammad Daulat Manari رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ said about Hazrāt Syedna رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ that "Hazrāt Ghaus Pak رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ gave me the news that Abul Ula رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ will be the Shining Star of Wilayat and he will be Blessed with my Sillsila's Faiz & Barakah"** **After that, Hazrāt Syedna Amir Abul Ula رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ made an visit to Ajmer Sharif at Mazar Sharif of Sultan ul Hind Hazrāt Khawaja Garib Nawaz Moinuddin Hasan Chisti رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ . Sultan ul Auliya Ghareeb Nawaz رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Appeared in physical Form through Basharat & Surat e Misaal and informed to Hazrāt Syedna Amir Abul Ula رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ that "Taj ul Auliya Ali Murtaza كرم اللہ وَتَعَالٰی وجہ ordered me to submit all of my power to you". In Respect to this Order, Hazrāt Ghareeb Nawaz رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Transferred all of his Spiritual powers to him.** **In respect to the Order of Hazrāt Khawaja Ghareeb e Nawaz رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ, Hazrāt Syedna Amir Abul Ula رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ returned to Agra and took Bayah of The Naqshbandi Sillsila from his Uncle, Hazrāt Amir Abdullah رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ and attained the position of Qutb ul Aqtab and Ghaus.** **By this way, Hazrāt Syedna Amir Abul Ula رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ got Faiz Barka from Sillsila e Naqšhbandiya, Chistyia, Qadiriyya, Suhrawardiyya & Firdausiya. That is why The Abul A'lai Sillsilah is the Conjoining of all five Sillsilah e Ishq e Rasul صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم , Ishq e Aulaad رضوان اللہ تَعَالٰی علیہم اجمعین e Rasul صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم and Ishq e Ashab رضوان اللہ تَعَالٰی علیہم اجمعین e Rasul صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم is the greatest Feature of this Sillsilah. Hazrāt Syedna Amir Abul Ula رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ said "He who Loves Allah سُبْحَانَہُ وَتَعَالٰی & His Rasul صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم with highest priority, only he will be qualified to join my Sillsila."**
991 – 1073 AH 1583–1663 CE	Simone (Simcha) Luzzatto was a prominent Rabbi in the Jewish Ghetto of Venice, Italy. He shared the rabbinate of Venice with another famous Rabbi, Leone de Modena. Luzzatto was educated by some of the most outstanding Rabbis of his period. By the age of 22, many of his works were being published and discussed throughout the Jewish community. These works, called *Responsa*, gained him a good deal of popularity; including a rather interesting work that deemed it was acceptable to travel by gondola on Shabbat (a day during which motorized travel is normally forbidden to Religious Jews). Another of his important works written in Italian is entitled *Socrate*, which argues that human reason cannot attain its goals if unaided by divine revelation.
992 AH 1584 CE	Russian Czar Ivan the Terrible Dies On March 18th 1584 CE. Ivan the Terrible the

	Czar of Russia died at the age of 53. Ivan had been the Russian Czar for 34 years. He was seceded by his Son Fedor Ivanovich who was considered feeble minded.
993 AH 1585 CE	Eighth War of Religion- The Eighth Religious War otherwise known as the War of the Three Henry's began when the Holy League vowed to deny Henri of Navarre the French Throne. Henri II of Valoois and Henri of Guise, both Catholics, battled Henri of Navarre. The Catholics were victorious.
995 AH 1587 CE	**Birth Hazrāt Syedna Sheikh Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **Hazrāt Syedna Mohibullah Allahabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was born in 1587in India.[112] He was a descendant of Hazrāt Fariduddin Ganjshakar رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.[113] His home was in Sadarpur in Awadh.[114] There he compiled a commentary in Arabic on Hazrāt Ibn Arabi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Fusus ul-Hikam.[115] He was initiated into the Sabiriya branch of the Chishti Order of Sufis with the help of Hazrāt Sheikh Abu Said Gangohi, and visited major Chishti places of Pilgrimage and centers before settling in Allahabad in 1628, where he spent the rest of his life. He was active during the Reign of the Mogul Emperor Shah Jahan (r. 1628–58).[116] Hazrāt Syedna Mohibullah Allahabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ founded the Indo-Islamic literary culture in Allahabad, with his many writings on obscure Sufi topics in both Persian and Arabic.** **A great many of Hazrāt Syedna Mohibullah Allahabadi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ letters have been preserved, including a letter from Dara Shikoh (1615–59) with a list of questions on esoteric Sufi questions, and the detailed reply from Hazrāt Syedna Mohibullah Allahabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.[117] Surviving writings by Hazrāt Syedna Mohibullah Allahabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ include:[118]** **•*Sharh-i-Fūsūs ul-Hikam*, an abstruse commentary in simple Persian on (Hazrāt) Ibn Arabi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ *Fūsūs ul-Hikam.*** **•*Ibādat ul Khawāss*, code of prayers leading to spiritual discipline.** **•*Haft-Akhām*, discussion of the seven points leading to spiritual discipline.** **•*Ghāyat-ul-Ghāyāt.*** **•*Taswiyah (Equalization)*, defense of the doctrine of *Tawhid wajudi.*** **•*Miftāh ul-'ashiqin*, often quoted as the sayings of Hazrāt Nasīr ud-Din Mahmūd رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Chirāgh-i-Dehli.** **Other surviving writings are:** **•*Tarjamat al-kitāb*, Sufi commentary on the Koran.**

112 Farooqi, F. U. (1999). *Lucknow: A Centre of Arabic and Islamic Studies During the Nineteenth Century* pg. 231.
113 Schimmel, Annemarie (1980). *Islam in the Indian Subcontinent* pg. 98.
114 Mohammada, Malika (2007-01-01). *The Foundations of the Composite Culture in India, pg. 124.*
115 Mohammada, Malika (2007-01-01). *The Foundations of the Composite Culture in India, pg. 125.*
116 Clarke, Peter (2002-06-01). *The World's Religions: Islam* pg. 71.
117 Rahman Faruqi 2007.
118 Hadi, Nabi (1995). "Muhhibb ullah Ilahabadi, Shaikh". *Dictionary of Indo-Persian Literature*.

	•***Anfās al-khawāṣṣ*, mystical theories based on the lives and sayings of Prophets (علیہم السّلام) and Saints (رضوان اللہ تَعَالٰی علیہم اجمعین).**
995 – 1037 AH 1587 – 1628 CE	Shah Abbas I or Abbas The Great, of Iran was the most Successful Ruler of the Safawid Dynasty. He can be compared with Mughal Emperor Shah Jehan for his Architectural Brilliance. He fought the Ottomans to recover Karbala and Najaf. His Reign in Iran is Coeval with Mughal Emperors Akbar and Jehangir in India.
995 AH 1587 CE	Drake attacks Spanish Court of Cadiz The Spanish plans under Philip II to invade England were delayed when Sir Francis Drake attacked the Bay of Cadiz. Drake destroyed 10,000 tons of Spanish shipping and delayed the Spanish assault for a year.
996 AH 1588 CE	Rakuware Pottery Developed - Rakuware a renowned Japanese pottery style was so named when a prize with that name was given to the family who helped develop the process that made it possible.1588 CE Spanish Armada The Spanish fleet sailed on July 12, 1588. It consisted of 128 ships carrying 29,522 sailors. The British fleet consisted of 116 large ships and numerous coastal vessels. On the morning of the 21st, elements of the British fleet attacked superior Spanish Forces to forestall their landing troops. The British fleet succeeded in sowing confusion amongst the Spanish fleet, causing many a Spanish ship to collide. The fight continued on and off for five days. There were no decisive battles, just continued engagements in which the English consistently achieved the upper hand. After five days of battering, the Spanish armada which was running low on provisions decided to withdraw. Their path back to Spain became littered with wrecks of additional ships that never made it home.
998 AH 1590 CE	Japan Unified - Japan is unified by Toyotomi Hideyoshi. A series of Military Campaigns together with his vassal Tokugawa Ieyasu leads to a single unified government.
998/ 9 AH 1590/ 1 CE	**Wisaal Hazrāt Khwaja Mohammad Yahya رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ. When Hazrāt Khwaja Mohammad Yahya رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ was Appointed as Mir e Haj by The Emperor Akbar, "He left a deposit of Rupees Four Lacs at The Shrine of Hazrāt Khwaja Moinuddin Chisti رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ and started from Ajmer Sharif to go to Mecca Mo'azzama. Two of The Courtiers of The Emperor, Sheikh Abd an Nabi and Makhdum ul Mulk having Fallen Out with one another, had been the Cause of The People's distrusting both the Past and The Future, and had brought about a Great Declension from True Religion. In Accordance with the Arabic Saying, "When two People Clash Together, They Fall Together. The Emperor sent them to Mecca Mo'azzama along with this Caravan. The next Year they arrived at the Goal of Their Wishes, and in the end of the Business (which deserves Honor for that Result) they became cleansed from their Accidental Stain, and they returned in Safety to the Fold Of Islam, and Learning**

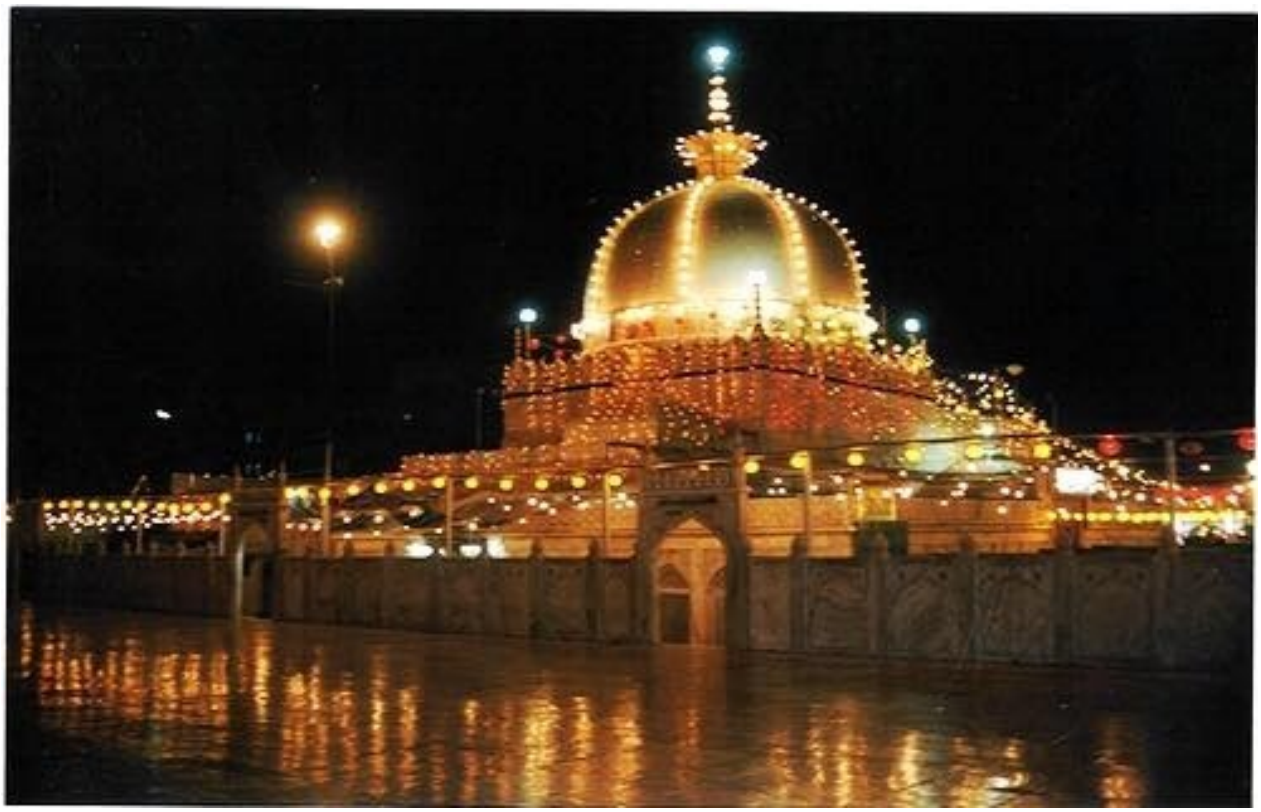
	Eventually brought about it's Natural Result, and "He is Great and Man is Little, Was Found to give The Date."[119] [120]
	22. Hazrāt Hafiz Syed Amīr Abdullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Naqšhbandiya Abul A'aliya Sillsila. **Hazrāt Amīr Abul A'la رحمة الله وَتَعَالَىٰ عليه was the Nephew of Hazrāt Amīr Abdullah رحمة الله وَتَعَالَىٰ عليه.** **"I conferred on Hazrāt Khwaja Abdullah رحمة الله وَتَعَالَىٰ عليه , who is of the Naqšhbandi Family, and in the commencement of his service was an 'Ahadi', and who had risen by degrees to the command of 1,000, but without reason had gone into my Father's Service, My Father had conferred Rank and Jagir on him. Although I considered it best for my own Prosperity that my Attendants and people should go into his (Akbar's) Service, yet this had occurred without my leave, and I was rather Annoyed at it. But the fact is that he is a Manly and Zealous man; if he had not committed this Fault he would have been a Faultless Hero (Jawan)".**[121]
1001 AH 1592 CE	Japan Invades Korea The Japanese, under Toyotomi Hideyoshi, invaded Korea after the Koreans rejected Japanese terms for a trade agreement. The Japanese quickly captured Seoul. The Chinese then intervene first by sea and then by sending troops across the Yalu River. They force the Japanese South.
1004 AH 1595 CE	Battle of Fontaine- Francaise -The French House of Bourbon was officially established on February 27, 1594 with the official Roman Catholic coronation of Henri of Bourbon. The next year Henri IV declared War on Spain. He won an important battle at Fontaine-Francaise near Dijon. The Catholic League then abandoned by the Spanish. Dutch East Indies Company Begins Trading in Asia The Dutch East Indies Company sent its first ships to the Orient to trade. It soon became an important factor in trading in Asia.
1004 – 1060/ 8 AH 1596 – 1650/ 8 CE	**René Descartes** was a French philosopher, mathematician, and scientist who spent a large portion of his working life in the Dutch Republic, initially serving the Dutch States Army of Maurice of Nassau, Prince of Orange and the Stadtholder of the United Provinces. One of the most notable intellectual figures of the Dutch Golden Age, Descartes is also widely regarded as one of the founders of modern philosophy. Many elements of Descartes's philosophy have precedents in late Aristotelianism, the revived Stoicism of the 16th Century CE, or in earlier philosophers like Augustine. In his natural philosophy, he differed from the schools on two major points: first, he rejected the splitting of corporeal substance into matter and form; second, he rejected any appeal to final ends, divine or natural, in explaining

[119] 5+6+70+7+10+7+100+6+40+30. 986AH.

[120] A History of India, Muntakhib at Twarikh by Abdul Qadir Ibn e Muluk Shah Known as Al Badayuni, English Translation, Selections From Histories, by George S. A. Ranking, pg 275.

[121] The Tuzuk e Jahangiri Or Memoirs Of Jahangir, translated by Rogers the Memoirs of Jahangir.

	natural phenomena. In his theology, he insists on the absolute freedom of Allah سُبْحَانَهُ وَتَعَالَىٰ's act of creation. Refusing to accept the authority of previous philosophers, Descartes frequently set his views apart from the philosophers who preceded him. In the opening section of the *Passions of the Soul*, an early modern treatise on emotions, Descartes goes so far as to assert that he will write on this topic "as if no one had written on these matters before." His best known philosophical statement is "*cogito, ergo sum*" ("I think, therefore I am"; French: *Je pense, donc je suis*), found in *Discourse on the Method* (1637 CE; in French and Latin) and *Principles of Philosophy* (1644 CE, in Latin).



Mujumma Al Bahrain Time Lines, VIII, Khanqah Outreach.

Compiled By: Sardar Taimur Hyat-Khan, Timur Ajizvi, Jehangiri.

1004 AH 1596 CE	**Birth Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **In the absence of Authentic Documentation, it is not possible to state the name of His Father with certainty. However it is reported that the name could be Hazrāt Shah Qasim رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Similarity His Date of Birth is also not Known, One of His Khalifas, Miran Yacub wrote in the Introduction of His Book That Passed Away at the age of 70 Years in the Year 1074 AH, 1526 CE. Thus His Date of Birth is Inferred as 1004 AH, 1596 CE.** **Is Reported to have been a Literary Figure as His 'Risala Wajoodiya' Bears Witness. This Epistle covers many Obscure Sufi Topics and is written in the Deccani Language. A Few Handwritten Copies are available in 'Kutub Khana Usmania' Library in Deccan, India.**[1] **His other Epistles are:** **Risala Marghub Al Quloob.** **1. Repentance.** **2. Soul.** **3. Ablution.** **4. Retreat From The World.** **5. Solitude and Retirement.** **6. Gnosis.** **7. Love.** **8. Beloved.** **9. Self Effacement and Return.** **10. Travel.** **Basharat Al Anwaar.** **Some Masnavis.** **Some Ghazals.**
1006 AH 1597 CE	Jesuits Crucified in Japan -Toyotomi Hideyoshi orders the crucifixion of 3 Jesuits, 6 Franciscans and 17 Japanese converts to Christianity. He then orders the remaining missionaries to leave the country. When they do not he backs off, fearing an end to Portuguese trading, trading that has become more important now that he was at War with China.
1007 AH 1598 CE	Henry IV, King of France issued the Edict of Nantes. The Edict gave full civil rights to Protestants in France. It did not provide them with full Religious freedom, but did allow them to gather and pray in select locations. • Revolt Against the English Irish Forces under the leadership of Hugh O'Neill, defeated the English at the Battle of Yellow River on August 14, 1598 CE. The battle began a revolt that swept through Ireland. In April 1599 CE English Forces led by Robert Devereux landed in Dublin to put down the revolt. He was defeated in September 1599 CE.
11th Century AH	Mughal Empire.

1 میراں جی خدا نما کے حالات و واقعات – عبد الحفیظ قتیل | ادراک کتب خانہ - کتابیں ہی کتابیں (wordpress.com)

17th Century CE	Roller mill: Sugar rolling mills first appeared in the Mughal Empire, using the principle of rollers as well as worm gearing, by the 17th Century CE.
11th Century AH 17th Century CE	Arab Mathematician Mohammed Baqir Yazdi discovered the pair of amicable numbers 9,363,584 and 9,437,056 for which he is unfairly jointly credited with Descartes.
	Christian Mystics.
1600–1665 CE	• Jean Joseph Surin
1601–1680 CE	• John Eudes
1602–1665 CE	• María de Ágreda also known as Maria of Jesus, or Blue Nun.
1602–1665 CE	• Adam Boreel
1604–1666 CE	• Ursula de Jesus
1605–1682 CE	• Thomas Browne
1606–1633 CE	• Dame Gertrude More
1607–1681 CE	• John Pordage
1608–1657 CE	• Jean-Jacques Olier
1608–1658 CE	• John Reeve
1608–1659 CE	• Thomas Totney
c.1609-1655 CE	• Gerrard Winstanley
1609–1683 CE	• Benjamin Whichcote
1609–1698 CE	• Ludowicke Muggleton
c. 1610-1691 CE	• Brother Lawrence
c.1612-1649 CE	• Richard Crashaw
1612–1694 CE	• Antoine Arnauld
1613–1667 CE	• Jeremy Taylor
1614–1687 CE	• Henry More
1616–1679 CE	• Isaac Penington
1616–1680 CE	• Antoinette Bourignon
1617–1688 CE	• Ralph Cudworth
1618–1652 CE	• John Smith (Platonist)
1618–1660 CE	• James Nayler
1621–1666 CE	• Thomas Vaughan (philosopher) a.k.a. "Eugenius Philalethes".
1622–1695 CE	• Henry Vaughan
1623–1662 CE	• Blaise Pascal
1624–1704 CE	• Jane Leade
1624–1677 CE	• Angelus Silesius also known as Johann Scheffler.
1624–1691 CE	• George Fox
1627–1704 CE	• Jacques-Benigne Bossuet
1637-1719 CE	• François Malaval
1628–1697 CE	• Miguel de Molinos
1628–1703 CE	
1629–1691 CE	

1635–1705 CE c.1636-1674 CE 1637–1698 CE 1638–1710 CE 1644–1693 CE c.1644-1730 CE 1646–1719 CE 1647–1680 CE 1648–1717 CE 1649–1727 CE 1651–1689 CE 1651–1715 CE 1652–1727 CE 1663 CE 1666–1714 CE 1673–1708 CE 1673–1716 CE 1675–1751 CE 1684–1706 CE 1685–1759 CE 1686–1761 CE 1688–1772 CE 1689–1750 CE 1691–1768 CE 1696–1787 CE 1697–1769 CE 17th c CE 17th c CE 17th c CE	• Úrsula Micaela Morata • Thomas Bromley • Philipp Jakob Spener • Thomas Traherne • Charles Marshall • Johann George Gichtel • Johann Jacob Zimmermann • Jakob Ammann • Pierre Poiret • Margaret Mary Alacoque • Madame Guyon also known as Jeanne Marie Bouvier de la Motte Guyon • Johann Wilhelm Petersen • Quirinus Kuhlmann • François Fénelon • Georg von Welling • The Light upon the Candlestick • Gottfried Arnold • Johannes Kelpius • Louis de Montfort • Jean Pierre de Caussade • Kimpa Vita, also known as Dona Beatriz. • John Heylyn • William Law • Emanuel Swedenborg • Christoph Schütz • Conrad Beissel • Alphonsus Maria de Liguori • Gerhard Tersteegen • Collegiants • Pierre Guerin • Joseph Salmon
1008 AH 1600 CE Arbitrary, No Data.	**Wisaal Hazrāt Syedna Mir Syed Nizamuddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Hazrāt Syedna Mir Syed Taqiuddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.**
	29. Hazrāt Syedna Mir Syed Ahalullah Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Hazrāt Syed Ashraf Al Muqallab Ba Pir Mohammad 'Zauja' (Spouse), Bibi Maryam bin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bint Hazrāt Mir Syed Naseeruddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Qadriya Shurwardīya; Qalandariya Sillasil.
1008 AH 1600 CE	Battle of Nieuwport -Combined Forces of the Dutch and English defeated the

	Spanish Hapsburgs at the battle of Nieuwpoort. The Hapsburg defeat secured the independence of the Netherlands. Japanese General Ieysasu is victorious in the Battle of Sekigahara against the other Regents and solidifies his leadership over Japan. Ieysasu enlisted the help of Will Adams the English navigator to be his advisor. Moved his Capital from Kyoto to Edo, which became Tokyo.
1009 AH 1601 CE	Khandesh annexed by the Mughals. Khandesh lies in Central India on the northwestern corner of the Deccan Plateau, in the valley of the Tapi River. It is bounded to the North by the Satpura Range, to the East by the Berar (Varhad) Region, to the South by the Hills of Ajanta (belonging to the Marathwada Region of Maharashtra), and to the West by the northernmost ranges of the Western Ghats.
1011 AH 1603 CE	Battle of Urmiyah. The Ottoman Empire suffers defeat. Persia occupies Tabriz, Mesopotamia. Mosul and Diyarbekr. Death of Mehmed III, accession of Ahmed I; see Sultans of the Ottoman Empire.
1012 – 1067 AH 1604 – 1657 CE	Manoel Dias Soeiro, better known by his Hebrew name Menasseh ben Israel, also, Menasheh ben Yossef ben Yisrael, also known with the Hebrew acronym, MB"Y, was a Portuguese rabbi, kabbalist, writer, diplomat, printer, publisher, and founder of the first Hebrew printing press (named *Emeth Meerets Titsma`h*) in Amsterdam in 1626 CE.
1012 – 1067 AH 1604 – 1657 CE	Manasseh ben Israel, Manasseh also spelled Menasseh, original name Manoel Dias Soeiro, (born in Lisbon? [Portugal]—died in Middelburg, Netherland), major Hebraic scholar of the Jewish Community of Amsterdam and the founder of the modern Jewish community in England.
1012 AH 1604 CE	Time of Troubles Begin in Russia - The Russian time of troubles began with the appearance of a false Dimitri- a pretender to the Russian Throne. He gained support from the Poles and the Cossacks. For a period of nine years, virtual anarchy reigned in Russia, as the various parties fought over rule. It was a period when roving bands would rape and pillage all that lay before them. For three years, between 1610 and 1602, a Polish garrison occupied Moscow. It was not until the Poles were thrown out and a new Russian Dynasty- the Romanovs- could be established that this period came to an end.
1013- 1036 AH 1605 – 1627 CE	Akbar, the Mughal Ruler of India dies. By the end of his life he had successfully gained control of the complete Indian subcontinents. Nur-ud-din Muhammad Salim Jehangir. Third Mughal Emperor of India.
1013 AH 1605 CE	Gunpowder Plot, Guy Fawkes, Thomas Percy and Thomas Winter English were all Catholics and planned to assassinate King James and blow up Parliament. All the conspirators where either killed resisting arrest, or hung after being captured.
1014 AH 1606 CE	Dutch Land in Australia.

1015 AH 1607 CE	Jamestown Established - King James I of England granted the London Company a charter to settle the Southern part of English North America.
1017 AH 1609 CE	Kepler Publishes His Laws of Planetary Motion.
1018 AH 1610 CE	Galileo Proves Copernican System Correct. This resulted in Galileo's trial by the Roman Inquisition and his recantation. The Spanish government established Santa Fe as the Capital of New Mexico.
1019 AH 1611 CE	Kalamar War Begins -Danish declared War on Sweden after 40 year of peace. The Danes captured the Swedish frontier fortresses of Kalmar and Alvsborg. The War ended with the Treaty of Knaerod in January 1613 CE.
1021 AH 1612 CE	**Birth Hazrāt Syedna Shah Mohammadi Akbarabadi Faiyaz رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **Hazrāt Maulana Mohammadi Fayyaz's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Ancestors Belonged to Hurgano, Awadh, India. He was a Celebrated Sufi Saint. He was the successor of Hazrāt Syedna Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **He traveled to Allahabad to study. He went to Hazrāt Sheikh Muhibbullah Allahabadi weeping, because he was failing to learn. Hazrāt Sheikh Shah Muhibbullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ said that he would teach him. Hazrāt Sheikh Shah Muhibbullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ taught him for a few hours, unsuccessfully. He became a Saint in the Company of Hazrāt Sheikh Shah Muhibbullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ for fourteen years.**
1021 AH 1613 CE	Michael Romanov Founds Russian Romanov Dynasty. The Romanov Dynasty lasted until being overthrown by Lenin in 1917 CE.
1022 AH 1614 CE	Christians Ordered Out of Japan.
1024 or 1035-6 AH 1615 or 1627-28 CE	**Wisaal Sharif Hazrāt Syedna Nizamuddin Omari, Thanesari, Balkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **Hazrāt Syedna Sheikh Nizamuddin Farooqi Thanesari Balkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Bin Hazrāt Abdul Shakur Thanesari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Passed Away on 28th Rajab, 1035 or 1036 AH in Balkh (Balkh Province), Afghanistan.** **He was born in the house of Hazrāt Syedna Sheikh Abdul Shakoor رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ in Thanesar, brother and Kahlifa of Hazrāt Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. He was also disciple, Khalifa and son-in-law of Hazrāt Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. He was unlettered but had splendid Divine wisdom. His Erudition and Elucidation of matters left his listeners in awe.**
	29. Hazrāt Syedna Abu Saeed Naumani Al Nausherwani Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Paternal Grandson of Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Chishtīya Nizamiya; Čhištīya Ṣābirīya Sillasil. **Son of Hazrāt Sheikh Nuruddin Gangohi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Hazrāt Sheikh Ali Gangohi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِbin Qutb e Alam Hazrāt Sheikh Abd al-Quddus Gangohi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. He was also The Maternal Grandson of Hazrāt**

Syedna Jallaluddin Thanesari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.[2]

He Received Khilafat Ba Ijazat after undergoing Many Spritual Exercises at the Hands of Hazrāt Syedna Sheikh Nizamuddin Farooqi Thanesari Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He also received Khilafat from Hazrāt Sheikh Hameeduddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who was descended from Hazrāt Syedna Sheikh Ahmad Abdul Huq Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in The Seventh Degree.[3]

Having Been Born in a Religious and Educated Household, special attention was paid towards His Education. He received the Very Best of Education in both Religious and some Secular Fields. He Attained Exemplary Profficiency in Religious Study and His Erudition was Highly Respected by The Leading Academics of The Time. Following the Example of His Forebears, He was not inclined towards Revelations and Saintly Miracles.

He would spend many Hours at the Shrine of His Grandfather, deeply immersed in Meditation. One Day, The Spirituality of Qutb e Alam Hazrāt Sheikh Abd al Quddus Gangohi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Appeared to Him and Instructed Him to Go to Balkh and Obtain The Blessings of The Sillsila from Hazrāt Syedna Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, as all Powers had been transferred to Him.

At The same Time, the Spirituality of appeared to Hazrāt Syedna Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and instructed him to take Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ into His Service and Instruct Him. However, He was Cautioned no to Provide Too much Respect to Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in Order for him to learn to be Humble and Unassuming as the Fruits of Sufism can only be Gathered by the Meek. Accord Him with The Dignity of a Guest, in Keeping for a Period of Three Days in accordance with the Practise of The Holy Prophet Mohammad صلى الله وَتَعَالٰى عليه و آله وسلم and after the Three days have Passed, Treat Him as an Ordinary Disciple.

Accordingly, Hazrāt Syedna Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Treated Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ as an Honred Guest fro a period of Three Days.

After This Period Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ remained engaged in The Spiritual Exercises and Remembrances of The Sabriya Sillsila for a Period of Twelve Years. Despite these strenuous efforts, he Failed to make Headway in Attaining Unto The Desired Goal. Finally Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ went to His Pir and stated His Condition. Hazrāt Syedna Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ told Him that the Spiritual Exercises that you have undergone have resulted in Creating a False sense of Superiority in you, Pride and Indulgence of The Ego is a Hurdle that you will have to Overcome. As Hazrāt Syedna

2 Iktebas Al Anwar,pg 731.
3 Mirrat Al Asrar.

Nizamuddin Balkhi's رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ kept some dogs for Hunting, He appointed Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَـالٰی عَلَيْهِ as their Keeper.

Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَـالٰی عَلَيْهِ took His Preceptor's Admonishment to Heart and worked assiduously at ensuring that he remain Humble. One day it rained heavily in the Area and the entire locale was awash in Slime and Slush. Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَالٰی عَلَيْهِ was returning with the Dogs in Leash when the dogs saw some other dogs and rushed to attack them. As Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَالٰی عَلَيْهِ was holding on very hard to the Leases, They dragged him in the Mire for a considerable distance, resulting in Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَالٰی عَلَيْهِ being complete encrusted in dirt. A thought crossed His Mind that O Allah سُبْحَانَهُ وَتَعَالٰی, Here is Nizamuddin for whom People venerate the very dust of His Feet and then there is I, who am dragged in the Mud. As this thought crossed His Mind a Tower of Red Blazing Light appeared in Front of Him and Gradually Filled Up the entire Horizon. During this Divine Phenomenon, His Heart was Uplifted in Rapture to the very Empyrean and Many Stations of Spiritual Development were Attained. Was watching all this from the roof of His house along with some Disciples, He remarked to Them, "See How The Offspring of our Preceptors has Attained Grace and how, Go and relieve Him of His Duty and Bring Him to me."

Hazrāt Syedna Nizamuddin Balkhi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ then admonished that this is the beginning of The Wilayat of The Holy Prophet صلی الله وَتَعَالٰی علیه و آله وسلم and the entry to the World of The Divine Presence (Lahut). Keep up your efforts as there is still a Long way to Go, also engage in The Zikr e Sah Paya (Remembrance in Which the Breath is Controlled).

After This, a State of Bliss enveloped Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَـالٰی عَلَيْهِ and He was Shown Many Secrets. Due to this Visitation Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَالٰی عَلَيْهِ fell unconcious and lay as dead for twelve days. At the end of this period, when He came to His Senses, He told the entire Circumstances to His Preceptor.

Hazrāt Syedna Nizamuddin Balkhi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was extremely Happy and Stated that You Have Attained The Major Station of Sainthood ('Wilayat e Kubra') and as a Consequence Hazrāt Syedna Nizamuddin Balkhi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ also Bestowed the Relics of The Sillsila that He had Received from his Preceptor, upon Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَالٰی عَلَيْهِ, Gave Him the Robe of Permission and Entrusted Him with the Secret Greatest Name of Allah سُبْحَانَهُ وَتَعَالٰی as Known to The Sabriya Sillsila and Instructed Him to Return to His Home and Take up the task of Instruction and Guidance.

Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ الله تَعَالٰی عَلَيْهِ accordingly returned to

	Gangōh and began to perform His duties with the Greatest Care and Humility. **He Passed Away in 1040 AH. His Shrine is in Gangōh, District Ambala, India and is a Source of Spiritual Blessings to All and Sundry to this day.**[4]
1026 AH 1617 CE	The Peace of Stolbova was reached between Sweden and Russia. Under its terms the Russians ceded Estonia to the Swedes.
1027 AH 1618 CE	Thirty Years War Begins -This began a general Protestant uprsing. The next year the the Bohemian League deposed the Catholic King Ferdinand and placed Calvinist Frederick V in his place.
1029 – 1168 AH 1620 – 1755 CE	The **Dzungar Khanate**, also written as the **Zunghar Khanate**, was an Inner Asian khanate of Oirat Mongol origin. At its greatest extent, it covered an area from Southern Siberia in the North to present-day Kyrgyzstan in the South, and from the Great Wall of China in the East to present-day Kazakhstan in the West. The core of the Dzungar Khanate is today part of Northern Xinjiang, also called Dzungaria. About 1620 CE the Western Mongols, known as the Oirats, united in Dzungaria. In 1678 CE, Galdan received from the Dalai Lama the title of *Boshogtu Khan*, making the Dzungars the leading tribe within the Oirats. The Dzungar Rulers used the title of Khong Tayiji, which translates into English as "crown Prince". Between 1680 CE and 1688 CE, the Dzungars conquered the Tarim Basin, which is now Southern Xinjiang, and defeated the Khalkha Mongols to the East. In 1696 CE, Galdan was defeated by the Qing Dynasty and lost Outer Mongolia. In 1717 CE the Dzungars conquered Tibet, but were driven out a year later by the Qing. In 1755 CE, Qing China took advantage of a Dzungar civil War to conquer Dzungaria and destroyed the Dzungars as a people. The destruction of the Dzungars led to the Qing conquest of Mongolia, Tibet, and the creation of Xinjiang as a Political administrative unit.
1029 AH 1620 CE	Battle of White Mountain. The battle was fought near Prague resulted in a defeat for the Bohemians. Mayflower Lands at Plymouth future USA.
1030 AH 1621 CE	Battle of Khotin: Ottoman troops, led by Osman II, were defeated by Polish troops of Sigismund III. The battle took place on the Dniester River which was on the border between Poland and the Ottoman Vassal State of Moldavia. Osman II was forced to return to Constantinople, where he was killed the next year.
1035 AH 1626 CE	**Wisaal Sharif Hazrāt Syedna Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **It is Related that whomsoever Attended a 'Mehfil e Samaa' (Chistiya Sillsila Religious Musical Session) along with Hazrāt Syedna Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ would immediately Sense The Power of His Grace and Be Transported into The Heights of Rapture and Spiritual Enthrallment.**

4 Iktebaas e Anwaar, pg. 735.

	While He was Living in Exile in Balkh, The King of Balkh, Kulli Shah was devoted to Him and would Come to Pay His Respects as often a Once a Week. **Hazrāt Syedna Nizamuddin Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ lived for many Years in Balkh and Blessed His Disciples with The Very Best of Spiritual Training, Bringing Them to Perfection.** **He Passed Away in Balkh in The Islamic Month of Rajab in 1035 AH, 1626 CE and was Enshrined with Full Honors By the King and a Loving Populace. He confided Sheikh's Entrustment along with Ism-e-Azam and Khirqa-e-Khilafat to Hazrāt Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and sent him to Gangōh in India.**
	28. Hazrāt Syedna Abu Saeed Numani, Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Grandson of Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Chishtīya Nizamiya, Chishtīya Ṣābirīya Sillsila. **He Possessed sucha Strong Spirituality that He Could Transform The Lives of Those who Came to Him, Seeking The Path To Allah سُبْحَانَهُ وَتَعَالٰی.** **One day a Person who did not Believe in The Powers of Sainthood, came to Hazrāt Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in order to Test Him. He said, I Wish to Seek The Path of Allah سُبْحَانَهُ وَتَعَالٰی but I cannot undergo Spiritual Exercises and Hardships. Hazrāt Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ said, "Very Well, I can make you Attain Unto Allah سُبْحَانَهُ وَتَعَالٰی in Three 'Zarbs'" (Repeated Recitations of a name or word with particular force and force that hurts the heart, especially repeating the name of Allah سُبْحَانَهُ وَتَعَالٰی in this manner Or Blows/ Strikes, Sufism). Took a stick and struck three Blows upon the Head of The Hypocrite. With The First Blow The 'Aalam e Malakut' (The second world of the Angels or Spirits above The Nine Worlds) was Revealed to Him. Upon The Second Blow The 'Aalam e Jabarut' (The Dominion of Omnipotence) was Revealed and with the Third, and Final Blow, The 'Aalam e Shahood' (The State of Bearing Witness or Testimony) was Revealed. The Hypocrite fell at feet of Hazrāt Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and begged for admittance into Dicipleship.** **In Like Manner, many Thousands of Seekers came to Slake Their Spiritual Thirst at His Door and None ever returned Empty Handed. He had Many Khalifas, who carried out the Work of Spreading The Sabri and Nizami Sillasil Far and Wide (Hazrāt Qutb e Alam Abdul Quddus Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Had Attained Khilafat from Both Sillasil. From Hazrāt Syedna Darwesh in Mohammad Qasim Awadhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ He Obtained The Chisti Nizami Mantle and The Chisti Sabri Mantle from Hazrāt Syedna Sheikh Mohammad Ibn Arif Ahmad Rudolvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ).**
1035 AH 1626 CE	One of the major battles of the Thirty Years War took place at the Battle of Dessau, in present day Germany. Catholic Forces defeated the Protestant Forces.

1036 AH 1627 CE	The Manchus invaded and captured Korea.
	The English Parliament's Petition of Right emphasizes the right of the citizen to be protected from Royal Tyranny.
1037 – 1068 AH 1628 – 1658 CE	Shahab-ud-din Muhammad Khurram Shah Jehan. Fourth Mughal Emperor of India, rules till he is deposed and imprisoned by his Son, he dies Eight years after being deposed (1076 AH 1666 CE).
1038 AH 1629 CE	After years of warfare, the truce of Altmark gives Estonia and most of Latvia to Sweden.
1039 AH 1630 CE	Rival Dutch, English and French Colonies are established in Guiana, the northeast coast of South America.
1040 AH 1630 CE	**Wisaal Sharif Hazrāt Syedna Abu Saeed Naumani Al Nausherwani Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Grandson of Hazrāt Syedna Qutb e Alam Abdul Quddūs Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **He had attained a Unique State in Sufism that His entire Body used to Heat up with the Intensity of His Remembrances. Even at The height of Winter, He was Once Doused with 40 Larger Pitchers of Water, despite this not a single drop reached the Ground but would Evaporate into the Air.** **He Passed Away either on the 2nd of Rabi ul Awwal or Rabi us Saani in 1040 AH, 1630 CE. He is Enshrined in Gangōh.**[5]
	30. Sheikh ul Kabir, Hazrāt Syedna Sheikh Khwaja Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Chishtīya Ṣābirīya Sillsila. **Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was born in 1587 CE in Sadarpur Town near Khairabad in Sitapur District, Utter Pradesh, India.** **His Ancestry is traced back to Hazrāt Sheikh Fariduddin Ganj Shakar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ which ultimately goes to Amirul Mominin, Hazrāt Umar Ibne Khattab both from His Paternal and Maternal sides. it is said that from Fariduddin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ upto him none was inclined towards worldly gains but were solely devoted to acquire traditional as well as spiritual knowledge. His Father's name was Hazrāt Sheikh Mubariz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who was a renowned Sufi and Scholar of his age. His Mother also belonged to an educated accomplished and Devout family. she was the Daughter of Qazi Ismail of Hargam. Qazi Abdul Waiz was his Maternal Cousin.** **According to his own Description, He studied his primary book under the guidance of his Father, who not only instructed him traditional sciences but also taught him some basic Mystical techniques. Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a precocious student who successfully completed basic course of religious and literary education. Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had great inclination towards**

5 Tareekh Mashaiq e Chistiya, pg. 220.

	traditional education from his early life. His interest in seeking knowledge was so great that when he was in his twenties, heavy family and other responsibilities which fell to him after his Father's Passing Away which did non hinder his progress in further studies and meditation. He moved to Lahore quite far away from his native place.This took Place after 1605 CE, He became a Student of great scholars of that time in Lahore. During the period when he was receiving education in Lahore, Sadullah Khan and Mulla Mir Khurasani were his colleagues. They entered into an agreement that whoever among them would reach a high position, he would provide the others a chance for progress. after completing his education Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ returned to his home town and after a search for livelihood here and there, he started teaching in his village. He regularly delivered lectures on the subjects of Islam and earned a great reputation but was not satisfied there. His mind and spirit wanted something more so he visited renowned centres of learning and religion to meet Scholars and Saints. **It is said while he was walking down the streets in Delhi, Nawab Sadullah Khan, his old friend who had become the Prime Minister of Emperor Shahjahan happened to pass by in his Palanquin (Palki), when their eyes met. Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ immediately averted his gaze and entered a nearby shop. Nawab Sadullah Khan told his men to bring that man to his house with respect. The Nawab Sadullah welcomed him royally. Sadullah Khan reported his friend's amazing intellect and talent to Emperor Shahjahan and said, “In fact he deserves to be The Prime Minister, I am only fit to be his Assistant. Emperor Shahjahan was very much surprised to hear such an admission from His Prime Minister and was impatient to meet that man.** **The Emperor asked many questions from Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ to which he had never found satisfactory answers, to which Mohibullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ immediately answered to The Emperor’s Satisfaction. Immediately Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was appointed as a Minister. According to Court's Customs he was Taken to The Tomb of Khwaja Hazrāt Sheikh Qutubuddin Bakhtiyar Kaki رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ with a Guard of Honor. when Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ reached near The Qutb Minar, He got down and asked the Guards to wait as he would go to the Tomb on foot and alone. The Guards waited for a complete day and night and then became restless. The Commander of the Troop went to the Tomb and inquired about Him. The Caretaker told him that yesterday a Richly Dressed Gentleman had come, but who took off his rich clothes inside a Hujrah (Room for Guests) and borrowed a Lungi (Cotton Cloth used to Wrap the Nether Limbs) and Shirt, Payed His Respects and went Away. The**

soldiers searched for him everywhere but returned empty handed. It seems while he was at his prayers inside, the Mystically inclined Minister had heard a voice Telling him that he was not brought into this World to Reform the Matters of the Manifest, but rather to correct the Inner (Batin) Affairs. He was guided to go to Gangōh, while and other hand, Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ too Received Guidance from The Spirit of Bakhtiyar Kaki رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ that Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ is handed over to him. When Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ came to Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the latter was teaching The 'Lamaat' of Hazrāt Fakhruddin Iraqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ to His Disciples. After finishing the Session Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ turned towards him and said Apologetically, “You are an Alim (Learned man).

Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ replied you are an Arif (Gnostic) and requested to be Ordained in Discipleship. Thus Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ became the Disciple of Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, a notable Saint of Chishti Sabri and Chisti Nizami order, who, like his Eminent Grandfather, Qutb e Alam, Hazrāt Syedna Abdul Quddus Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a great Mystic. Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ developed a firm faith in the validity of the doctrine of Unity of Being (Wahdat ul Wujud) under his guidance. Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was also deeply impressed by his Scholarship and Spiritual Capacity. Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ taught him all the rules and Regulations of Both Branches of The Chishtiya Sillsilah. Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Engaged in Worship and diligently practiced the Mystic exercises ascribed to Him and Traversed the Mystical Path in such a short time that His fellow Disciples became envious to him. Since Hazrāt Sheikh Muhibbullah Allahabadi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ talent about Spiritual affairs and capabilities was interrelated with Wilayat-e-Moosavi, his Spiritual Guide (Pir) Nurtured His Contemplative Meditation about Allah سُبْحَانَهُ وَتَعَالٰی and directed him to seclude Himself in his Cell (Hujrah) for forty days. Only a few days had passed when his Pir, Seeing his tremendous Spiritual Attainment, went to the door of the Hujrah and said, “'O' Muhibbullah! Come I have taken you to Allah سُبْحَانَهُ وَتَعَالٰی and Bestowed upon you the Spiritual Sovereignty (Wilayat) of the East!” The other disciples being depressed, respectfully complained that they had been endeavoring for such a long time and had never Attained to The Sweet Water of Union, and he never uttered such words to Them, but to that Novice, who had not tasted the Flavor (hardship) of Spiritual Efforts, he showed favor with such a Blessing. Hazrāt Syedna Abu Saeed Gangōhī رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ replied that, “Muhibbullah was such a man who had brought a

	Candle in one hand and Fire in the other, as soon as it was Shown The Light it Burst into Flame. This is the Grace of Allah سُبْحَانَهُ وَتَعَالَىٰ which he Bestows upon whomever He Like. How could I delay when Allah سُبْحَانَهُ وَتَعَالَىٰ has hastened?" Hazrāt Sheikh Muhibbullah Allahabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ himself Narrated this incident, "The Respected Spiritual Guide having bestowed the Vicegerency upon this Faqir Granted Him Leave, by his Grace and Kindness, to depart while Yet two or three days of The Retreat Remained. As it displeased some of the Other disciples, because man is bound to be envious, he said that whatever was unveiled to him with in a few days, was not disclosed to you for twenty or more years, what can be done? this Favor is the Favor of Allah سُبْحَانَهُ وَتَعَالَىٰ.[6]
1040 AH 1631 CE	Gustavus II and the Swedish Army win a conclusive victory over the imperial Forces at Breitenfeld.
1041 AH 1632 CE	The Inquisition convicts Galileo of heresy and he denies the truth of Copernicus – on being shown the instruments of torture. The Swedish Army wins another convincing victory at Lützen, but Gustavus II dies leading a cavalry charge.
1041 AH 1632 CE	Shah Jahan orders that all recently built Hindu temples shall be destroyed, ending the Mughal tradition of Religious tolerance. Shah Jahan begins building the Taj Mahal as a memorial for his Wife, Mumtaz Mahal.
1041 – 1088 AH 1632 – 1677 CE	Baruch (de) Spinoza born Baruch Espinosa; later as an author and a correspondent Benedictus de Spinoza, anglicized to Benedict de Spinoza; was a Dutch philosopher of Portuguese Sephardi origin. One of the early thinkers of the Enlightenment and modern biblical criticism, including modern conceptions of the self and the universe, he came to be considered one of the great rationalists of 17th-Century philosophy. Inspired by the groundbreaking ideas of René Descartes, Spinoza became a leading philosophical figure of the Dutch Golden Age.
1043 AH 1634 CE	Charles I demands ship money to increase his revenue, albeit in the absence of its conventional justification – a crisis of national defense.
1045 AH 1636 CE Arbitrary No Data.	**21. Wisaal Sharif Hazrāt Hafiz Syed Khwaja Amīr Abdullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Naqšhbandiya Sillsila.** **It is Written in The Tuzk e Jehangiri, "I conferred on Hazrāt Khwaja Abdullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, who is of the Naqšhbandi Family, and in the commencement of his service was an 'Ahadi' (Single), and who had risen by degrees to the command of 1,000, but without reason had gone into my Father's Service, the Rank and Jagir my Father had conferred on him. Although I considered it best for my own Prosperity that my Attendants and**

6 Nuzhat ul Khawatir, Abdul Hayee, Vol 5, pg, 323.

	people should go into his (Akbar's) Service, yet this had occurred without my leave, and I was rather Annoyed at it. But the fact is that he is a Manly and Zealous man; if he had not committed this Fault he would have been a Faultless Hero (Jawan)".[7]
	22. Hazrāt Amīr Syed Abul A'ala رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Naqšhbandiya Sillsila. Hazrāt Amīr Abul A'la رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was the Nephew of Hazrāt Amīr Abdullah الله وَتَعَالٰی عليه. رحمة. Hazrāt Khwaja Amīr Abdul Salam, Grand Father of Hazrāt Syedna Shah Amīr Abul Ula رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ migrated from Samarkand (In Present Uzbekistan) to India during the period of Mughal Emperor Akbar and stayed in Fatehpur Sikri (Agra, India), later he went for Haj where he Passed Away and was buried in Mecca Mu'azzama. Hazrāt Syedna Amīr Abul A'la's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Father, Hazrāt Abul Wafa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ continued to stay in Fatehpur Sikri. Hazrāt Syedna Amīr Abul A'ala رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was born at Narela, Near Delhi in 990 AH, 1582 CE and belonged to the family of Hazrāt Ali كرم الله رابيه الكريم in 29th Step, his Father. Hazrāt Abul Wafa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ left for The Heavenly Abode while Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was quite young. Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ grew up under the Patronage of his Maternal Grand Father, Hazrāt Khwaja Faizi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, who was Governor of Vardhman (Bengal, India) during The Reign of Emperor Akbar, Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was an Eminent Sufi Saint who Attained the Great Heights as a Sufi. He was known for his Speech, Writings and Kindness. After The Passing Away of Hazrāt Faizi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Emperor Akbar appointed Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ as Governor in his place. Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ never missed his Spiritual responsibilities towards Allah سُبْحَانَهُ وَتَعَالٰی and kept himself immersed in Worship and Remembrance, though, at the same time, He gave full attention to his responsibilities as Governor. After The Passing Away of Emperor Akbar, Jahangir took over The Reins of Regal Authority and summoned all the Governors including other authorities under him. Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was not willing to attend the Meeting and desired to leave his position as a Governor, however, he attended the meeting. Emperor Jahangir was very happy with the Governance of Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and expressed his wish to continue him as Governor, though not willing, He accepted The Emperor's request to continue as a Governor. One night, The Lion of Allah سُبْحَانَهُ وَتَعَالٰی, Hazrāt Ali كرم الله رابيه الكريم, Hazrāt Hassan Hasan and Hazrāt Hussain رضوان الله تَ تَعَالٰی عليهم Appeared in his dream and ordered him to adopt the path of Darvesh (Faqiri). Taking serious cognizance of The Order, Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ left Akbarabad for Delhi and after paying tributes at The Shrines of Hazrāt

7 The Tuzuk e Jahangiri Or Memoirs Of Jahangir, translated by Rogers the Memoirs of Jahangir, pg. 27 (47 of 504).

	Khwaja Qutubuddin Bakhtiar Kaki رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, and Mehboob e Ilahi Hazrāt Khwaja Nizamuddin Aulia رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, He reached Ajmer. During His stay in Ajmer, Hazrāt Khwaja Gareeb Nawaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ enlightened Hazrāt Syedna رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ spiritually by putting a bead of Tasbih in his mouth, thus Converting his life by Disclosing Many enlightened secrets of The Soul to Him. Later, he approached his Paternal Uncle Hazrāt Amīr Abdullah Ahrari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who Granted him the Khilafat in The Naqšhbandi Sufi order and permitted him to Listen to The Qawallis of The Chistiya Sillsila as well as married his daughter to him.
1045 AH1636 CE	North America's first University is founded at Cambridge in the Massachusetts Bay Colony, and soon receives a large bequest from John Harvard.
1048-7 AH 1638-9 CE	Galileo's Discorsi, published in Leiden, lays the groundwork for mathematical physics.
1049 AH 1639 CE	Charles I's financial crisis causes him to summon another Parliament to Westminster (the Long Parliament, not dissolved until 1660).
1050 AH 1640 CE	Cavalier is now in use as a term of abuse for supporters of the Royal Cause Roundhead is now in use as a term of abuse for supporters of Parliament.
1051 AH 1641 CE	The Mongols depose the ruling Dynasty of Tibet and offer the country to the Dalai Lama, to be ruled by him with Mongol Military support. Abel Tasman makes landfall in the Macquarie Harbor area in the island now known after him, Tasmania. Parliament sends Charles I a list of Political demands, the Nineteen Propositions, which it would be impossible for him to accept. Charles I, at Nottingham, raises the royal standard – signaling that he considers himself at War. Charles I leads his Army into action at Edgehill – the first, but inconclusive, battle in the English Civil War. The Dutch explorer Abel Tasman attempts to land in Golden Bay, New Zealand, resulting in a clash with the Maoris.
1052 AH 1642 CE	Louis XIV inherits the Throne of France at the age of four. Mazarin becomes principal minister in France, selected by the queen regent on the death of Louis XIII. Abel Tasman reaches yet more islands previously unknown to Europeans – Tonga and Fiji. Evangelista Torricelli, observing variations in a column of mercury, discovers the principle of the barometer. The Prince de Condé and the Vicomte de Turenne emerge as brilliant generals in France's wars.
1053 AH 1643 CE	The British East India Company completes the construction of Fort St George in

	Madras. The Powhatan leader Opechancanough launches another surprise attack on the Virginia settlements, killing about 500 Colonists. The last Ming Emperor hangs himself, and China acquires a new and final Dynasty – the Qing. In his Principles of Philosophy Descartes gives priority to reason, summed up in his famous phrase Cogito Ergo Sum. In the first decisive battle of the English Civil War the King's Nephew, Rupert of the Rhine, is heavily defeated at Marston Moor.
1054 or 1058 AH 1644 or 1648 CE	**Wisaal Sharif Hazrāt Syedna Sheikh Khwaja Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **After completing his Mystical Training and Attaining Vicegerency from Hazrāt Syedna Abu Saeed Naumani Al Nausherwani Gangōhī رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, he returned to his home. He stayed there for sometime and engaged himself in writing some works but soon he found that place unsuitable for him, so he left Sadarpur and went to Rudauli and visited The Tomb of Hazrāt Sheikh Ahmad Abdul Haq Rudaulvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. there he was greatly profitted and blessed by special offerings and revelation. Abdul Rahman the author of Miratul Asrar writes that, "When Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ reached the Mausoleum of Hazrāt Sheikh Abdul Huq Rodaulvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, I was also there. Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ stayed with me and we held discussions with much warmth. I was deeply impressed by Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ warm personality and rare gift of eloquence and exposition as a Preceptor".** **After visiting some other Chistiya Centers he proceeded to Allahabad. There He visited the Tomb of Hazrāt Sheikh Husamuddin Manikpuri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ at Manikpur. Finally he came to Allahabad in 1628 CE and stayed at the place where his Shrine is situated. Seeing the crowd of the followers and disciples, Qazi Ghasi gave his big house at Bahadurganj as a gift to Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ which became his permanent adobe and Center of his preaching. Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ kept getting Divine Blessings during his stay in Allahabad for over twenty years.** **It is a well known fact that seventeenth Century occupies a unique place in the history of India's Mystical thought. It was the conflict of two Metaphysical concepts. Unity of Being (Wahdatul Wujud) and Unity of Manifestation (Wahdatul Shuhud) in the realm of Muslim theosophy. This conflict expressed itself in the formation of many Religious groups, Zawiyas and Mystic Orders. At that time the whole atmosphere was vibrating and echoing with the doctrine of Unity Manifestation (Wahdatul Shuhud) propounded by Hazrāt Imam Rabbani Mujaddid e Alf Thani رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ**

against the Doctrine of Unity of being (Wahdatul Wujud) of Hazrāt Ibn e Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Hazrāt Alf Thani رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bitterly Criticised Unitarianism of Existence (Wahdatul Wujud) and presented the Doctrine of Unity of Manifestation (Wahdatul Shuhud). According to him, Unity of Being is subjective while Unity of Manifestation is objective. He spent The Last twenty years of his life in refuting the Doctrine of Unitarianism and tried to prove that this Doctrine is anti Islamic.

Hazrāt Mujaddid's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ strong criticism gave a severe jolt to The Doctrine of Unity of Being.

Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ developed Firm Faith in the validity of Wahdatul Wujud as the basis of all higher spiritual experience. He then turned to the two works of Hazrāt Ibn e Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ "Fususul Hikam" and "Futuhat-e-Makkiyah" and found himself in complete agreement with the views of the great Mystic. Years of critical and patient study of these Mystic Classics gave him a rare insight into the thought of Hazrāt Ibn e Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. In these circumstances Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ stood with a Mission to Preach and Popularize the Mystical Philosophy of Hazrāt Ibne e Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and this is the theme of his various writings in Arabic and Persian.

It can be safely said that, in order to understand and appreciate his works it is necessary to have some idea of Hazrāt Ibn e Arabi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ philosophy. Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ writings and Preaching present a comprehensive account of Wahdat ul Wujud and The Mystical Doctrine of Hazrāt Ibn e Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who made a remarkable impact on the theosophico-religious thought in Islam and marked a turning point in the history of speculative Sufism. Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Sufism was deeply rooted in the principles of Wahdat ul Wujud and he considered it the very essence of a Mystical Life. According to him Wahdat ul Shuhud was not reliable Mystical Stage. it was only a sinequa non of Wahdat ul Wujud.

Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ explained the doctrine of Wahdat ul Wujud in the light of The Quran and Hadith. He proved that this Doctrine was in no way anti Islamic. He has not only explained Wahdat ul Wujud but has also explained the Mystical Thought of Hazrāt Ibn e Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and tried his best to establish the authenticity of Hazrāt Ibn e Arabi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Doctrines.

His teachings and thoughts show that he was firm in faith and practice. He was very much conscious of his moral responsibility and The Observance of Religious Laws. He thought that Sufism teaches us how to Purify The Self, Improve one's Moral Character and build up one's Inner and Outer life in order to Attain Perpetual bliss. Hazrāt Syedna Mohibullah Allahabadi

Farooqi رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ was a Staunch Believer in the principle of responsibility and moral obligation. He believed in discrimination between right and wrong and good and evil, without which no social order could be maintained. Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ realized that Tasawwuf is a Phenomenon of Intense Religious Consciouness. He criticized those Sufis who believe that Trance and Ecstasy are higher than Cognition. He Negates This View Very Strongly. According to Him, real Sufis always keep themselves within the Boundaries of Shariah and never go beyond them. They always act according to The Quran and Sunnah. He says that "The truth is that for a Gnostic everything is good if the Quran and Sunnah remains in his hand. Further he says that a man should bow down before Allah سُبْحَانَهُ وَتَعَالٰی with all Humility and Servitude. A man can be nearer to Allah سُبْحَانَهُ وَتَعَالٰی only through Servitude as it is the highest Stage and source of all Perfection and there is no stage beyond that. The Holy Prophet Mohammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم Attained absolute leadership only through servitude. Inspite of His firm faith in Wahdat ul Wujud he never minimized the need of adhering to the Shariah by which the social order is safeguarded. He refers respectfully to the Sunnah and always mentions the The Holy Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم with great respect and Devotion. He States that continuous Zikr of The Kalimah (La ilaaha illa Allah) awakens The Reality of Tauhid (Wahdat ul Wujud) in the heart of Sufi so that apparant contradiction between the Shariah, Reason and Tauhid disappears. The performance of Remembrance reaches a Stage in which Reality is United with the heart and he Perceives nothing but Allah سُبْحَانَهُ وَتَعَالٰی.

Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ obtained a Supernatural Perception of Sufism and his whole being was flooded with Mystical Intuition so he made up his mind to revive the Mystical Doctrines of Hazrāt Ibn ul Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. As earlier stated, The Doctrine of Hazrāt Ibn ul Arabi رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ had Attained popularity in the Sufi circles of India long before The Time of Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ. The Doctrine were widely read, This Doctrine had been introduced into India by Hazrāt Bahauddin Zakariya Multani'sرَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Disciple Hazrāt Fakhruddin Iraqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who had been in the Company of Hazrāt Ibn ul Arabi رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ's distinguished Khalifa, Hazrāt Sheikh Sadruddin Qunavi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

His coherent and systematic exposition of the intricate ideas of Wahdat ul Wujud won for him the appellation of Hazrāt Ibn ul Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Thani (The second Hazrāt Ibn ul Arabi رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ) and Sheikh ul Kabeer. He also wrote that as he went through the books authored by Hazrāt Sheikh e Akbar رَحْمَةُ اللهِ تَعَـالٰی عَلَيْهِ like: “Fususul Hikam” and “Futahat e Makkiyah” He found that the meanings of the books authored by him on the

same subjects and those by Hazrāt Sheikh Akbar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had similarities. The argumentative proofs offered by Hazrāt Sheikh Akbar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had also been offered by Sheikh ul Kabeer (Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ) along with some new ones extracted from The Quran and Ahadis. These are available in voluminous works.

His researches and exploration into the science of Mysticim had reached the point of original discernment.

On the basis of "Fususul Hikam", he wrote several Persian Treaties on various aspects of Wahdat ul Wujud meant to be read only by the Sufi Elite. Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ book Anfas ul Khawas has the peculiarities of Hazrāt Sheikh's Akbar's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Fusus ul Hikam while The former's "Ibadat ul Khawas" has been styled as Futuhat e Makkiyah. In Ibadat ul Khawas, Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ had adopted modern means to explain the Manifest and Hidden Injuctions, Secrets and the Realities of the Pillars of Islam.

Prince Dara Shikoh was among the staunch supporters of Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. His speeches regarding Reality and Acquaintance with Allah سُبْحَانَهُ وَتَعَالٰی were so touching that most of the opponents of Wahdat ul Wujud got so convinced that they swore allegiance to him. Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ position among the Mashaikh, Sufis and the Ulama of India is widely acknowledged.

Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ The categorized Sufis who opposed Hazrāt Ibn e Arabi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ as Sufi e Jahil (Ignorant Sufis), Amma Ahl e Tariq (Common Place Followers of the Mystic Path) over emphasizing the Belief in Divine Transcendence and being Guilty of accepting the Beliefs of Scholars of Kalam in matters related to the highest Form of Experiential Spiritual Truth. About his own books, Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ says that whatever he wrote about Tasawwuf (Sufism) was not the result of the study of books, rather they (The works) were the outcome of Kalima, La illah Illa Allah (There is no Allah سُبْحَانَهُ وَتَعَالٰی except Allah سُبْحَانَهُ وَتَعَالٰی) taught to me the very first day of learning by my Sheikh (Pir), Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ has written in the preface of "Kitab ul Anfas" that he extracted from The Ahadith of the The Holy Prophet Mohammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم to prove the Singularity of the Existence of Allah سُبْحَانَهُ وَتَعَالٰی which were revealed on him. He wrote that during his hey days, he had

great taste for the Knowledge of the Manifest. He further wrote that one of his Teachers who was a great Scholar and Knower of Allah سُبْحَانَهُ وَتَعَالٰی,

	taught me the Technique of The Remembrance of Pas e Anfas (Silent Remembrance) which resulted in his learning the Realities and Acquaintence with the Singleness of Allah سُبْحَانَهُ وَتَعَالٰی. In his book Anfas ul Khawas, he repeatedly writes that there was no moment in his life which was spent with out Computational Thinking, sometimes with The Quran and the Ahadith and sometimes with Satanic Influence. He wrote that one night he Saw The Holy Prophet Mohammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم in his dream. He addressed him and said that whatever was Bestowed upon him was true. **Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Passed Away on 9th Rajab 1058 A.H./ 30th July 1648 CE and was Enshrined in Kydganj, where he stayed first time after arrival in Allahabad.** **Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Greatness can also be judged by the qualities of his Sons and Disciples who were the Torch Bearers of his Thought and Doctrines and held high positions. The Guidance which Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ started continues to date.** **Works:** **Sharh e Fūsūs ul Hikam (1041 AH/ 1631 CE), an abstruse commentary in simple Persian on Hazrāt رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Ibn Arabi's Fūsūs ul Hikam.** **Ibādat ul Khawāss (1043 AH/ 1653 CE), Code of Prayers leading to Spiritual Discipline.** **Haft Akhām (1050 AH/ 1640 CE), Discussion of the seven Points leading to Spiritual Discipline.** **Ghāyat ul Ghāyāt.** **Risala Taswiyah (Equalization), Defense of the Doctrine of Tawhid Wajudi.** **Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Risala Taswiyah created a stir in the Intellectual Atmosphere and Religious life of that time. In this Epistle, he Discussed the Descent of Revelation to The Holy Prophet Mohammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم, which was objectionable according to the Scholars. Formal proceedings against this Epistle took place after his Passing Away during the Reign of Emperor Aurangzeb Alamgir, but contemporary sources indicate from an entry in Ma'araj al-Walayat that during his lifetime there was a rebellion against his ideas and it was Very severe. It was that the people were on the verge of killing him when Hazrāt Sheikh Muhammad Rashid Jaunpuri رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ came to know, he came from Jaunpur with All Haste and saved Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ from the people's tyranny and Calmed Down the people's feelings by justifying his words.[8]** **During His Reign, Emperor Aurangzeb Alamgir, on the request of the Orthodox Scholars, issued an order to burn all the copies of his Epistle**

8 Ma'iraj Al-Walayat, Abd Allah Khizgi Abdi, pen copy, collection of Azar Library, Panjab University No. 5, sheet 32.

	Risala Taswiyah, but when he studied it himself, he ordered all the devotees of Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ to appear in the Royal Court. As it was not possible for all to Gather, only two of his Khalifas, Hazrāt Mir Syed Muhammad Qanoji رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Hazrāt رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Hazrāt Syedna Shah Muhammadi, Akbarabadi Fayaaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, are mentioned.[9] **Hazrāt Khwaja Khurd رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the son of Hazrāt Khwaja Baki Billah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, wrote a rebuttal of this Epistle in the era of The Reign of Emperor Aurangzeb Alamgir.** **Many other versions of this Treatise were also written. Hazrāt Sheikh Kaleemullah Jahanabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ himself, also wrote a description of the same. The Companions of the Qalandriya Sillsila had also printed a thick version of it. In his letters, Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ forbade his Khalifas from making this Epistle public, to limit it to themselves and not to show it to others, but the atmosphere of that era was such that this kind of literature began to be demanded, and Therefore, his devotees could not Resist Publishing it.[10]** **Miftāh ul 'Ashqeen, Sayings of Nasīruddin Mahmūd Chirāgh e Delhi.** **Tarjamat al Kitāb, Sufi Commentary on the Koran.** **Anfās al Khawāṣṣ, Mystical Theories based on the Lives and Sayings of Prophets and Saints.** **Kitab ul Mubin,** **Sirr ul Khawas,** **Turuq ul Khawas,** **Risalah e Wujud e Mutlaq,** **Risalah e Sair Ilahi,** **Risalah e Lanat ul Ikhwan,** **Risalah e Tawhid** **and Imalat ul Qulub.** **Manuscripts of most of Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ works are preserved and available for Scholars in his Kanqah's Library which is under the supervision of Hazrāt Syedna Shah Mohammad Saifullah Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Sajjadah Nasheen of Hazrāt Syedna Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Khanqah. Some of them are Sheikh's handwriting.** **1. Sehrukni/ Awrad e Muhibbi (3)** **2.Manazir e Akhass ul Khawas (4)** **3. Anfas ul Khawas (2)** **4.Sharh e Fusus ul Hikam (3)**

9 Mirrat Al Khayal, Sher Khan Lodhi, pgs. 228-229.

10 https://www.wikiwand.com/ur/%D8%B4%D8%A7%DB%81_%D9%85%D8%AD%D8%A8_%D8%A7%D9%84%D9%84%DB%81_%D8%A7%D9%84%DB%81_%D8%A2%D8%A8%D8%A7%D8%AF%DB%8C

	5. Makhtubat e Shaikh (2) **6. Tarjuma tul Kitab (1)** **7. Aqaid ul Khawas (3)** **8. Ibadat ul Khawas (1)** **9.Haft Akham and Akhs ul Khawas (1050 AH/ 1640 CE) (4)** **10.Taswiyah (1)** **11. Sharh e Taswiyah (1)** **12. Ghayat ul Ghayat (1)** **13. Risalah e Sair e Ilahi (1)** **14. Sawalnama Shahzada Dara Shikoh Banaam Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Questions of Prince Dara Shikoh, regarding Sufism to Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **15. A large collection of the letters of Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was also compiled. The theme of all the letters in it is The Unity (Ahadiyat) of Allah سُبْحَانَهُ وَتَعَالٰی. This collection contains his long letters to Prince Dara Shikoh. The Manuscript is in Aligarh and cover 46 pages.**[11] **In short, every Writing of Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ presents proof of his Deep Insight, Subtlety of Thoughts, Realities of Tasawwuf and Description of 'Maarif' go above those having Superficial Consciousness. All of His books, at various places, invite Readers towards Deep Thoughts and Contemplation. His Ideas and Thoughts are of great Value and Significance for Understanding the Intellectual History of his Period. If all his Works are Published, an Important Aspect of the Medieval Muslim Mystical Thought will come to the Light.** **Shahi Masjid Allahabad.** **When the news of the Passing Away of Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ came to Prince Dara Shikoh and Prime Minister Nawab Saadullah Khan, after much regret, They became concerned as Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was the guardian of his family and other relatives. Sponsorship should be arranged and the magnificent Tomb should be built. In the name of Hazrāt Syedna Sheikh Tajuddin Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the son of Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Prince Dara Shikoh sent a Royal Decree to the Governor of Allahabad and ordered that all materials for the construction of the Tomb should be collected. He wrote to Hazrāt Syedna Shah Muhammad Dilarba Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, To first obtain the permission of the Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ for the construction of the tomb through Revelations and to act in accordance with his Will. Hazrāt Dilarba Shah did the same. Hazrāt Syedna**

11 Tareekhi Maqalaat (Historical Essays), Professor Khaliq Ahmad Nizami, Delhi 1966 pg.51.

	Mohibullah Allahabadi Farooqi's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Spirituality replied in this way, that a Fakir does not need outward appearance and adornment. Natural shade is enough. Build a Mosque somewhere, the Construction of which will Reward you and the Prince and the worshipers till the Day of Judgment. Only the construction of the mausoleum is extravagance and it is not acceptable to Allah سُبْحَانَهُ وَتَعَالٰی Almighty. Prince Dara Shikoh was informed and after his permission, the foundation of the Mosque was laid and The Mosque was built within five years. This Huge and Imposing Mosque was built with stones. The Mosque is the Control of the Descendants of Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . The mosque is very wide and tall and decorated like a vase with beautiful colors. Poetry incribed on a Wall is such that it confirms these facts and That the Mosque was built in 1630 AH. It is a Reliable Tradition that after the construction of the mosque, Hazrāt Syedna Dilarba Shah Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ first gave the Adhan (Ritual Call To Prayers) and Congregational Prayers were held under his leadership. He led the Imamate for a long time, but after his Passing, the Grandson of Hazrāt Syedna Mohibullah Allahabadi Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Sajjada Nasheen, Hazrāt Syedna Shah Muhammad Saifullah Farooqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, took up the Imamate.
	31. Hazrāt Syedna Shah Mohammadi Akbarabadi Fayaaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Chishtīya Nizamiya; Chishtīya Ṣābirīya Sillasil. After Receiving Khirqa-e-Khilafat from Hazrāt Shah Muhibbullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ he settled in Agra and devoted his life to Prayer and Mysticism . Some Time later He traveled to Amorha To Meet Hazrāt Syed Shah Abdul Hakim Chishti Sabri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the Khalifa and Successor of Hazrāt Syed Shah Abdul Majid Sabri Chishti رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He traveled to Amroha for the second time in 1658 CE. During this visit, some People also Received the Honor of Taking Allegiance from him. The third time He came to Amroha after The Passing Away of Hazrāt Syed Shah Abdul Hakeem Chishti Sabri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ in 1660 CE, the People of the City were so devoted to him that with mutual advice and counsel, he was married to Masmaat Hazrāt Sahib Daulat رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the daughter of Hazrāt Shah Faizullah Chishti Sabri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Hazrāt Shah Faizullah Chishti Sabri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was the younger brother of Hazrāt Shah Abdul Majid Chishti رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Hazrāt Shah Abdul Hakeem Chishti رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He then settled permanently in Amroha, where there is a Neighborhood Called Mohammadi Mohallah, Named after Him, to this Day. He was an authority on the subjects of Fiqh, Tafsir, Usul and Kalam. He authored books and treatises, including a commentary on Taswiyah Sheikh"s most controversial treatise. His Silsilah (Sufistic order) is called Mohammadi Muhibbullahi and is spread over Arabia, Iran, Japan, and China.

1054 AH 1645 CE	Thomas Fairfax and Oliver Cromwell form England's first professional Army, calling it the New Model Army. The royalist Forces, again under the command of Rupert of the Rhine, suffer another major defeat at Naseby. Charles I and his archbishop of Canterbury, William Laud, attempt to impose the full Anglican hierarchy on presbyterian Scotland. War between English colonists and Pequot Indians brings disaster to the Pequots but safeguards the settlement of Connecticut.
1055 AH 1646 CE	The aged Powhatan leader Opechancanough is captured by the English and executed, ending the last significant Indian threat to Virginia. With a parliamentary Army surrounding royalist Oxford, Charles I escapes in disguise and heads North. With the help of his more robust Brother-in-law, Blaise Pascal provides physical proof that atmospheric pressure varies with altitude. A young Hindu Prince, Shivaji, captures Bijapur in a Campaign against Muslim Rulers that will result in his establishing a Maratha Empire. Charles I puts himself in the hands of a Scottish Army, opposed at the time to the English Parliament.
1057 AH 1647 CE	The Scottish Army holding Charles I makes peace with parliament, and hands the King to parliamentary commissioners. Charles I is held at his palace of Hampton Court, as a prisoner of Cromwell and Parliament. Charles I comes to a secret arrangement with a group of Covenanters in Scotland, winning their support.
1058 AH 1648 CE	Scottish Covenanters invade England in support of the English King, Charles I, in his struggle against Parliament. A Cossack rebellion leads to the eventual transfer of their territory from Poland to Russia. Iroquois raids drive the Huron West to the Great Lakes. The Dutch chemist Jan Baptist van Helmont suggests that there are insubstantial substances other than air, and coins a name for them – gases. The Peace of Westphalia finally brings to an end the Thirty Years' War. Parliamentary Forces defeat the Scottish invaders and suppress other new outbreaks of royalist support. Spain recognizes the independence of the United Provinces of the Netherlands. Colonel Thomas Pride denies entrance to the House of Commons to about 140 opponents of Cromwell's policies.
1059 AH 1649 CE	Cromwell persuades the House of Commons, purged now of all opposition, that it is treason for a King to wage War against Parliament. Charles I, brought to trial before 135 commissioners in Westminster Hall, refuses

	to recognize the Court's validity. After a trial lasting a week in Westminster Hall, Charles I is convicted of treason for fighting a War against Parliament. Charles I is beheaded on a scaffold erected in the street in London's Whitehall Charles II, in the Hague, inherits the English and Scottish thrones of his executed Father, Charles I. Parliament in London abolishes the monarchy in England, as 'unnecessary, burdensome, and dangerous'. Parliament chooses Oliver Cromwell to chair the new English Commonwealth's Council of State. The Russian Empire, expanding eastwards through Siberia, reaches the Pacific coast. Cromwell captures the royalist stronghold of Drogheda and Massacres some 2800 people.
1060 AH 1650 CE Arbitrary, No Data.	**Wisaal Sharif Hazrāt Syedna Mir Syed Ahalullah Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Hazrāt Syed Ashraf Al Muqallab Ba Pir Mohammad 'Zauja' (Spouse), Bibi Maryam bin رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bint Hazrāt Mir Syed Naseeruddin Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.**
	30. Hazrāt Syedna Mir Syed Diwan Mohammad Ja'far Al Qutbi Binodpuri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Hazrāt Mir Syed Ahalullah Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Qadriya Shurwardīya; Qalandariya Sillasil. **Hazrāt Diwan Mohammad Jafar al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ is remembered in History as The Great Saint of Barh, near Bakhtiarpur in Bihar. The town's name may have been derived from the Persian word Bargah. Barh was popular site for Sufi Culture. The Qadri Saint of all Bihar importance was Diwan Syed Muhammad Jafar Binodpuri of Barh who had prominent followers during 1670-1690s CE. One of His Ancestors, Hazrāt Syed Hussain Khingsawar رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was Martyred by The Hindus and lies Buried in Taragarh Hills, near Ajmer Sharif.** **Local Tradition, supported by Documentary Evidence, says That Three of His Relatives came to Bihar, one of The, Namely, Hazrāt Syed Hassan رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a Direct Ancestor of Hazrāt Diwan Mohammad Jafar al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, in Emperor Shahjehan's time, has a Tomb ascribed to Him at Neora, in Patna District. The other two, Hazrāt Syed Ahmad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and His Sister's Son, Hazrāt Syed Muhammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ popularly Called 'Mamun – Bhanja' (Maternal Uncle – Nephew) are said to have been Martyred in Jaruha, near Hajipur and are Buried there. Their Mausoleum remained Intact till the Earthquake of 1934 CE and is said to have been built much later by Raja Shiva Singh, Braham Ruler of Tirhut and The Patron of Vidyapati. Raja Man Singh, one of Emperor Akbar's Governors of Bihar, Granted 15 'Bighas' (One Bigha is ¼ of an Acre) of**

	Land for the Upkeep of The Mausoleum in 999 AH, and the Facsimile of His Bilingual 'Sanad' (Certificate) contains one of the Earliest and most Genuine specimens of Hindustani Prose, then in use in Bihar, and written in 'Kaithi' Hindhi Script has been Published. This shows The Missionary Zeal and attachment to Religion as a continuous Tradition of Hazrāt Ja'far's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Forebears.[12] A great but later Qadri saint of all Bihar importance was Diwan Syed Muhammad Jafar Binodpuri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ of Barh whose father was also saintly personage. The Diwan Passed Away in 1106 -1694 CE and has left behind some works.[13] **Hazrāt Mir Syed Diwan Jafar al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was the son of Hazrāt Mir Syed Ahalullah Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ . Some Manuscripts report that he was descended from Hazrāt Syed Mohammad Banda Nawaz Gaisu Daraz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Perhaps this is true from some Maternal lineal Descent. Hazrāt Mir Syed Diwan Jafar al Qutbi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a prolific author and wrote many epistles on 'Zikr' (Remembrance) and 'Awraad" ((Litanies) and original 'Wazaif' (Spiritual invocation exercises) which even today, if practiced accordingly, yield Spiritual Grace, all of which were practiced by him showing his great extent of 'Mujahida' (Spiritual Efforts). His 'Aastana e Aaliya' (Place of Residence) was situated with a Mosque, 'Khanqah' (Place of Spiritualism), extensive Library and '"Madrassa"' (Religious School) which was frequented by thousands of people from far away places, Hazrāt Mun'im Pakbaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was student in this "Madrassa" which exhibits the excellence of it's teaching. He was extremely fluent in Arabic, Persian and Hindhvi (Early Urdu written in Arabic script) as evidenced by his scholarly books. When totally illiterate disciples took Ba'ait at his hands he would tell them to Recite Zikr and Awraad in Hindhvi until such time that they learned the original Arabic Litanies as Allah سُبْحَانَهُ وَتَعَالٰی would accept any invocation in any language at any time, as long as his utterances arose from the bottom of his heart, however, it was better to recite in Arabic.**
1060 AH 1650 CE	Hindu Princes and Brahmin Priests withdraw from Java to Bali, turning the island into the last outpost of Hinduism in southeast Asia. To protect their market, the Dutch destroy all clove trees in the Moluccas except on two islands, Amboina and Ternate. A German Burgomaster, Otto von Guericke, devises an air pump capable of creating a vacuum.
1061 AH 1651 CE	Charles II returns to Scotland and is crowned King of Scots in the traditional manner at Scone. Charles II is defeated by Cromwell at Worcester and escapes in disguise to

12 The Comprehensive History of Bihar, Vol 2, Part 1, editor Bindeshwari Prasad Sinha.
13 Prominent Sufis of Bihar and their Persian Works Dr. Yaseer Arsalan Khan.

	France.
1061 AH 1651 CE	**Wisaal Sharif Hazrāt Amīr Syed Abul A'ala Akbarabadi Naqšhbandi Abul A'lai, Chisti Sillsila رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **Hazrāt Syedna's رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, whole life was busy in Preaching as a great Saint. He Exhibited uncountable miracles and Had Many Disciples. He left this World in The early morning of 9th Safer 1061 AH, 1651 C E.**
	23. Hazrāt Dost Mohammad Aurangabadi Burhanpuri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Naqšhbandiya Abul A'aliya, Chistiya Sillsila. **Muqarrab Bargah e Samad, Qutb Falak e Walayat, Hazrāt Syed Dost Muhammad Abul A'lai was Born in 996 AH, 1565 CE was Khalifa of Hazrāt Amīr Syed Abul A'ala رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, the Founder of Naqšhbandiya Abul A'laiya Sufi-Suborder.** **Hazrāt Dost Mohammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was Educated in Dehli and when He completed His Studies a Thirst for Spirituality was Born in His Heart.** **During His Days of Search for an Accomplished Spiritual Giude, Hazrāt Dost Mohammad Aurangabadi Burhanpuri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, went as Far as Bengal. One Day he Met a Person who told Him that There ia a Very Accomplished Guide in Agra by the Name of Hazrāt Amīr Syed Abul A'ala Akbarabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ who has Begun a New Sillsila Called The Naqšhbandiya, Abul A'laiya, Chistiya Sillsila. He has such Spiritual Power that all His Companions are soon Accomplished Themselves due to His Spiritual Concentration.** **Hazrāt Dost Mohammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ traveled all the way To Agra. When He reached There He purchased some sweetmeats (Mišhri) and went to The Mosque where He had been told he would find Hazrāt Amīr Syed Abul A'ala Akbarabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Luckily Hazrāt Amīr Syed Abul A'ala Akbarabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ was seated in The Courtyard with Some Disciples. Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ approached Hazrāt Amīr Syed Abul A'ala Akbarabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, who asked him who he was and from where had He come? Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Humbly said that, "I have come from Bengal, My Name is Dost Muhammad and I wish To Drink From The Cup of The Unity of Allah سُبْحَانَهُ وَتَعَالٰى.** **Hazrāt Amīr Syed Abul A'ala Akbarabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ smiled, ate some of The Sweet, Gave some to Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and distributed the rest among His Companions.** **Hazrāt Amīr Syed Abul A'ala Akbarabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ then addressed Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and said, "You have Sweetened My Mouth, Come Let Me Sweeten Yours Too!, Look into my Eyes." As soon as Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ looked into His Eyes, He saw The Veils of Secrecy Lifted From The Mystical Reality and fell unconscious. As The Time for The Late Afternoon Ritual Prayers was Approaching The**

	Companions attempted to revive but Hazrāt Amīr Syed Abul A'ala Akbarabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ said, "No! Leave Him Alone." He is in the State of The Following Portion of Surah An Nisa (4:43): **يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تَقْرَبُوا۟ ٱلصَّلَوٰةَ وَأَنتُمْ سُكَـٰرَىٰ** **O Ye who Believe! Approach not Prayers with a Mind Befogged!** **Syed Abdullah Yusaf Ali.** **Hazrāt Dost Mohammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ came to His Senses at The Time of The Night Ritual Prayers and Offered all Missed Prayers Together (Jummah). Hazrāt Abul A'la رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ Blessed Him with The Robe of Permission of The Abul Aliya Sillsila. After This Hazrāt Abul A'la رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ told Him to remain in His Company for a Period of time.** **Hazrāt Dost Mohammad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ remained in Agra for about One Years and then Hazrāt Abul A'la رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ told Him to proceed to Burhanpur and Spread The Message of The Abul A'lai Sillsila Far and Wide. Whenever Passion and Intensity of Longing Prevailed over Hazrāt Dost Mohammad Aurangabadi Burhanpuri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Naqšhbandi Abul A'ali, Chisti, The Khalifa of Hazrāt Amīr Syed Abul A'ala Akbarabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, The Founder of The Naqšhbandiya Abul A'aliya, Chistiys Sillsila, He would go out into the Forest and engage in Loud Remembrance. At the sound of His Melodious and Soulful Remembrance, Full of The Pain of Separation from The Beloved, All the Beasts and Birds would start Swaying in Ecstasy.** **He Passed Away on 26 Jumadi Al Aakhir, in 1090 AH, 1679 CE and was Enshrined in Kamzar Sharif Aurangabad (India). Where it is a Center for Spiritual Pilgrimage to This Day.**[14] **He was succeeded by Hazrāt Shah Farhad رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِof Delhi. His Shrine is located in Panchakki, Aurangabad, Maharashtra, India. Behind The Dargah of Hazrāt Baba Musafir Shah Naqšhbandi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.**
1062 AH 1652 CE	Scotland and England are merged under English parliamentary rule, in a forced union which lasts eight years.
	A clash at sea between English and Dutch fleets begins the first of three Anglo-Dutch wars.
	Turenne defeats Condé in a battle in the Paris suburbs, hastening the decline of the Fronde.
1062 AH 1652 CE	Sultan Muhammad Muzaffar Khan was a chief of the Bamba Tribe who ruled Kashmir. Khan constructed the Red Fort that same year for the purpose of warding off incursions from the Mughal Empire. He founded the City of Muzaffarabad and was the Conqueror of the environs of present Muzzafarabad

14 Sources and References: Tazkira Auliya Pak Vahind. Read more at: **https://www.scholars.pk/ur/scholar/hazrat-syed-dost-muhammad-orang-abad** Copyright © Zia-e-Taiba

	District in present-day Azad Jammu and Kashmir Pakistan as well as parts of Srinagar District in Indian Occupied Kashmir, Khan united various hill tribes near the Kashmir–Hazara Border Region and convinced them to settle near the site of two rivers: the Jhelum and Kishanganga.
1063 AH 1653 CE	Cromwell uses troops to turn the members out of the House of Commons and locks the door behind them.
1066 AH 1656 CE	After a six-month siege, the Dutch capture Colombo from the Portuguese in Sri Lanka.
1068 – 1118 AH 1658 – 1707 CE	Muhy-ud-din Muhammad Aurangzeb Alamgir I. Sixth Mughal Emperor of India. His Mother was Persian Mumtaz Mahal. He was married to Safavid Dynasty Princess Dilras Banu Begum. He established Islamic law throughout India. After his death, His younger Son Azam Shah became the King (for 3 months).
1074 AH 1664 CE	**Wisaal Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **During The Era of Sultan Abdullah Qutb Shah in Hyderabad, Deccan, India, Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ held the Post of Jammadar of a Few Cavalry (Sawars). As He was Very Diligent in The Performance of His Duties, Sultan Abdull Shah was quite fond of Him. One Day the Sultan sent Him, in connection with some Ambassadorial Duty to Sultan Adil Shah in Bhijapur. He stayed there a Few Days and Successfully carried out His Duty. He Took Permission and Started to Leave.** **Before He Left, He Heard That Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, a Local, Very Famous Saint, has emerged from His Retreat ('Chilla') which He used to Perform in His Cell.** **Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ heard that This Saint was a Divinely Absorbed Saint who, would sit in front of His Cell, with His Eyes closed, Poking in the Mud in front of Him, with a Stick. Whenever He opened His Eyes, The People who had come to see Him would be Completely Overpowered With Divine Refulgence and would immediately Fall into Prostration, Facing The Holy Ka'aba.** **Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was Present in Front of Him and saw the sight with His Own Eyes.** **When He came to His Senses, He, along with the rest of The People, They sat with Respect in Front of Him.** **Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ asked The People, "What is This Stone Saying?" No one answered out of Fear and respect. He repeated The Question, again No One answered. When He Repeated The Question the Third time, Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْ whispered to The Person Next To him, saying, "If You Think it Advisable, I would Like to Answer This Question!" His Neighbor chastised Him saying, "Who are you We have Been Here for Many Years, and You have but Just Come, Hold**

	Your Peace!" **Once again Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ repeaated His Question. As Before, everyone was silent. The Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ said, "Shah Hussain wishes To say Something, Why don't You Let Him Speak?"** **Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَىْ was astonished as No One Knew His Name in That Company. Picking Up His Courage, He said, Hazrāt, The Stone is Saying That Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Has Become Allah's سُبْحَانَهُ وَتَعَالٰی and Allah سُبْحَانَهُ وَتَعَالٰی Has Become Hazrāt Shah Amanullah's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **This is in Accordance The Famous Tradition Of The Holy Prophet Mohammad صلى الله وَتَعَالٰی عليه و آله وسلم,** **مان كانا لِلّٰهِ كانالاهولاهو.** **If You Make Yourself Allah's سُبْحَانَهُ وَتَعَالٰی, Allah سُبْحَانَهُ وَتَعَالٰی Will Become Your's!** **Hearing These Words, Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ seized Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَىْ Hand and Took Him with Himself into His Cell.** **After a little while Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَىْ emerged but He appeared in the Form of Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. As usual The People Mistaking Him, Fell into Prostration Twards The Qibla. In a Little while Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ emerged and the People saw That the First Person was not Hazrāt Shah Amanullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ but Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَىْ!** **Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَىْ was Taken into Discipleship and Awarded The Khilafat (Robe of Permission).**
	31. Hazrāt Shah Abul Fateh Hidayatullah Sarmast رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Qadriya Razzaqiya Sillsila. **Hazrāt Abul Fatah Hidayatullah Sarmast (RA) was third son of Hazrāt Allauddin Kaazan Shattari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Khilafat was further Passed on to Hazrāt Shah Abul Fateh Hidayatullah Sarmast رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (d 1538) (12th Shawwal 944 hijri).** **He also Received Khilafat Ba Ijazat from Hazrāt Shah Hussain Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَىْ.**
1075 AH 1665 CE	The first recorded attempt at blood transfusion, at the Royal Society in London, proves that the idea is feasible.
	The Great Plague of London causes as many as 7000 deaths in a week and perhaps a total of 100,000 by the end of the year.
1077 AH 1667 CE	**Birth Hazrāt Syedna Shah Azduddin Jafri Amrohvi Mutawaqqil bin Sheikh**

	Hamid bin Sheikh Hamid Hurgami رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Chishtīya Ṣābirīya Sillsila. **On 28 Rajab al-Marjib 1172 AH corresponding to 10 January 1667 AH Sheikh Alam Bandgi Hazrāt Maulana Syed Shah Azduddin Muhammad Jafari Chishti Sabri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was Born in Amroha. He was The Son of Hazrāt Syed Shah Hamid Hurgami Chishti Sabri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, The Younger Brother of Hazrāt Syedna Shah Mohammadi Akbarabadi Fayaaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ who had been Married to the Younger Sister of Masmaat Hazrāt Sahib Daulat رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, the wife of Hazrāt Syedna Shah Mohammadi Akbarabadi Fayaaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Hazrāt Shah Azduddin Jafri Chishti Sabri Mutawakkil Amrohawi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was Destined to Be The Khalifa and Successor of Hazrāt Shah Mohammadi Fayaz Chishti Sabri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, who was the Successor of Hazrāt Sheikh Muhibullah Allahabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Chishti Sabri, who was the Successor of Hazrāt Sheikh Abu Saeed Gangohi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He was the Nephew of His Spiritual Preceptor. His Father's name was Hazrāt Shah Hamid Jafri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He was born in Amroha, UP, India in 1077 AH. His Khanqah, situated in Mohalla Lakra, is one of the few Ancient Khanqahs of the Sabriya Sillsila. The chain of Hazrāt Haji Imdadullah Muhajir Makki رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ also reaches through him to Hazrāt Makhdoom Sabir Kalyari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **After completing his primary education in Arabic and Persian, he obtained proficiency in Sanskrit. He always liked to speak in the Hindu's language. He wrote a very important work on the Unity of Existence (Wahdat al Wujood) in Sanskrit called Satya Sarovar, in which Allah The Supreme Names of the Most High were interpreted. But his most important work in Sufism is Muqasid al-Arifeen. In which a great discussion was presented on the Theory of Perfection of Names and Unity of Existence. It is Studied with Respect in the Circles of The Scholars. Apart from this, one of His works is Quwat al-Kalam, which has a special place in the World of dictionaries, in which the meaning of each word exists in four languages. It was lying unnoticed in the Raza library and has come to the Public's Attention quite Recently.**
1077 AH 1667 CE	The first successful human blood transfusion is achieved in Paris by Jean Baptiste Denis, apparently saving the life of a 15-year-old boy.
1078 AH 1668 CE	England's East India Company is granted a lease on Bombay by Charles II, who has received it from his Portuguese bride.
1081 AH 1671 CE	**Birth Hazrāt Syedna Makhdum Shah Mohammad Munim Pakbaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Aman رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Abd al Kareem رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ bin Abd an Naeem Bihari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **His Family Lineage meets up with Sufī Saint Hazrāt Makhdum Shamsuddin**

	Haqqani رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ whose Shrine is located at Billori, in the District of Lakhi Sarai, India. Hazrāt Makhdum Haqqani رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a Descendant of the Sufī, Hazrāt Ibrahim bin Adham Balkhi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, also known as Hazrāt Abu bin Adham رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He belonged to Mauza Balwari, Bihar Sharif and was born in 1081 AH, 1671 CE in the village of Pachna, surrounded by Mountainous Regions, of Mungair District in Bihar Sharif. Hazrāt Mun'im Pakbaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ subsequently lived in Delhi for about Fifty Years. His permanent residence was in Mohallah Mateen Ghat, Azeemabad, Patna.
1082 AH 1672 CE	Isaac Newton's experiments with the prism demonstrate the link between wavelength and color in light.
1082 AH 1672 CE	Following Bohdan Khmelnytsky's rebellion, the Tsardom of Russia in 1654 CE acquired territories from the Polish–Lithuanian Commonwealth (currently parts of Eastern Ukraine), while some Cossacks stayed in the southeastern part of the Commonwealth. Their leader, Petro Doroshenko, sought the Ottoman Empire's protection and in 1667 CE attacked Polish commander John Sobieski. Sultan Mehmed IV, who knew that the Polish–Lithuanian Commonwealth was weakened by internal conflicts, in August 1672 CE attacked Kamenets Podolski, a large City on the border of the Commonwealth. The small Polish force resisted the siege of Kamenets for two weeks but was then forced to surrender. The Polish Army was too small to resist the Ottoman invasion and could only score some minor tactical victories. After three months, the Poles were forced to sign the Treaty of Buchach in which they agreed to cede Kamenets, Podolia and to pay a tribute to the Ottomans. When the news of the defeat and treaty terms reached Warsaw, the Sejm refused to pay the tribute and organized a large Army under Sobieski; subsequently, the Poles won the Battle of Khotyn (1673 CE). After the death of King Michael in 1673 CE, Sobieski was elected King of Poland. He tried to defeat the Ottomans for four years, with no success. The War ended on 17 October 1676 CE with the Treaty of Żurawno in which the Turks only retained control over Kamianets-Podilskyi. This Turkish attack also led in 1676 CE to the beginning of the Russo-Turkish Wars.
1084 AH 1674 CE	**Birth Hazrāt Syedna Shah Abdul Hadi Siddique Amrohvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Chishtīya Ṣābirīya Sillsila.** **His Father's Name was Hazrāt Hafiz Mohammad Siddique رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. His Ancestry can be Traced back till Hazrāt Siddiq e Akbar Abu Bakr رضي الله تعالىٰ عنه. The Signs of Sainthood were evident right from His Childhood.** **One Day, when He was About Ten Years old and Studying in The Nearby Mosque School, His Teacher Left Him in The Mosque to attend to some work. A Darwesh is reported to have stopped by, took something out of His Mouth and Gave it to Him, telling Him to Eat it. Hazrāt رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Was afraid and in a State of fear, did as he was told. After this States of Divine**

	Absorption started descending Upon Him. He stopped attending to His Lessons completely, at that time He had studied two Books, 'Gulistan' and Mufarrah Al Quloob. He would often go into the nearby Jungle for Meditation and Worship. Once he was absent from Home for Three Days and Nights. When His Parents finally found Him, They discovered that His Clothes were Torn. Being extremely perturbed, They Restricted Him to His Home. However, He would manage to slip away and roam about in The Jungle. This Process continued throughout His Formative Years from The Age of 11 till 16. **One Day He met a Famed Allah سُبْحَانَهُ وَتَعَالَىٰ Absorbed (Majzoob) Saint of Amroha, Hazrāt Shah Yateem Sehrahi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, whose Shrine is Located in Thanora Road, Near The Bus Stop. Hazrāt Shah Yateem Sehrahi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ took Him Under His Spiritual Care but directed Him to Pledge Allegiance to Hazrāt Azduddin Jafri Mutawwaqil Amrohi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, whose Shrine is in Mohallah Naugaza, Amroha, UP, India. He told Him that after the Previous Five Steps, we belong to the Same Sillsila. After The Passing Away of Hazrāt Shah Yateem Sehrahi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ,[15] Hazrāt Shah Abdul Hadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ went to Hazrāt Azduddin Amrohi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and Pledged Allegiance to Him** **He remained in His Service and Received All Spiritual Remembrances and The Divine Name as Preserved in The Sabriya Sillsila from Him.** **He is reported to have lived in Sambhal, Dahnora, Barayli, traveled to Luchnow. He is also reported to have met Hazrāt Mirza Jan e Janaan رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, who was very taken with Him, being impressed with His Spiritual Insights and Knowledge.** **He Passed Away in Bareli in Khai Khera Mauza on The 4th of Ramzan ul Mubariq, 1190 AH. His Blessed Body was Transported to Amroha on the 1st of Shahwal and he was Interred in His Son's Garden on the 11th of Shawal, 1190 AH. His Son's name was Hazrāt Sheikh Zahoorullah رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. The Shrine is a Center of Pilgrimage till Today.** **His Name is Mentioned in 'Maqasid ul Arifeen' by Khwaja Ziaullah Naqshbandi, 'Tahqeeq ul Ansaab' by Mohamad Kareem Khan Awan, 'Tahreekh Amroha' by Mehmood Ahmad Abbasi. 'Tazkira tul Ikram' by Mehmood Ahmad Abbasi, 'Tareekh e Asghari' by Syed Asghar Hussain Naqvi and 'Nuqba Tul Tawareekh' (Persian,** **Works:** **'Maqsood ut Talibeen'.**
1084 AH 1674 CE	The Dutch Scientist Anton van Leeuwenhoek builds a Microscope powerful enough for him to observe and describe the red corpuscles in blood.

15 Hazrāt Shah Yateem Sehrahi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ is Buried in Daud Sarai, amroha, near the Mazar of Hazrāt Shah Walayat رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.

1090 AH 1679 CE	Wisaal Sharif Hazrāt Dost Mohammad Burhanpuri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. The Prime Successor of Hazrāt Abul A'ala رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Spiritual Preceptor of Hazrāt Shah Farhad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Passed Away on 26th Rabi us Saani, 1090 AH. He is Enshrined in Aurangabad, Maharashtra, India. Hazrāt Syed Al-Sadat Hazrāt Syed Dost Muhammad Abul Alai's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Shrine is in The Takiya (Place of Residence of a Saint) of Hazrāt Musafir Shah Aurangabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Maharashtra, Deccan. His Khulafa were, Hazrāt Musafir Shah Aurangabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Hazrāt Mahmud Shah Plung Posh Aurangabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Hazrāt Khwaja Shah Muhammad Farhad Abu Ul Alai رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Dehlavi (He is One of the Twenty-Two Khawajgans of Delhi). Hazrāt Mir Syed Abul Ala Ahrari Naqshbandi Chisht رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ of Agra, UP, Passed Away in 1061 AH and his Khalifa, Syed Al Sadat Hazrāt Syed Dost Muhammad Abul Alai Aurangabadi, Burhanpuri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Passed away on 26 Jumadi al-Thani 1090 AH. His Shrine in Aurangabad Maharashtra is a Center of Spiritual Pilgrimage.
	25. Hazrāt Shah Farhad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Naqšhbandiya Abul A'aliya Sillsila. Hazrāt Shah Muhammad Farhad Abul Alai Dehlavi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, was a Great Arif (Gnostic) of the Abul Alai Sillsila. He was born in Delhi, India and Passed Away in Delhi on Friday 25 Jumadi al-Thani 1135 AH, corresponding to 12 December 1732 CE. Hazrāt Syed Dost Muhammad Abul Alai Burhan Puri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (1090 AH), The Khalifa of Hazrāt Syed Ameer Abul Al Alai Ahrari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Bestowed Him with The Khalifat Ba Ijazat of The Sillsila He Obtained Permission from other Sheikhs, like Hazrāt Shah Nizamuddin Hussam Chishti Nizami Dehlavi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Silsala Chishtiya Nizamiya Husamiya), Hazrāt Shah Muhammad Ali Qadri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (Qadiriya Sillsila) Despite Having the Chishtiya Nizamiya and Qadiriya Khilafat, His Nature was inclined towards the Abul Alaiyya Sillsila. He had a Daughter named Hazrāt Bibi Ismat al-Nisa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Also Know As Hazrāt Bobo Sahiba رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. She was Married to Sheikh Hazrāt Muhammad Karim Ibn Tufail Ali رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. His Grandson was Hazrāt Khwaja Shah Ruknuddin Abul Alai Al-MutaKhallis (Pen Name) Ishq Azim Abadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (W. 1203 AH). His Successor wasHazrāt Maulana Shah Burhanuddin Abul Alai Khudnama رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ of Lucknow (W. 1187 AH). His Honorable Khulafa were Hazrāt Shah Burhan-ud-Din Abul-Alai 'Al-Muqallab Bah' (Entitled) Khudnama Lucknowi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (W. 1187 AH), Hazrāt Syed Asadullah Abul Alai Dehlavi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ (W. 1147 AH) (From whom the great Arif of Bihar, Hazrāt Munim Pakbaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ obtained the Khilafat, Hazrāt Shah Ziauddin Abul Alai Dehlavi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ and Hazrāt Shah Dargahi Abul Alai Dehlavi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.

	His final resting place is in His Astana Aliya (Abode) Farhadiya, Pul Bangash, Ram Bagh, Gulabi Bagh, New Delhi, India is a Place of Pilgrimage to This Day. **His Khalifa, Qutb al Arshaad, Hazrāt Khwaja Muhammad Farhad Abul A'lai رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ is Enshrined in Metro line Pratapgarh, Delhi. He Passed Away in 25 Jumadi al-Thani 1135 AH. His two Other Khulafa are famous and well-known, One Of Them was Hazrāt Syedna Sarkar Burhanuddin Khuda Nama رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Enshrined in Bakhtiar Nagar Lucknow. The Other was Sheikhul Islam Hazrāt Mir Syed Asadullah Shah Abul Al A'lai رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, Enshrined in Delhi. He is also one of the Twenty Two Khawajs of Delhi.**
1094 AH 1683 CE	The Great Turkish War (German: *Großer Türkenkrieg*) or the Wars of the Holy League (Turkish: *Kutsal İttifak Savaşları*) was a series of conflicts between the Ottoman Empire and the Holy League consisting of the Holy Roman Empire, Poland-Lithuania, Venice, Russia, and Habsburg Hungary. Intensive fighting began in 1683 CE and ended with the signing of the Treaty of Karlowitz in 1699 CE. The War was a defeat for the Ottoman Empire, which for the first time lost large amounts of territory. It lost lands in Hungary and the Polish–Lithuanian Commonwealth, as well as part of the Western Balkans. The War was also significant in that it marked the first time Russia was involved in a Western European alliance. The Emperor, Leopold I, and his Court abandon Vienna on the approach of a Turkish Army. The Turks are driven from the walls of Vienna by the Polish King John Sobieski, in what proves a historic turning point.
1095 AH 1684 CE	**Wisaal Sharif Hazrāt Shah Abul Fateh Hidayatullah Sarmast رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **The Dargah Shareef of Hazrāt Shah Abul Fateh Hidayatullah Sarmast رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ is located in a small village near Vaishali, Hajipur, around 20 kilometers from Patna – Bihar. India. This Village is situated on the banks of Ganga River. Famous Mughal Emperor Humayun was a dedicated follower of Hazrāt Shah Abul Fateh Hidayatullah Sarmast رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ and took his advice on Worldly, Political and Spiritual issues.**
	32. Hazrāt Syed Mir Abdus Samad Khuda Numa Ahmadabadi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Dada Mian, Qadriya Razzaqiya Sillsila. **He is Enshrined in Teen Darwaza, Ahmedabad India.** **He is said to have made only 33 Disciples and had only one Khalifa, Hazrāt Makhdum Syed Abdur Razzaq Bansvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ, Enshrined in Bansa Shareef, Barabanqi, UP, India. He would first make the Intended Disiple undergo Intense Worship and Spiritual Exercises and Only Then Accept Him into Discipleship.**

	However, when Hazrāt Abdur Razzaq Bansvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Riding a Horse, came from Afar, to His Abode, He Immediately accepted Him into Discipleship and Bestowed The Qadriya Razzaqiya Khilafat Upon Him. The Other Disciples were astonished and Humbly inquired, "We have not been so Priviliged, despite Being Your Sincere Discipes for Many Years, How is Hazrāt Abdur Razzaq Bansvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Better than Us?" Hazrāt Mir Abdus Samad Khuda Numa رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِsmiled and said, "Abdur Razzaq Brought along with Himself a Lamp full of Oil and complete with Wick, in His Heart. I have merely Provided Him with The Fire of Association and His Lamp is Lit!" **However, whom so ever he Took into Discipleship would Get a Vision of Allah سُبْحَانَهُ وَتَعَالَىٰ The Very Next Night, which is why He was Entitled Khuda Numa (For Those who disbelieve This, Let Me Clarify that This is Allegorical for The Bright Effulgence of The Holy Creator).**
1095 AH 1684 CE	A new Holy League was initiated by Pope Innocent XI and encompassed the Holy Roman Empire (headed by Habsburg Austria), the Polish–Lithuanian Commonwealth and the Venetian Republic in 1684 CE, joined by Russia in 1686 CE. The second Battle of Mohács (1687 CE) was a crushing defeat for the Sultan. The Turks were more successful on the Polish front and were able to retain Podolia during their battles with the Polish–Lithuanian Commonwealth. Russia's involvement marked the first time the country formally joined an alliance of European powers. This was the beginning of a series of Russo-Turkish Wars, the last of which was World War I. As a result of the Crimean Campaigns and Azov Campaigns, Russia captured the key Ottoman fortress of Azov. Following the decisive Battle of Zenta in 1697 CE and lesser skirmishes (such as the Battle of Podhajce in 1698 CE), the League won the War in 1699 CE and forced the Ottoman Empire to sign the Treaty of Karlowitz. The Ottomans ceded most of Hungary, Transylvania and Slavonia, as well as parts of Croatia, to the Habsburg Monarchy while Podolia returned to Poland. Most of Dalmatia passed to Venice, along with the Morea (the Peloponnese peninsula), which the Ottomans reconquered in 1715 CE and regained in the Treaty of Passarowitz of 1718 CE.
1097 AH 1686 CE	After allied Christian Forces had captured Buda from the Ottoman Empire during the Great Turkish War, Serbs from Pannonian Plain (present-day Hungary, Slavonia Region in present-day Croatia, Bačka and Banat regions in present-day Serbia) joined the troops of the Habsburg Monarchy as separate units known as Serbian Militia. Serbs, as volunteers, massively joined the Habsburg side. In the first half of 1688 CE, the Habsburg Army, together with units of Serbian Militia, captured Gyula, Lipova and Ineu from the Ottoman Empire. After the capture of Belgrade from the Ottomans in 1688 CE, Serbs from the territories

	in the South of Sava and Danube rivers began to join Serbian Militia units.
1097 – 1111 AH 1686 – 1700 CE	Russo-Turkish War. During the War, the Russian Army organized the Crimean Campaigns of 1687 CE and 1689 CE, which both ended in Russian defeats. Despite these setbacks, Russia launched the Azov Campaigns in 1695 CE and 1696 CE, and after raising the siege in 1695 CE successfully occupied Azov in 1696 CE.
1101 AH 1690 CE	France by now has six fortified trading settlements around the coast of India, of which Pondicherry is the most important.
1107 AH 1696 CE	**Wisaal Sharif Hazrāt Syedna Shah Mohammadi Akbarabadi Faiyaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Hazrāt Mohammadi Fayyaz رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Passed Away on 28 January 1696 CE having spent 19 days in fever. He Passed Away in Aurangabad while he was under house arrest for not ending his "Bait" [swearing allegiance on hand]. His followers kept his body in a Casket and transported it to Agra in three and half months. He was buried on 7th May 1696 CE in the Cell (Hujrah) He once inhabited** **The Khanqah is known by the name of his son and Khalifa Hazrāt Shah Moeezuddin Jafri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Chishti Sabri known as Mian Mauj رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.**
	32. Hazrāt Syedna Shah Mohammad Hamid Makki Ja'afri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Chishtīya Ṣābirīya Sillsila. **He, and Hazrāt Darwesh Mohammad Madni رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, were the sons of Hazrāt Mumduh رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, who is enshrined Near The Hing (asafoetida, dried latex (gum oleoresin) exuded from the rhizome or tap root of several species of *Ferula*, a genus of about 170 species of flowering plants in the carrot family), Mundi (Wholesale Market), in Agra.** **He was a Hussaini Syed, descended from Hazrāt Syed ul Arifeen, Syed Hasan, Al Muqallab Ba Syed Sharfuddin Shah Walayat رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, descended from Hazrāt Imam Ali Naqi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.**[16]
1108 AH 1697 CE	The Russian Tsar, Peter I, studies Western European Technology, working as a ship's carpenter in Dutch and English Shipyards.
1108 AH 1697 CE	On September 11, the Battle of Zenta was fought just South of the then-Ottoman City of Zenta. During the battle, Habsburg Imperial Forces routed the Ottoman Forces while the Ottomans were crossing the Tisa River (which is near the City). This resulted in the Habsburg Forces killing over 30,000 Ottomans and dispersing the rest. This crippling defeat was the ultimate factor of the Ottoman Empire signing the Treaty of Karlowitz on January 22, 1699 CE, ending the Great Turkish War. This treaty resulted in the transfer of most of Ottoman Hungary to the Habsburgs, and prompted the Ottomans to adopt a more defensive Military

16 Aiena e Abbasi, by Maaulvi Mohib Ali Khan Abbasi.

	policy in the following Century.
1109 AH 1698 CE	A fleet from Oman evicts the Portuguese from Mombasa and Zanzibar.
1111 AH 1699 CE	**Wisaal Sharif Hazrāt Syedna Mir Syed Diwan Mohammad Ja'far Al Qutbi Binodpuri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Hazrāt Mir Syed Ahalullah Bihari Al Qutbi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.**
	31. Hazrāt Syed Khaliluddin رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ bin Hazrāt Syed Ja'far Al Qutbi Binodpuri رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Naqšhbandiya Abul A'aliya; Qadriya Shurwardiya; Chishtīya Qalandariya; Firdausiya Sillasil.
1110 AH 1699 CE	The tenth Sikh Guru, Guru Gobind Singh Ji, commits his people to the five Ks, which become the outward signs of their group identity and created the Khalsa in Sikhism.
1710–1758 CE 1720–1772 CE 1720-1798 CE 1722–1794 CE 1724–1783 CE 1731–1803 CE 1736–1784 CE 1743–1803 CE 1752–1803 CE 1757–1827 CE 1757–1847 CE 1759–1833 CE 1770–1850 CE 1774–1824 CE 1782–1849 CE 1782–1857 CE 1786–1862 CE 1788–1834 CE 1792–1872 CE 18th c CE	Judaic Mysticism. • Sarah Pierpont – also known as Sarah Edwards. • John Woolman • Hindiyya al-'Ujaimi • Hryhori Skovoroda • Tikhon of Zadonsk • Jean Grou • Ann Lee • Louis-Claude de Saint-Martin • Karl von Eckartshausen • William Blake • George Rapp • Seraphim of Sarov • William Wordsworth • Anna Catherine Emmerich • William Miller • Madame Swetchine • Justinus Kerner • Bernhard Müller • Joseph Bates • Dionysius Andreas Freher
1112 AH 1700 CE	**Wisaal Sharif Hazrāt Abdus Samad Khuda Numa رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ.** **He remained unmarried throughout His Life. He Passed Away on 4th, Jumadi Al Awwal.** **His Mazar is located near Advance Talkies in Ahmedabad, Gujrat, India. Beside the Mazar there is a Mosque.**
	33. Hazrāt Syed Shah Abdur Razaq Bansvi رَحْمَةُ اللهِ تَعَالٰى عَلَيْهِ. Qadriya

	Razzaqiya Sillsila. **He was born in 1047 AH, 1638 CE in Rasulpur Village, Barabanki District, Uttar Pradesh, India.** **Hazrāt Syed Abdur Razzāq Qadri بنسی رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was a 'Sahib e Kashf O Karamat' (Possessor of Intuition and Miracles), 'Wali Allah سُبْحَانَهُ وَتَعَالٰی' (Friend of Allah سُبْحَانَهُ وَتَعَالٰی), from Uttar Pradesh. Many Non Muslims Converted to Islam after witnessing the 'Karamaat' (Miracles) of Hazrāt Abdur Razzāq Qadri رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He attained 'Ilm e Ladunni' (Wisdom from the Unseen) due to the 'Suhbat' (Company) of Hazrāt Shah Inayatullah Saiyah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He was the Khalifa of Hazrāt Mir Abdus Samad Khuda Numa Ahmadabadi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.**
1111 AH 1700 CE	Peter the Great sets up numerous schools and commercial enterprises to enable Russia to compete in Europe.
	Poland, Russia and Denmark attack Sweden, beginning the 21-year Northern War.
1114 AH 1703 CE	In Ottoman Empire Ahmed III becomes the Sultan. Birth of Shah Wali Ullah.
1118 – 1124 AH 1707 – 1712 CE	Qutb-ud-Din Muhammad Mu'azzam Shah Alam Bahadur Shah Seventh Mughal Emperor of India. He made settlements with the Marathas, tranquilized the Rajputs, and became friendly with the Sikhs in the Punjab.
1119 AH 1708 CE	Guru Gobind Singh Ji, the last Sikh guru, died after instituting the Sikh holy book, the Guru Granth Sahib Ji, as the eternal Guru.
1119 AH 1708 CE	Under the influence of the Crimean Tatars and of the Ottoman Empire, large numbers of Circassians converted to Islam from Christianity. Circassian mercenaries and recruits played an important role in the Khan's armies, Khans often married Circassian women and it was a custom for young Crimean Princes to spend time in Circassia training in the art of warfare. Several conflicts occurred between Circassians and Crimean Tatars in the 18th Century CE, with the former defeating an Army of Khan Qaplan I Giray and Ottoman auxiliaries in the battle of Kanzhal. Fought between Kabardian Circassians led by Kurgoqo Atazhukin Hatekhujiqwe II and Crimean Tatars led by Qaplan I Giray, which resulted in Kabardian victory. In 1708 CE, the Circassians paid a great tribute to the Ottoman Sultan to be safe from Tatar raids, but the Sultan did not take measures and the Tatars raided and plundered all the way to the center of Circassia. For this reason, the Kabardian Circassians announced that they would not pay tribute to the Crimean Khan and the Ottoman Sultan again. The Ottomans sent their Army of at least 20,000 men to Kabardia under the leadership of the Crimean Khan Qaplan I Giray to defeat the Circassians and collect tribute. The Ottomans expected an easy victory against the Kabardinians, but the Circassians were victorious with the strategy set

	up by the Qazaneqo Jabagh. Although foreign sources report different figures on the number of the Crimean-Ottoman Army, criticalals consider the figure of at least 20-25 thousand people to be reliable. This figure is in particular a reference to the letter of Prince Tatarhan Bekmurzovich, who should know the number of his enemy. The Crimean-Ottoman Army was completely destroyed overnight. Exhausted from the War, the Circassians wandered the battlefield for several days looking for survivors, both of them and their enemies. According to Shora Nogmov, they found Alegot Pasha, who, unconsciously and desperately fled from the battlefield and fell off a cliff, clung to a tree with his feet and died on the spot. Some recent research has claimed that the noble Nogay Murza Allaguvat was hiding under the name Alegoth. Allegedly, the Circassian Prince Hatekhujiqwe stripped the Crimean Khan Kaplan Giray to his underwear, took his Brother, Son, field tools, tents and personal belongings from his hand, and then said, "My Khan, since you come here often, you must love the Circassian mountains. You can watch our country as much as you want. ", tied him reversed to a horse, and sent him back in this condition until Crimea. The Battle of Kanzhal protected the Circassians from the plundering of the Crimean Khan, but even if the Circassians had triumphed, they could not liberate Kabardians from the status of tribute. In the ten years after the Battle of Kanjal, sources stated that the Circassians paid tribute again. Abri de la Motre. Abri de la Motre (Agent of the Swedish King Charles XII), who visited the Caucasus in 1711 CE, gave a detailed description of this War. Motre published a description of his travels in London in 1724 CE in English in two volumes. He republished them in French in 1727 CE. A brief chronology of events, according to Motre, is as follows: • The Circassians paid a large annual tribute to the Sultan to avoid Tatar raids. However, the Sultan did not fulfill this obligation and the Tatars raided all the way to the center of Circassia, robbing everything they could. • TheCircassians thought not only to stop these attacks, but also to refuse to pay tribute. The Sultan formed a Tatar Army against the Circassians. • The Circassians sent letters to Khan's camp expressing their obedience and asking for peace. Later, for 19 days, the Circassians stalled the enemy troops by negotiating the amount and quality of the tribute to be paid, and then unexpectedly attacked the camp from all sides and killed most of the soldiers. •Leading those who escaped to save their lives, the Khan left his Brother, Son, field tools, tents and belongings.
1124 – 1192 AH 1712 – 1778 CE	**Jean-Jacques Rousseau** was a Genevan philosopher, writer, and composer. His Political philosophy influenced the progress of the Enlightenment throughout

	Europe, as well as aspects of the French Revolution and the development of modern Political, economic and educational thought. His *Discourse on Inequality* and *The Social Contract* are cornerstones in modern Political and social thought. Rousseau's sentimental novel *Julie, or the New Heloise* (1761 CE) was important to the development of preromanticism and romanticism in fiction. His *Emile, or On Education* (1762 CE) is an educational treatise on the place of the individual in society. Rousseau's autobiographical writings—the posthumously published *Confessions* (composed in 1769 CE), which initiated the modern autobiography, and the unfinished *Reveries of the Solitary Walker* (composed 1776–1778 CE)—exemplified the late-18th-Century "Age of Sensibility", and featured an increased focus on subjectivity and introspection that later characterized modern writing.
1124 – 1125 AH 1712 -1713 CE	Mu'izz-ud-Din Jahandar Shah Bahadur Jahandar Shah Eigth Mughal Emperor of India. Highly influenced by his Grand Vizier Zulfikar Khan. Assassinated on the orders of the Sayyid Brothers. The Syed Brothers were Syed Abdullah Khan and Syed Husain Ali Khan Barha, who were powerful in the Mughal Empire during the early 18th Century.
12th AH to 18th CE Century on wards	**Revival of the Chishtīya Niẓāmiya Sillsila.**
1125 – 1131 AH 1713 – 1719 CE	Farrukhsiyar Ninth Mughal Emperor of India. Granted a firman to the East India Company in 1717 granting them duty-free trading rights for Bengal, strengthening their posts on the East coast. The Firman or decree helped British East India company to import goods into Bengal without paying customs duty to the Government. Farrukhsiyar became the Emperor with the Brothers' help. His Reign marked the ascendancy of the Syed Brothers, who monopolized State power and reduced the Emperor to a figurehead. The Sayyid Brothers conspired to send Nizam ul Mulk to Deccan, away from the Mughal Court, to reduce his influence. In 1719 CE, the Brothers blinded, deposed and murdered Farrukhsiyar.
1131 AH 1719 CE	Rafi ud-Darajat Tenth Mughal Emperor of India, Son of Rafi-ush-Shan and a Gandson of Bahadur Shah I. Raised to the Throne after Deposing Emperor Farrukhsiyar by the Syed Brothers. Died of Tuberculosis the same year.
1131 AH 1719 CE	Shah Jahan II Rafi ud-Daulah, Eleventh Mughal Emperor of India, Son of Rafi-ush-Shan and a Grandson of Bahadur Shah I. Raised to the Throne on the request of his Younger Brother Rafi ud-Darajat. Died the same year of Tuberculosis as well.
1131 – 1161 AH 1719 – 1748 CE	Roshan Akhtar Bahadur Muhammad Shah ascended the Throne as the 12th Mughal Emperor at the age of Seventeen with the Sayyid Brothers as his Regents until 1720 CE. Muhammad Shah, in order to take back control of his Rule, arranged for the Brothers to be killed with the help of Nizam ul Mulk Asaf Jah. Syed Hussain Ali

	Khan was murdered at Fatehpur Sikri in 1720 CE, and Syed Hassan Ali Khan Barha was fatally poisoned in 1722 CE.
1135 AH 1723 CE.	**Wisaal Sharif Hazrāt Hakeem Khwaja Shah Mirza Farhad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.** **Hazrā Shah Farhad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ was born in Delhi but grew up in Burhanpur, in Central India, where his Father was a Governor. In those days, a famous Sufi Saint, Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, Disciple of the famous Hazrāt Syedna Shah Ameer Abul A'la Ahrari رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ of Agra, resided in Burhanpur. As a young child, Hazrāt Shah Farhad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ often accompanied his Father to Hazrāt Sheikh Dost Muhammad's رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Khanqah. Drawn to the Mystic, the Child began visiting him frequently. The Spiritual Inclination of the young lad disturbed his Father and he requested Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ to somehow put an end to these visits.** **Despite being dissuaded by Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ, He continued to seek out His Company. The Father appealed to the Sufi again, "Farhad is my only son, and if such visits continue he will lose interest in Worldly Affairs. I am grooming him to be my political successor." The Sufi assured the Father that he would advise the Child to stay away from him. Nevertheless, the young boy continued His visits. When his Father repeated his fears to the Mystic again, Hazrāt Sheikh Dost Muhammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ commented, "You desire that your Son stands with folded hands in front of Kings, but Allah سُبْحَانَهُ وَتَعَالٰی Desires that Kings should stand with folded hands in front of your Son."[17] The Father resigned himself to Allah's سُبْحَانَهُ وَتَعَالٰی Will and entrusted the Child to the Mystic. Hazrāt Dost Mohammed رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ Initiated him in the Abul A'lai Order, an offshoot of Both The Naqshbandiya and the Chistiya Orders. The young Hazrāt Hakeem Khwaja Shah Mirza Farhad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ became involved in the remembrance of Allah سُبْحَانَهُ وَتَعَالٰی, and to the despair of his Father, he gradually let go of his Worldly existence. He stopped paying attention to clothes and food. He reached the state of Baqa, Continuance in Allah سُبْحَانَهُ وَتَعَالٰی, and gained a reputation of purifying the souls of people by his glance alone.** **Hazrāt Shah Farhad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ achieved an exalted Spiritual Rank, gaining a reputation for cleansing Souls with a Single, Intense Glance at those who sought His Company. Continually absorbed in the Remembrance of Allah سُبْحَانَهُ وَتَعَالٰی, he remained unmindful of outwardly appearance, food or drink. Annihilating himself totally in Allah سُبْحَانَهُ وَتَعَالٰی, forever absorbed in his Remembrance, the Sufi Master often appeared to be searching for something and, referring to himself, would say, "I am looking for Farhad who was here a while ago. Do you know where he has gone?"** **Hazrāt Dost Muhammad رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ ordered Hazrāt Shah Farhad رَحْمَةُ**

17 Anwaar ul Arifeen, Mohammad Hussain Moradabadi, pg, 473.

	رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ to leave Burhanpur after His Passing Away and live in Delhi, where he acquired a large following among Populace, both Muslims and Hindus. The crowds that Still Gather at His Mazar are proof of his Popularity. **Every morning before opening their stores, the Traders in the neighborhood come to the Dargah to get their shop keys Blessed by Hazrāt Shah Farhad رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ. Childless women come asking for children. Students come to get their books Blessed. "This Shrine has a lot of Benevolence," says Sadia Dehlvi, Author of *Sufism: The Heart of Islam*. "Your wishes are Granted here."** **It is said that countless Djinns were Hazrāt Shah Farhad's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Disciples.** **Muslims believe that Djinns exist in a parallel world and, like humans, can be good or evil. Sometimes these other worldly beings can clash with human beings, which results in them behaving abnormally, as if possessed by Djinns.** **Hazrāt Shah Farhad's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Shrine is also a place where People come to get rid of Djinns, the mysterious beings who, according to Islamic beliefs, are made of smokeless fire. These supernatural creatures are everywhere but remain invisible. Sometimes they trap vulnerable people in their spell and make their life miserable. These possessed men and women then visit Quacks and Shrines to become normal again. Some come to the Dargah of Hazrāt Shah Farhad رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ, also known as Sheikh ul Djinn رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ, the Master of Djinns. Clinging to the Grills, the tormented scream and shiver in agony, asking the Djinns to leave them. If they become free, they become life long followers of Hazrāt Shah Farhad رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ.** **Urs Celebrations of Hazrāt Shah Farhad رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ are Held On the 25th of the Islamic Month of Jami us Saani.** **Many who feel possessed by Djinns come to the Dargah of Hazrāt Shah Farhad رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ, for they believe that Djinns are scared of him and leave the affected person. They come and hold the stone trellis around the tomb for three consecutive Thursdays, or a few days consecutively, and they have been cured of the Djinn. Hazrāt Shah Farhad رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ is also known for Blessing childless couples with children.** **Many couples bring their infant children for thanksgiving at the threshold of the Sufi. The Dargah of Hazrāt Shah Farhadرَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ is near Sadar Bazaar Delhi, India.** **Hazrāt Shah Farhad's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Pir, Hazrāt Syed Dost Muhammad Burhanpuri Abul A'lai's رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ was a Murid and Khalifa of Hazrāt Syedna Amīr Abul A'la رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ. He is Remembered as one of The 22 Khwaja's of Dehli, India. After Hazrāt Shah Farhad رَحْمَۃُ اللہِ تَعَالٰی عَلَیْہِ Passed**

	Away in 1135 AH, Hazrāt Mun'im Pak رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ benefited from his Murid (Disciple), Khalifa and Successor, Hazrāt Mir Syed Asadullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ.
	25. Hazrāt Mir Syed Asadullah رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Naqšhbandiya Abul A'aliya Sillsila.
1136 AH, 1724 CE	Wisaal Sharif Hazrāt Syed Shah Abdur Razaq Bansvi رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. He Passed Away in 1136 AH. He was succeeded by 22 Khulafā. His Mazar is located in Banswa, UP, India.
	34. Hazrāt Maulana Maulvi Ahmad Abdul Huq رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ. Qadriya Razzaqiya Khalifa.

Mujumma Al Bahrain Time Lines, IX Crystallization: The Age of Reason.

Hazrāt Syedna Makhdoom Shah Mohammad Munim Pakbaz رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Abul A'aliya Sillsila.

Hazrāt Sheikh Imam Shamil Naqšhbandi, The Lion of Daghistan.
Sardar Taimur Hyat-Khan Ajizvi.

1136 AH 1724 CE	Jantar Mantar, Delhi was built by Maharaja Jai Singh II of Jaipur. In fact, the King had established five observatories during his reign in the early 18th Century CE and the one in Delhi was the first to be built among these five. The other four observatories are located in Jaipur, Varanasi, Ujjain, and Mathura. The main objective of building the observatory was to assemble astronomical tables and to accurately predict the movements of the planets, moon, and sun. At that time, it was a one-of-its-kind observatory to be built in India. But by 1867 CE, Jantar Mantar in Delhi underwent considerable decay. Much later, the Government of India took several initiatives to restore the heritage observatory and promote it as a tourist destination in Delhi. **Jantar Mantar Architecture.** The huge observatory contains a number of astronomical structures and instruments, all of which are built entirely of masonry. These instruments were built using brick, limestone, and rubble, and finally plastered. Another unique feature of Jantar Mantar, Delhi is that it is an outdoor observatory. All the instruments here are installed in the open rather than being enclosed within buildings or rooms. Though the structures and instruments have stood the test of time, they did need a bit of repairing and restoring over the years. But as of date, no significant alterations have been made to these structures inside the Jantar Mantar in Delhi. Structures inside the Jantar Mantar Complex The Jantar Mantar observatory in Delhi comprises of 13 astronomical instruments of which four are primary devices. These are Samrat Yantra, the Jayaprakash Yantra, the Rama Yantra, and the Misra Yantra. Most of these instruments were designed by Maharaja Jai Singh II. Here's a description of each: **Samrat Yantra** Also known as the Supreme Instrument, it stands as the main structure inside the observatory. This structure is 70 feet in height, 114 feet in length at the base, and 10 feet thick. It is a giant triangle-shaped sundial with a hypotenuse that is 128 feet in length. This hypotenuse is placed parallel to the axis of the Earth and is pointed towards the North Pole. On either side of the triangle, a quadrant exists which has graduations that indicate the seconds, minutes, and hours. **Jayaprakash Yantra** This instrument comprises of structures mimicking hollow hemispheres that are marked on their concave surfaces. Jayaprakash Yantra was used to align the position of the Sun and the stars in the sky. **Rama Yantra**

	This instrument has two large structures of cylindrical shapes and open tops. These structures help to determine the altitude of the stars based on the longitude and latitude of the Earth. **Misra Yantra** It consists of five different instruments which are used to find out the longest and the shortest days of the year. These instruments are known as the Dakshinottara Bhitti, Samrat, Niyat Chakra, Karka Rasivalaya, and the Western Quadrant. The Misra Yantra is also effective for determining the exact noon time. It is believed to be the only instrument in the Jantar Mantar that was not invented by Maharaja Jai Singh II. **Lesser Known Facts about the Jantar Mantar.** • When this observatory was built, sundials were already in use. But the Samrat Yantra inside this observatory modified the basic sundial into a precise instrument for determining various factors about the heavenly bodies, including the declination angle of the planets. • During the 1982 CE Asian Games held in New Delhi, Jantar Mantar was used on the logo of the event. • The instruments inside the observatory are constructed and placed intelligently that observers could note the positions of celestial bodies with naked eyes. • The observatory was operational for almost 7 years during which data was collated, calculated, and handed over to the ruling king. However, when tall buildings were constructed around the structure, it stopped giving accurate data. • The name Jantar Mantar is derived from two words jantra or yantra meaning instrument and mantra, which means calculate. So when putting together, these words mean 'calculation instrument'.[1]
1136 – 1219 AH 1724 – 1804 CE	Immanuel Kant was a German Philosopher and one of the central Enlightenment thinkers. Kant's comprehensive and systematic works in epistemology, metaphysics, ethics, and aesthetics have made him one of the most influential figures in modern Western philosophy. In his doctrine of transcendental idealism, Kant argued that space and time are mere "forms of intuition" which structure all experience, and therefore that while "things-in-themselves" exist and contribute to experience, they are nonetheless distinct from the objects of experience. From this it follows that the objects of experience are mere "appearances", and that the nature of things as they are in themselves is consequently unknowable to us. In an attempt to counter the skepticism he found in the writings of philosopher David Hume, he wrote the

1 https://www.fabhotels.com/blog/jantar-mantar-delhi/

	Critique of Pure Reason (1781/ 1787 CE), one of his most well-known works. In it, he developed his theory of experience to answer the question of whether synthetic *a priori* knowledge is possible, which would in turn make it possible to determine the limits of metaphysical inquiry. Kant drew a parallel to the Copernican revolution in his proposal that the objects of the senses must conform to our spatial and temporal forms of intuition, and that we can consequently have *a priori* cognition of the objects of the senses. Kant believed that reason is also the source of morality, and that aesthetics arise from a faculty of disinterested judgment. Kant's views continue to have a major influence on contemporary philosophy, especially the fields of epistemology, ethics, political theory, and post-modern aesthetics. He attempted to explain the relationship between reason and human experience and to move beyond what he believed to be the failures of traditional philosophy and metaphysics. He wanted to put an end to what he saw as an era of futile and speculative theories of human experience, while resisting the skepticism of thinkers such as Hume. He regarded himself as showing the way past the impasse between rationalists and empiricists, and is widely held to have synthesized both traditions in his thought. **Works:** *Universal Natural History* (1755 CE). *Critique of Practical Reason* (1788 CE). *Critique of Judgment* (1790 CE). *Religion within the Bounds of Bare Reason* (1793 CE). *Metaphysics of Morals* (1797 CE). *The False Subtlety of the Four Syllogistic Figures* (1762 CE). *Attempt to Introduce the Concept of Negative Magnitudes into Philosophy (1763 CE).* *The Only Possible Argument in Support of a Demonstration of the Existence of God* (1763 CE). *Observations on the Feeling of the Beautiful and Sublime* (1764). *Inquiry Concerning the Distinctness of the Principles of Natural Theology and Morality* (often referred to as "The Prize Essay"). *Dreams of a Spirit-Seer* (1766 CE). *De Mundi Sensibilis atque Intelligibilis Forma et Principiis* (*On the Form and Principles of the Sensible and the Intelligible World)*. This work saw the emergence of several central themes of his mature work, including the distinction between the faculties of intellectual thought and sensible receptivity. To miss this distinction would mean to commit the error of subreption, and, as he says in the last chapter of the dissertation, only in avoiding this error does metaphysics flourish. The issue that vexed Kant was central to what 20th-century scholars called "the

	philosophy of mind". The flowering of the natural sciences had led to an understanding of how data reaches the brain. Sunlight falling on an object is reflected from its surface in a way that maps the surface features (color, texture, etc.). The reflected light reaches the human eye, passes through the cornea, is focused by the lens onto the retina where it forms an image similar to that formed by light passing through a pinhole into a camera obscura. The retinal cells send impulses through the optic nerve and then they form a mapping in the brain of the visual features of the object. The interior mapping is not the exterior object, and our belief that there is a meaningful relationship between the object and the mapping in the brain depends on a chain of reasoning that is not fully grounded. But the uncertainty aroused by these considerations, by optical illusions, misperceptions, delusions, etc., are not the end of the problems. Kant saw that the mind could not function as an empty container that simply receives data from outside. Something must be giving order to the incoming data. Images of external objects must be kept in the same sequence in which they were received. This ordering occurs through the mind's intuition of time. The same considerations apply to the mind's function of constituting space for ordering mappings of visual and tactile signals arriving via the already described chains of physical causation.
1143 AH 1730 CE	**Birth Hazrāt Syedna Makhdoom Shah Hassan Ali Shoaibi رحمة الله وَتَعَالَىٰ عليه. He was the Son of Hazrāt Shah Akram رحمة الله وَتَعَالَىٰ عليه, Son of Hazrāt Shah Abu Fateh رحمة الله وَتَعَالَىٰ عليه, Son of Hazrāt Shah Abdur Razaq رحمة الله وَتَعَالَىٰ عليه, Son of Hazrāt Shah Mohammad Ferozeuddin رحمة الله وَتَعَالَىٰ عليه, Son of Hazrāt Shah Mohammad Nizamuddin رحمة الله وَتَعَالَىٰ عليه, Son of Hazrāt Shah Muzaffar رحمــة الله وَتَعَــالَىٰ عليه descended from Firdausi Saint, Hazrāt Makhdum Shah Shoaib Firdausi Sheikhpuri رحمة الله وَتَعَالَىٰ عليه, Son of Hazrāt Imam Mohammad Taj رحمة الله وَتَعَالَىٰ عليه , Qilla Zehri 'Fateh' (Conqueror) of Bihar, Son of Hazrāt Zubair رحمة الله وَتَعَالَىٰ عليه. Thus he is a direct descendant of the Second Rightly Guided Khalifa Hazrāt Omar Farooq رضي الله وَتَعَالَىٰ عنه. Hazrāt was Born in 1143 AH in Qasba Sheikhpura. He was a Born Wali and in his Youth, would often go to Hazrāt Makhdum Shah Shoaib Firdausi Sheikhpuri رحمة الله وَتَعَالَىٰ عليه, his Forebear's, Shrine. He had many Visionary Dreams in which he would see a Venerable Saint. One Night, The Sage told Hazrāt Shah Hassan Ali رحمـة الله وَتَعَالَىٰ عليه that he must Observe the Five Obligatory Daily Prayers and also Transmitted a Certain 'Darood' (Blessings and Salutations Upon the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم وسلم). One Night, Hazrāt Sahib saw that he is walking in Paradise and Meets one of the Residents. He was told that you have received this Beneficence from Hazrāt Sharfuddin Ahmad Yahya Manari رحمة الله وَتَعَالَىٰ عليه. At the age**

	of 21, Hazrāt Shah Hassan رحم 6 ة الله وَتَعَ 6 الٰی علیه was Initiated into the Firdausiya Sillsila by Hazrāt Mun'im Pakbaz رحمـة الله وَتَعَـالٰی علیه, who had received this Additional Affiliation through his 'Pir', Hazrāt Mir Syed Mubarik Hussain رحمة الله وَتَعَالٰی علیه. Hazrāt Mun'im Pakbaz رحمة الله وَتَعَالٰی علیه had no offspring and treated Hazrāt Shah Hassan رحمة الله وَتَعَالٰی علیه like his own Son. Hazrāt Shah Hassan رحمة الله وَتَعَالٰی علیه remained in the service of his 'Pir' for 23 Years, being 42 Years old on Hazrāt Mun'im's رحمة الله وَتَعَالٰی علیه Passing away. During this period he underwent a strict Regimen of Intense Worship and Spiritual Exercises. Being awarded with the Prime 'Khilafat' in the Sillasil Naqšhbandiya Abul Aaliya, Qadriya Suhrawardiya, Chishtiya Qalandariya and Firdausiya. Hazrāt Shah Hassan رحمة الله وَتَعَالٰی علیه was a 'Mujarrid' (Unmarried).
1145 – 1208 AH 1732 – 1794 CE	Sheikh Mansur ("The-Victorious"; born Mansur Ushurma, Mansur Ucherman) was a Chechen Military Commander and Islamic Religious Leader who was influential in the resistance against Catherine the Great's Imperialist expansion into the Caucasus during the late 18th Century CE. Sheikh Mansur is considered the first leader of the Resistance in Caucasus against Russian Imperialism. He remains a hero of the Chechen and Caucasian peoples in general, and their struggle for independence. Mansur Ushurma was born in the aul of Aldi, centered in the Sunja River valley. Later on, he ventured to the Dagestan hill country for education, eventually settling for a Madrasa following the Naqshbandi school of Sufi Islam. In 1784 CE, Sheikh Mansur, now a clouted Imam, journeyed back to Chechnya, became upset with the Russian encroachment in the North Caucasus. He ordered the remaining non-Muslim Chechens to stop practicing many of their old Pagan traditions with the cult of the dead, to stop smoking tobacco and drinking alcohol, influenced Islamic concepts into social conventions (*adat*) and to attempt Islamic unity. This was not easy in a land where people had lived under ancient traditions, customs and religions. Islamic tradition in Chechnya, especially in the mountainous areas, was not as strong as it was in Dagestan. But the Jehad (Holy War) that he declared was an attempt at unity among the *Teip* clans. As Mansur's message became popular with the Chechen people, the Russian Empire attempted to discredit him and ultimately arrest him. In 1785 CE, the Russians sent a punitive expedition of up to 5,000 soldiers to his home in Aldi-Aul, only to find the village bare and desolate. Angered, the Russian troops plundered and burned the village to the ground. Upon returning to Aldi-Aul with others, Mansur proclaimed a holy war (*Gazavat*) against the Russians. Soon, Chechen fighters won the Battle of the Sunja, killing and taking hundreds of Russian soldiers captive. After that, Sheikh Mansur rallied resistance fighters from Dagestan through Kabarda. Most of the forces were young Chechen and

Dagestani men numbering more than 12,000 by December 1785 CE. However, Mansur suffered a defeat when he tried to infiltrate Russian territory and failed to seize the fort of Kizlyar.

After this, the Russian people refortified their settlements and the Russian Empress Catherine the Great withdrew her forces from Georgia to the Terek River line. In 1786 CE, Russian forces abandoned the new fort of Vladikavkaz, and would not occupy it again until 1803 CE. From 1787 to 1791 CE, during the Russian-Turkish War, Sheikh Mansur moved to the northwestern Caucasus region of Adygea, strengthening Islamic practice there. He led the Adyghe and Nogai peoples in assaults against Russian forces, but they were pushed back many times.

In June 1791 CE, Sheikh Mansur was captured at the Turkish fortress of Anapa on the Black Sea when it came under siege. He was brought to Saint Petersburg and imprisoned for life. In April 1794 CE, he died at the Shlisselburg Fortress.

Description by Russian Historian Prozitelev:

> Tall, handsome, slender brunette with a pale face and passionate speech. Fanatic. His name became a threat to the Russians. The young missionary's powerful speech and ardent to self-forgetfulness, with his handsome, outstanding appearance, quickly gave him admirers of both sexes.
>
> — Grigory Prozritelev, Шейх Мансур

Description by the 3rd Imam of the Caucasian Imamate Imam Shamil:

> "Sheikh Mansur had a courageous, fascinating appearance and, despite the fact that he did not know literacy, possessed an extraordinary gift of speech. He was so tall that in a crowd of people he seemed to be sitting astride a horse."
>
> — Imam Shamil, Шейх Мансур, From veterans of the Caucasian wars that met or fought alongside Mansur.

Legacy

•Sheikh Mansur was the subject of two Romantic novels in the mid-19th Century CE, one in Russian by V. I. Savinov and one in English by E. Spencer.

•Akhmat Kadyrov Square was formerly named after Sheikh Mansur until 1996 CE.

•Many songs have been dedicated to Sheikh Mansur, e.g. by artists such as Timur Mutsurayev, Turpal Djabrailov, Hasmagomed Hadjimuradov and Rizavdi Ismailov.

•Streets have been named after Sheikh Mansur, inter alia, in the Dagestani city, Khasavyurt.

	•Sheikh Mansur belonged to the Elistanzkhoy Teip and was married to Chachi, from whom he had three children at the time of his arrest - a son Yasa (8 years old), and two daughters Ragmet (4 years old) and Namet (1 year old). The descendants of Sheikh Mansur also took a Y-DNA test which showed a typical Elistanzkhoy Y-DNA result in L-M20
1147 AH 1734 CE	**Wisaal Sharif Hazrāt Mir Syed Asadullah رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Mir Syed Asadullah رحمة الله وَتَعَالَىٰ عليه was a Murid, Khalifa and Successor of Hazrāt Shah Farhad رحمة الله وَتَعَالَىٰ عليه of the Naqšhbandiya Abul A'aliya Sillsila.**
	27. Hazrāt Syedna Makhdoom Shah Mohammad Munim Pakbaz رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Abul A'aliya Sillsila. **Hazrāt Makhdum Shah Muhammad Mun'im Pakbāz رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Shah Aman رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Shah Abdul Kareem رحمة الله وَتَعَالَىٰ عليه. His family lineage meets up with Sufī Saint Hazrāt Makhdum Shamsuddin Haqqani رحمة الله وَتَعَالَىٰ عليه whose Shrine is located at Billori, in the District of Lakhi Sarai, India. Hazrāt Makhdum Haqqani رحمة الله وَتَعَالَىٰ عليه was a Descendant of the Sufī, Hazrāt Ibrahim bin Adham Balkhi رحمة الله وَتَعَالَىٰ عليه, also known as Hazrāt Abu bin Adham رحمة الله وَتَعَالَىٰ عليه . He belonged to Mauza Balwari, Bihar Sharif and was born in 1082 AH, 1671 CE in the village of Pachna of Mungair District in Bihar Sharif, surrounded by Mountainous Regions. Hazrāt Mun'im Pakbaz رحمة الله وَتَعَالَىٰ عليه lived in Delhi for about Fifty Years. His permanent residence was in Mohallah Mateen Ghat, Azeemabad, Patna.** **Hazrāt Mun'im Pak رحمة الله وَتَعَالَىٰ عليه went to Sufī Saint Hazrāt Khwaja Shah Muhammad Farhad رحمة الله وَتَعَالَىٰ عليه Abul A'lai, in 1124 AH, 1712 CE, with great humility and requested to be taken into His Circle. Hazrāt Mun'im Pakbāz's رحمة الله وَتَعَالَىٰ عليه Younger Brother, Hazrāt Shamim Mun'mi رحمة الله وَتَعَالَىٰ عليه has written, "Despite being at the Pinnacle of Achievement in Ma'arifat, Hazrāt Mun'im Pak رحمة الله وَتَعَالَىٰ عليه never ceased to Seek out Knowledge of 'Haqiqat'. He was Awe Struck with the Teachings of The Abul A'lai Sillsila. Mostly he was captivated by the Intensity of Yearning Desire and Burning Hope that Prevailed therein."** **Biographers say that he dedicated himself fully to Hazrāt Khawaja Shah Muhammad Farhad's رحمة الله وَتَعَالَىٰ عليه Service and remained with him for eleven Years, practicing the Spiritual Teachings of The Naqšhbandiya Abul A'laiya Sillsila. Hazrāt Shah Farhad's رحمة الله وَتَعَالَىٰ عليه Pir, Hazrāt Syed Dost Muhammad Burhanpuri Abul A'lai's رحمة الله وَتَعَالَىٰ عليه was a Murid and Khalifa of Hazrāt Syedna Amīr Abul A'la رحمة الله وَتَعَالَىٰ عليه.** **After Hazrāt Shah Farhad رحمة الله وَتَعَالَىٰ عليه Passed Away in 1145 AH, Hazrāt Mun'im Pak رحمة الله وَتَعَالَىٰ عليه benefited from his Murid (Disciple), Khalifa and Successor, Hazrāt Mir Syed Asadullah رحمة الله وَتَعَالَىٰ عليه. When Hazrāt**

	Mir Syed Asadullah رحمـة الله وَتَعَـالَىٰ عليه Passed Away in 1147 AH, Hazrāt Mun'im Pak رحمة الله وَتَعَالَىٰ عليه was enthroned as Inheritor of Hazrāt Shah Farhad.[2] رحمة الله وَتَعَالَىٰ عليه Hazrāt Mun'im Pak رحمة الله وَتَعَالَىٰ عليه remained on Hazrāt Shah Farhad's رحمة الله وَتَعَالَىٰ عليه 'Gaddi' (Seat of Teaching) for about 25 Years. **According to Contemporary Sufī Literature, it is believed that he was Presented in the Assembly of Hazrāt Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم وسلم. That is why he is also known as; 'Haazir e Bargah e Laulak' Present before The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم وسلم.**
1148 – 1152 AH 1735 – 1739 CE	The united Russian and Ukrainian forces attacked the Crimean Khanate during the Chigirin Campaigns and the Crimean Campaigns. It was during this Russo-Turkish War, that the Russians, under the command of Field-Marshal Münnich, finally managed to penetrate the Crimean Peninsula itself, burning and destroying everything on their way.
1148 – 1210 AH 1736 – 1795 CE	Afsharid Dynasty, Iran.
1159 AH – Present 1746 CE – Present	As Sa'ud Dynasty, Saudi Arabia.
1160 AH 1747 CE	The Selim II Giray fountain, is considered one of the masterpieces of Crimean Khanate's hydraulic engineering designs and is still marveled in modern times. It consists of small Ceramic Pipes, boxed in an underground stone tunnel, stretching back to the spring source more than 20 meters (66 feet) away. It was one of the finest sources of water in Bakhchisaray.
1161 – 1167 AH 1748 1754 CE	Ahmad Shah Bahadur also known as Mirza Ahmad Shah or Mujahid-ud-Din Ahmad Shah Ghazi born to Mughal Emperor Muhammad Shah. He succeeded his Father to the throne as the 13th Mughal Emperor in 1748 CE at the age of 22. When Ahmed Shah Bahadur came to power, the Mughal Empire was collapsing. Furthermore, his administrative weaknesses eventually led to the rise of the usurping Feroze Jung III. Ahmed Shah Bahadur inherited a much weakened Mughal state. He was Emperor in title for six years, but left all affairs of State to rivaling factions. He was deposed by the Vizier Feroze Jung III and later blinded along with his Mother. He spent the remaining years of his life in prison and died of natural causes in January 1775 CE. Mughal forces were defeated by the Marathas at the Battle of Sikandarabad.
1162 – 1247 AH 1749 – 1832 CE	Johann Wolfgang von Goethe was a German poet, playwright, novelist, scientist, statesman, theater director, critic, and amateur artist. His works include plays,

2 Shurfa Ki Nagri, Part 2, pg. 127 (128). www.ataunnabi.blogspot.in

	poetry, literary and aesthetic criticism, and treatises on botany, anatomy, and color. He is considered to be the greatest German literary figure of the modern era. **Works:** *Metamorphosis of Plants* (1788 CE). *Wilhelm Meister's Apprenticeship,* *Hermann and Dorothea*. *Faust* (1808 CE).
1163 AH 1750 CE	**Wisaal Sharif Hazrāt Syed Khaliluddin رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Syed Ja'far Al Qutbi Binodpuri رحمة الله وَتَعَالَىٰ عليه.** **He was the Son and Successor of Hazrāt Jafar al Qutbi رحمة الله وَتَعَالَىٰ عليه @ and was a Scholar and 'Khatib' (A person qualified to preach the Friday Sermon. Thus he belonged to the Offspring of Hazrāt Syedna Mir Syed Fazalullah Bihari, Al Muqallab ba Syed Go'saieen دحمت الله وَتَعَالَىٰ علے and the younger Brother of Hazrāt Syedna Mir Syed Taqi ud Din Bihari Al Qutbi دحمت الله وَتَعَالَىٰ علے.** **His offspring were all Murids of Hazrāt Mun'im Pakbaaz رحمة الله وَتَعَالَىٰ عليه as Hazrāt had announced that all his 'Faiz' (Religious Grace) was entirely at the disposal of Hazrāt Pakbaaz رحمة الله وَتَعَالَىٰ عليه. He used to say that in the Holy Holy Qurʾān Sharif, where Religious injunctions are ordained like 'Namaz' (5 times obligatory prayers), 'Zakat' (Tax for the Poor), 'Roza' (Fasting) and Hajj (Pilgrimage), He has also Ordained that we should adhere to the 'Siddiqeen' (Truthful Followers of Allah سُبْحَانَهُ وَتَعَالَىٰ) and hold fast unto the 'Salikeen' (Sincere Seekers).**
	32. Hazrāt Syedna Makhdoom Shah Mohammad Munim Pakbaz رحمة الله وَتَعَالَىٰ عليه bin Aman رحمة الله وَتَعَالَىٰ عليه bin Abd al Kareem رحمة الله وَتَعَالَىٰ عليه bin Abd an Naeem Bihari رحمة الله وَتَعَالَىٰ عليه. Qadriya Shurwardīya; Qalandariya; Firdausiya Sillasil. **He was descended from Hazrāt Makhdoom Shamsuddin Haqqani رحمة الله وَتَعَالَىٰ عليه, himself descended from the Great Sufi Hazrāt Ibrahim Ben Adham رحمة الله وَتَعَالَىٰ عليه and was born in Village Pachna in Sheikhupura District of Bihar Sharif.** **After completing his Primary Education in his Paternal Village, Hazrāt Syedna Makhdoom Shah Mohammad Munim Pakbaz رحمة الله وَتَعَالَىٰ عليه came of Hazrāt Dewan Syed Abu Syeed Jaffar Muhammad Al Qutbi Binodpuri Qadri's رحمة الله وَتَعَالَىٰ عليه Khanqah in Barh, near Bakhtiarpur of Patna District. Here he acquired both Higher Education as well as Training in Ilm e Maarifat or the Sufi Lore from Hazrāt Dewan Syed Jaffar Muhammad Al Qutbi Binodpuri Qadri رحمة الله وَتَعَالَىٰ عليه. After His Master, Hazrāt Dewan Syed Jaffar Muhammad Qadri رحمة الله وَتَعَالَىٰ عليه Passed Away, Hazrāt**

	Munim Pakbaz رحمـــة الله وَتَعَـالَىٰ عليه continued studying with his son and Khalifa, Hazrāt Dewan Syed Khaliluddin رحمة الله وَتَعَالَىٰ عليه and was initiated in the Qadriya Qutbiya Sillsila (Qadriya Shurwardiya). After a few years of study he was awarded with Khilafat Ba Ijazat and told to proceed to Dehli, where he instructed people in Worldly and other Worldly Knowledge, in a Madrassa situated behind the Jamia Masjid, for a period of 40 years.[3] Durng this period he gained the Additional Nisbat of Naqshbandiya Abil A'aliya Sillsila.
1167 – 1172 AH 1754 – 1759 CE	Aziz ud din Alamgir II was the 14th Mughal Emperor of India. He was the son of Jahandar Shah. Born Aziz ud Din, the second son of Jahandar Shah, was raised to the throne by Imad ul Mulk after he deposed Ahmad Shah Bahadur in 1754 CE. On ascending the throne, he took the title of Alamgir and tried to follow the approach of Aurangzeb (Alamgir I). At the time of his accession to throne he was an old man of 55 years. He had no experience of administration and warfare as he had spent most of his life in jail. He was a weak ruler, with all powers vested in the hand of his vizier, Ghazi ud Din Imad ul Mulk. In 1756 CE, Ahmad Shah Abdali invaded India once again and captured Delhi and plundered Mathura. Marathas became more powerful because of their collaboration with Imad ul Mulk, and dominated the whole of Northern India. This was the peak of Maratha expansion, which caused great trouble for the Mughal Empire, already weak with no strong ruler. Relations between Alamgir II and his usurping Wazir, Imad ul Mulk had now deteriorated. He was murdered by Imad ul Mulk. Alamgir II's son Ali Gauhar escaped persecution from Delhi, while Shah Jahan III was placed on the Throne.
1172 AH 1759 CE	**Wisaal Sharif Hazrāt Syedna Shah Mohammad Hamid Makki Ja'afri رحمة الله وَتَعَالَىٰ عليه.** **He was the brother and successor of His Pir Hazrāt Syedna Shah Mohammadi Akbarabadi Faiyaz رحمة الله وَتَعَالَىٰ عليه whose Wisaal Sharif was in 1107 AH 1696 CE. His ancestors belonged to Awadh, India. He settled in Amroha along with his Brother in a place whch was known as Sarai Mohammadi and is situated due North from Mohalla Lakra where the land is under the plow at the time of the writing of Tahreek e Amroha (1930 CE) and there is no remaining sign of the Khanqah; Residences and Mosque that were situated on an area consisting of 20,514 sq yards.**
1172 AH 1759 CE	**Wisaal Sharif Hazrāt Sheikh ul Alam Bandagi Maulana Syedna Syed Shah Azduddin Mohammad Jafri رحمـــة الله وَتَعَـــالَىٰ عليه Almaroof Mutawakkil**

3 An Introduction to Khanqah Munemia, page 16

	Amrohvi bin Sheikh Hamid bin Sheikh Esa Hurgami رحمـة الله وَتَعَـالَىٰ عليه Chistiya Sabriya and Chistiya Nizamiya of Sillsila Mujummah al Bahrain, Jehangiri. His Shrine is at Mohalla Lakra (Naugaza), Amroha, UP, India. **Urs is Celebrated on 27th – 28th Rajab.** **The Graves of the Family of Hazrāt Qiamuddin رحمـة الله وَتَعَـالَىٰ عليه are all situated in close Proximity to each other. Hazrāt Syed Shah Azduddin's رحمة الله وَتَعَـالَىٰ عليه Grave is situated alongside that of his son and one of his Khalifas, Hazrāt Syed Shah Moeezuddin Jafri Chishti Sabri Almaroof Mian Mauj رحمة الله وَتَعَالَىٰ عليه. There is a small Mosque within the Premisis and Residential Accommodation nearby. The Urs Mubariq of Hazrāt Syed Shah Azduddin رحمـة الله وَتَعَـالَىٰ عليه is Celebrated on 28 Rajab along with The Traditional Qawalli of the Chistiya Sillsila. In earlier times there were many Disciples of his Order and they still exist in Amroha, albeit to a limited extent.[4]** **Hazrāt Syed Shah Azduddin رحمة الله وَتَعَالَىٰ عليه has written about his entire Journey on The Path of Sufism, including how he came to take Spiritual allegiance with Hazrāt Shah Mohammadi رحمـة الله وَتَعَـالَىٰ عليه in his Book Maqasid Al Arifeen. In an extract from the Book, Tazkira Haji Rafiuddin (رحمة الله وَتَعَالَىٰ عليه), in the Book Anwar Al Arifeen it is written that Hazrāt Syed Shah Azduddin رحمة الله وَتَعَالَىٰ عليه was an Adept in Shariat, Abstinence, Trust in Allah سُبْحَانَهُ وَتَعَـالَىٰ and Strict in the Observance of Worship. The Authorities of the Day desired to Affix a State Income for him but despite the presence of a Family, he refused and spent his entire like in Trust of The Bounty of Allah سُبْحَانَهُ وَتَعَالَىٰ.** **Haji Rafiuddin رحمـة الله وَتَعَـالَىٰ عليه, has written that he had the honor of presenting himself before Hazrāt Syed Shah Azduddin رحمة الله وَتَعَالَىٰ عليه in Amroha in 1169 AH, who told him that the Afghan Authorities who are Ruling them at present will face great troubles in the Month of Phagan (Punjabi Calendar corresponding to the 2nd week of February). He added that Haji Sahib and his Family would be safe during this period. Haji Rafiuddin رحمة الله وَتَعَالَىٰ عليه asked "Which Phagan" and was told that this could not be ascertained, whether it was this Phagan or a few years hence.** **Eventually, after Hazrāt Syed Shah Azduddin رحمة الله وَتَعَالَىٰ عليه had Passed away, the Marhattas joined The Mughal Shah Alam and routed Zabata Khan The Afghan. Haji Sahib and his family remained safe during this period.[5]**
	34. Hazrāt Syedna Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه.

4 Tahreek e Amroha, Mehmood Ahmad, page 124.

5 Anwar ul Ashiqeen, Hazrāt Mushtaq Ahmad Anbaythuvi رحمة الله وَتَعَالَىٰ عليه page 113.

	Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **He was born on 14th Rajab ul Mujarrab 1084 AH, 15th October 1673 CE during the Reign of Mughal Emperor Aurangzeb, in Amroha, UP, India. He was the son of Hazrāt Hafiz Mohammad Siddiqui رحمة الله وَتَعَالَىٰ عليه and was descended from Hazrāt Syedna Abu Bakr Siddiq رضي الله وَتَعَالَىٰ عنه.** **One day when he was about four years of age, Hazrāt Sheikh al Mashaikh Shah Mohammadi رحمة الله وَتَعَالَىٰ عليه came to his Father's house. After being served with food, the venerable Sheikh wished to offer his Prayers. Being greatly advanced in age, his vision was blurred and he mistook the direction of the Holy Qibla. Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه despite being only four years old, took the Holy Sheikh by his hand and directed him to the correct position. Hazrāt Sheikh al Mashaikh Shah Mohammadi رحمة الله وَتَعَالَىٰ عليه was immensely pleased with this act and prdicted a Glorious Spiritual Future for the young Boy, stting that many Believers will be led to attainment of elevated Spiritual Status due to the Teachings of Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه.** **The Spiritual Concentration of Hazrāt Sheikh al Mashaikh Shah Mohammadi رحمة الله وَتَعَالَىٰ عليه left such a deep and lasting effect upon Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه that he began to remain engaged in Prayer and Remembrance from the tender age of four.** **It is related that when Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه was as yet a young child and was enrolled in a Madrassah, one day a Darvaish entered the Premises in the absence of the Teacher and gave something to Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه and told him to eat it. After this the Darvaish disappeared and Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه attained a State of Intense Spiritual Absorption. At That time he was studying two books, Gulistan and Mufarrah Al Quloob. It is after this that he started going to the Jungle for Worship and discontinued his studies. He would go to the nearby Jungle in order to carry out worship far from people's eyes. Once, he remained away for three days and when he returned, his clothes were torn and disheveled. His Parents were very concerned and told him not to go there in future. He therefore made it a habit to go to the Jungle during the day but return home at night. In this manner he passed his time till the age of 16 years. One day, a Majzub (Spiritually Overwhelmed) Saint, Hazrāt Shah Yateem Sehrai رحمة الله وَتَعَالَىٰ عليه, who is buried in Amroha, met him and Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه wished to make his allegiance to hi but was told to take 'Ba'ait" with Hazrāt Shah Azduddin Mohammad Jafri رحمة الله وَتَعَالَىٰ عليه. Thus at the Passing Away of Hazrāt Shah Yateem Sehrai رحمة الله وَتَعَالَىٰ عليه Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه did as he**

	was told. **Hazrāt Abdul Hadi رحمة الله وَتَعَالَىٰ عليه is reported to have authored the Book Maqsood ut Talibeen, which is a very Rare Book and is preserved in his Family Archives as well as the Rampur Reza Library.**
1172 – 1173 AH 1759 – 1760 CE	Shah Jahan III Muhi-ul-Millat was The 15th Mughal Emperor of India. He was also known as Muhi ul Millat was Mughal Emperor briefly. He was the son of Muhi us Sunnat, the eldest Son of Muhammad Kam Bakhsh who was the youngest son of Aurangzeb. He was also called Akabar II. He was placed on the Mughal Throne in December 1759 CE as a result of the intricacies in Delhi with the help of Imad ul Mulk. He was later deposed by Maratha Sardars.
1173 AH 1760 CE **Arbitrary, No Data.**	**Wisaal Hazrāt Syed Khaliluddin رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Syed Ja'far Al Qutbi Binodpuri رحمة الله وَتَعَالَىٰ عليه.** **The advent of The Arab Muslims, and specially The Banu Quraysh into The Indo Pak Subcontinent brought The Light of Islam with emphasis upon Knowledge and Wisdom; Piety and Abstinence; Missionary Spirit; 'Jihad e Akbar' (Greater) and 'Jihad e Sughra' (Lesser Earnest Struggle, in The Path of Allah سُبْحَانَهُ وَتَعَالَىٰ, against The Passions and Desires: 'Akbar'; and Oppressors and Aggressors: 'Sughra'). Of all The Muslims, The Most Venerable Leading Lights were of The Bannu Hashim, The 'Imams'; 'Syeds'; Gnostic Sages. Their Tales of Sincere Struggle and Illuminated Egalitarianism were Exemplary. They Left Behind Them a Shining Legacy of Spiritual Leadership and Benevolent Guidance and are a Living Role Model of Excellent Conduct and 'Adab' (Chivalrous Conduct). Among Them, The Qutbiya Sadaat (Syeds descended from Hazrat Syedna Amir Kabir Syed Shah Qutbuddin Muhammad Al Hassani Al Hussaini Al Madni Al Kadvi رحمة الله وَتَعَالَىٰ عليه , Previously Alawiya Hassniya Mahaziya, Were Renowned for their Primacy of Conduct. Nine Khalifas of The Sillsila e Aaliya Mujummah Al Bahrain were Qutbi Sadaat.**
	32. Hazrāt Syedna Makhdoom Shah Mohammad Munim Pakbaz رحمة الله وَتَعَالَىٰ عليه bin Aman رحمة الله وَتَعَالَىٰ عليه bin Abd al Kareem رحمة الله وَتَعَالَىٰ عليه bin Abd an Naeem Bihari رحمة الله وَتَعَالَىٰ عليه. **Hazrāt Makhdum Shah Muhammad Mun'im Pakbāz رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Shah Aman رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Shah Abdul Kareem رحمة الله وَتَعَالَىٰ عليه. His family lineage meets up with Sufī Saint Hazrāt Makhdum Shamsuddin Haqqani رحمة الله وَتَعَالَىٰ عليه whose Shrine is located at Billori, in the District of Lakhi Sarai, India. Hazrāt Makhdum Haqqani رحمة الله وَتَعَالَىٰ عليه was a Descendant of the Sufī, Hazrāt Ibrahim bin Adham Balkhi رحمة الله وَتَعَالَىٰ عليه, also known as Hazrāt Abu bin Adham رحمة الله وَتَعَالَىٰ عليه. He**

	belonged to Mauza Balwari, Bihar Sharif and was born in 1082 AH, 1671 CE in the village of Pachna of Mungair District in Bihar Sharif, surrounded by Mountainous Regions. Hazrāt Mun'im Pakbaz رحمـة الله وَتَعَـالَىٰ عليه lived in Delhi for about Fifty Years. His permanent residence was in Mohallah Mateen Ghat, Azeemabad, Patna.
1173 – 1221 AH 1760 – 1806 CE	Ali Gauhar Shah Alam II Shah Alam II, born as Ali Gohar or Ali Gauhar was the sixteenth Mughal Emperor and the Son of Alamgir II. Shah Alam II became the Emperor of a crumbling Mughal Empire. His power was so depleted during his reign that it led to a saying in the Persian language, Sultanat e Shah Alam, Az Dilli ta Palam, meaning, 'The Empire of Shah Alam is from Delhi to Palam', Palam being a suburb of Delhi. Shah Alam faced many invasions, mainly by the Emir of Afghanistan, Ahmed Shah Abdali, which led to the Third Battle of Panipat between the Maratha Empire, who maintained suzerainty over Mughal affairs in Delhi and the Afghans led by Abdali. In 1760 CE, the invading forces of Abdali were driven away by the Maratha's, led by Sadashivrao Bhau, who deposed Shah Jahan III, the puppet Mughal Emperor of Feroze Jung III, and installed Shah Alam II as the rightful Emperor under Maratha control. Shah Alam II was considered the only and rightful Emperor, but he was unable to return to Delhi until 1772 CE, under the protection of the Maratha General Mahadaji Shinde. He also fought and was defeated against the British East India Company at the Battle of Buxar. Shah Alam II authored his own *Diwan* of poems and was known by the pen-name Aftab. His poems were guided, compiled and collected by Mirza Fakhir Makin. Shah Alam also penned famous book Ajaib-ul-Qasas which is considered one of the earliest and prominent book of prose in Urdu. Shah Alam was temporarily overthrown in 1790 CE by the Rohilla Ghulam Qadir.
1175 – 1229 AH 1762 – 1814 CE	Johann Gottlieb Fichte was a German Philosopher who became a founding figure of the Philosophical Movement known as German Idealism, which developed from the theoretical and ethical writings of Immanuel Kant. Recently, Philosophers and Scholars have begun to appreciate Fichte as an important Philosopher in his own right due to his original insights into the nature of self-consciousness or self-awareness. Fichte was also the originator of *Thesis–antithesis–synthesis*, an idea that is often erroneously attributed to Hegel. Like Descartes and Kant before him, Fichte was motivated by the problem of subjectivity and consciousness. Fichte also wrote works of Political Philosophy; he has a reputation as one of the Fathers of German Nationalism.

1177 AH 1764 CE	One of the notable constructors of Crimean art and architecture was Qırım Giray, who commissioned the Fountain Master Omer the Persian to construct the Bakhchisaray Fountain. The Bakhchisaray Fountain or *Fountain of Tears* is a real case of life imitating art. The fountain is known as the embodiment of love of one of the last Crimean Khans, Khan Qırım Giray for his young wife, and his grief after her early death. The Khan was said to have fallen in love with a Polish girl in his Harem. Despite his battle-hardened harshness, he was grievous and wept when she died, astonishing all those who knew him. He commissioned a marble fountain to be made, so that the rock would weep, like him, forever.
1181 – 1187 AH 1768 – 1774 CE	During the reign of Catherine II. The Russo-Turkish War, 1768-1774 resulted in the Treaty of Kuchuk-Kainarji, which made the Crimean Khanate independent from the Ottoman Empire and aligned it with the Russian Empire.
1185 AH 1771 CE	**Wisaal Hazrāt Syedna Makhdoom Shah Mohammad Munim Pakbaz رحمة الله وَتَعَالَىٰ عليه bin Aman رحمة الله وَتَعَالَىٰ عليه bin Abd al Kareem رحمة الله وَتَعَالَىٰ عليه bin Abd an Naeem Bihari رحمــة الله وَتَعَـالَىٰ عليه. Naqšhbandiya Abul A'aliya; Qadriya Shurwardiya; Chishtīya Qalandariya; Firdausiya Sillasil.** **Hazrāt Mun'im Pak رحمة الله وَتَعَالَىٰ عليه was under the Spiritual Influence of Hazrāt Abdul Qadir Jilani, Mehboob e Subhani, Qutb e Rabbani رحمة الله وَتَعَـالَىٰ عليه and Hazrāt Makhdum e Jehan, Sheikh Sharfuddin Ahmad bin Hazrāt Yahya Manari Firdausi رحمة الله وَتَعَالَىٰ عليه. Every year he would go to Bihar Sharif and spend his time engaged in 'Chilla' (Spiritual Seclusion) till the 'Urs' of Hazrāt Makhdum e Jehan, Sheikh Sharfuddin Ahmad bin Hazrāt Yahya Manari Firdausi رحمة الله وَتَعَالَىٰ عليه in the month of Shawwal. A study of his life shows that he was influenced by the Teachings of Hazrāt Makhdum e Jehan, Sheikh Sharfuddin Ahmad bin Hazrāt Yahya Manari Firdausi رحمة الله وَتَعَالَىٰ عليه and The Firdausiya Sillsila. He remained in a State of Intense reflection and often fasted, not just during in the month of Ramzan when it is required.** **He never built a house, married, or settled down and was not inclined to meet with People, being inclined to Seclusion. All his life he never accepted any Offerings from anyone and did not like to meet Rich People. He mostly remained in a State of 'Murāqaba' (Sufī meditation) and did not like to even open his eyes. He would remain hungry, only breaking his fast every 3 or 4 days. His 'Murids' and Companions would accompany him in keeping continuous fasts. If anyone would be solely oppressed by hunger he would say, "Flour is the Breaking Point for The Elect"! His Followers would reconcile themselves and be awarded with the Power of Abstinence from the Unseen.** **He wrote three books during his stay in Delhi.** **1. Mukashifat e Mun'imi, 1119 Hijri.**

	2. Ilhamat e Mun'imi, 1120 Hijri. **3. Mushadaat e Mun'imi, 1123 Hijri.** **The Manuscripts of "Ilhamat e Munemi" and "Mukashifat e Mun'imi" are available at Khudabakhsh Library, Patna and other Libraries of the Subcontinent. The Manuscripts of "Mushahidat e Mun'imi" are not so widely available.** **Having lived for over 100 Years, Hazrāt Makhdum Mun'im Pak رحمة الله وَتَعَالَىٰ عليه. left for the Heavenly Abode in the evening at the time of Isha he attained 'Wisaal' on the eleventh day of Rajab in 1185 AH; 21 October, 1771 CE Monday (Al Ithnayn).** **He was buried next to Jami'a Masjid Hazrāt Mulla Mateen. A simple Mausoleum was built there, which was later expanded and enhanced.**
	33. Hazrāt Syedna Makhdoom Shah Hassan Ali Shoaibi رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Abul A'aliya; Qadriya Shurwardiya; Chishtīya Qalandariya; Firdausiya Sillasil. **He was the Son of Hazrāt Shah Akram رحمة الله وَتَعَالَىٰ عليه, descended from Hazrāt Imam Mohammad Taj رحمة الله وَتَعَالَىٰ عليه, Qilla Zehri 'Fateh' (Conqueror) of Bihar.** **Thus he is a direct descendant of the Second Rightly Guided Khalifa Hazrāt Omar Farooq رضي الله وَتَعَالَىٰ عنه . Hazrāt was Born in 1143 AH in Qasba Sheikhpura. He was a Born Wali and in his Youth, would often go to Hazrāt Makhdum Shah Shoaib Firdausi Sheikhpuri رحمة الله وَتَعَالَىٰ عليه, his Forebear's, Shrine. He had many Visionary Dreams in which he would see a Venerable Saint. One Night, The Sage told Hazrāt Shah Hassan Ali رحمة الله وَتَعَالَىٰ عليه that he must Observe the Five Obligatory Daily Prayers and also Transmitted a Certain 'Darood' (Blessings and Salutations Upon the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم). One Night, Hazrāt Sahib رحمة الله وَتَعَالَىٰ عليه saw that he is walking in Paradise and Meets one of the Residents. He was told that you have received this Beneficence from Hazrāt Sharfuddin Ahmad Yahya Manari رحمة الله وَتَعَالَىٰ عليه. At the age of 21, Hazrāt Shah Hassan رحمة الله وَتَعَالَىٰ عليه was Initiated into the Firdausiya Sillsila by Hazrāt Mun'im Pakbaz رحمة الله وَتَعَالَىٰ عليه , who had received this Additional Affiliation through his 'Pir', Hazrāt Mir Syed Mubarik Hussain رحمة الله وَتَعَالَىٰ عليه. Hazrāt Mun'im Pakbaz رحمة الله وَتَعَالَىٰ عليه had no offspring and treated Hazrāt Shah Hassan رحمة الله وَتَعَالَىٰ عليه like his own Son. Hazrāt Shah Hassan رحمة الله وَتَعَالَىٰ عليه remained in the service of his 'Pir' for 23 Years, being 42 Years old on Hazrāt Mun'im's رحمة الله وَتَعَالَىٰ عليه Passing away. During this period he underwent a strict Regimen of Intense Worship and Spiritual Exercises. Being awarded with the Prime 'Khilafat' in the Sillasil Naqšhbandiya Abul Aaliya, Qadriya Suhrawardiya, Chishtiya Qalandariya**

	and Firdausiya. Hazrāt Shah Hassan رحمـة الله وَتَعَـالَىٰ عليه was a 'Mujarrid' (Unmarried).
1186 – 1225 AH 1772 –b 1810 CE	Rabbi Nachman von Brazlaw also von Breslow (born in Medschybisch; died in Uman) was a Hasidic Tzaddik. In 1798 CE, accompanied by a disciple, he went on a trip to Eretz Israel. Over the course of a few months he visited Haifa, Jaffa, Tiberias and Safed, among others, but had to leave the Country in a hurry after Napoleon's invasion. Devotees gathered for the first time in Uman at the grave of R. Nachman, because this was spiritually beneficial. This tradition lives on with interruptions to this day. Rabbi Nachman had no successor because the Brazław Hasidim are awaiting his return. Although Nachman emphasized the importance of tradition and saw himself as the last link in a chain that stretched from Shimon ben Jochai to Isaac Luria and his great-grandfather Baal Shem Tov, his teachings contain numerous innovations. According to Nachman, the world was created by *En Sof* (literally "no end" or "infinite"), "the unground", and is ruled according to the absolute divine will. Divinity is contained everywhere, even in evil, in the form of *Qlipot* ("bowls"). Even a person who sinks into evil can therefore find his way back to the Creator through repentance. The Lurian doctrine of Tzimtzum ("withdrawal", "self-entanglement", see Kabbalah) creates a paradox. On the one hand, she postulates the retreat and the disappearance of divinity with the creation of an "empty space" or "great openness", on the other hand it assumes Divine Immanence (presence of God in the world). The Hasidim overcomes this apparent contradiction through the recognition of mutual dependence: the cultivation of openness and impartiality creates the prerequisites for experiencing God's "effectiveness". According to Nachman, *Tzimtzum* becomes the ideal state only achieved in the future. The main purpose of this doctrine, however, is to cast doubt on the existence of the Creator. The formulation of the question is an important element in his teaching and depends on the first act of will of the Creator in his relationship with man. Though man can get deeply into the clutches of doubt, the ultimate purpose of his fall is his ascent ("And the sinking is for the sake of rising" Zohar). Nachman's Tzaddik theory is unique because in it he claims that there is only one real Tzaddik, namely Nachman himself, for whom the determination as Messiah may be intended. Similar to Moses, the Tzaddik bestows redeeming power on the prayers of the community. Tzaddik's thoughts on heretical questions can lead to the spiritual ascent of those who were previously mistaken. The *Niggun* (the Hasidic melody) also has a similar redeeming influence. The tzaddik lives

	forever, so to speak, whether in this world or in the world to come. A person is obliged to travel to the Tzaddik, "because the most important thing is what he hears from the Tzaddik's mouth". Nachman's attitude towards people and the world can appear pessimistic on the surface. He believes that there are many obstacles on the path of man in this world that can easily be called Gehinnom. Nevertheless, Nachman stands up to despair with all his might. The anchors that man can hold onto in life are faith, encouragement, joy, song, dance, constant self-criticism, conversations with the Tzaddik and longing for a direct relationship with the Creator. Prayer therefore occupies an important place in his teachings. However, this is not limited to the Jewish tradition of prayer; reciting the Psalms is also worthless as long as the person praying is not with Kawwana prays and identifies with the content. Also important for the dialogue is the obligation to isolate yourself daily from the people in nature – hitbodedut – isolation. According to Nachman, the importance of the Niggun, the sung prayer, should not be overestimated. There is a complete system of Niggunim that corresponds to the structure of the universe. Those who can adapt to the musical rhythm get great pleasure from it and achieve the extinction of the self. At this moment the Creator reveals himself to those who long for him through the various stages in the order of nature. A possibility for spiritual elevation is offered to man in the promised land where he can gain faith and wisdom. The Hasid gains access to this promised land through the knowledge of the Creator through what is created and through the Grace of God, it is both a spiritual and a real land. This may provide an explanation for Nachman's view that he had been sustained throughout his life by the wisdom-promoting power of the Land of Israel, which made him "the greatest of the Tzaddikim," as he called himself.

The Hebrew name Ge-Hinnom, more rarely also Ge-Ben-Hinnom Gej [Ven] Hinnom, German 'Schlucht [of the son] Hinnoms') is a Toponym in biblical Judah, which in the Greek translation of the Old Testament (Septuagint) partly translates, partly in the Greekized form Gehenna or similar was reproduced. An important Necropolis has been located in the valley since the time of King Hezekiah (8th Century BC), as excavations since 1927 CE have shown. Today this place is called "Wadi er-Rababi".

Using the Old Testament.

In the area of the Gorge was the border between the tribes of Judah and Benjamin, between the Refaim valley and Ejn-Rogel. Gehinnom is mentioned for the first time in the book of Joshua as a deep, narrow gorge at the foot of the walls of Jerusalem. The gorge is located in the south of the old city of Jerusalem. It extends from the foot of Mount Zion in an easterly direction to the Kidron Valley. During the time of the Kings, Child sacrifices were offered to Moloch in Gehinnom and Tofet. The prophet Jeremiah condemned this cult several times and predicted that for this reason Tofet and Gehinnom

would be called "Mordtal".
In Isa 66:24 EU there is the Prophecy that one will go out to look (at an unspecified place) the corpses of those who have apostated from God. These bodies that remain unburied – apparently rebellious members of the people of Israel- are referred to as "disgust", and the one that was later taken up in the Gospel of Mark and only then explicitly referred to Gehenna related statement made that “their worms do not die and their fire does not go out”

Change of meaning.

In the Hellenistic era, the name of the ravine was transferred in prophetic texts to a realm of the dead that was thought of as a place of punishment. This change in meaning is not documented in all of its steps in the sources, but the process can be roughly reconstructed. According to a hypothesis by Lloyd R. Bailey, the starting point was a cult site of the Chthonic (ruling in the depths of the earth) deity Moloch in the Hinnom Valley. According to a widespread custom, altars were erected as far as possible in places that were suitable as contact points to the kingdom of the god in question because, in the opinion of the believers, they were located in the vicinity of this kingdom or even formed its entrance gate. The place of worship in the Hinnom Valley, where the blood of the sacrificed people and animals was conducted to earth, was therefore, in the imagination of the sacrificers, the entrance to an underground realm of the dead. This is why it got its name from the place where its entrance was located.

The Eschatological connotation of the valley as a place of future punishment for the deceased is linked to Jeremiah 7:30-34 Lut, where the Moloch cult in the Hinnom valley is mentioned as the reason for a future punishment. (One interpretation relates this Prophecy to the conquest of Jerusalem by Nebuchadnezzar II.According to some scholars, this text was written after the catastrophe of the conquest. According to this opinion, its author puts the prophecy Jeremiah in the mouth, with which he intends to interpret experienced calamities as punishment.) Through this prophecy of Jeremiah, the valley, previously known only as the scene of past offenses, becomes the site of a future punishment. The formulations chosen announce the expected disaster in such a way that it could be interpreted as an announcement of still impending punishments at any later point in time. The open wording enabled the readers to push their expectation of judgment further and further into the distance and ultimately to the end of the story. This process of Eschatologizing then took place in the Apocrypha to the Old Testament. In the apocryphal Book of Enoch of Ethiopia (3rd / 2nd Century BCE) the Hinnom Valley is not mentioned by name, but is obviously meant in the descriptions of a future place of punishment after the judgment of God. It speaks of an abyss filled with fire. In the 4th book of Ezra and in the Sibylline oracles (around 100 CE), Gehenna is expressly referred to as the place for the future punishment of evildoers. According to God's judgment, the punishment should take place after a physical resurrection.

In Rabbinical literature there are two ideas about Gehenna as a place of godly punishment. One assumes a resurrection of the dead and a subsequent judgment; the evildoers are sent to the Gehenna, which is materially understood, in retaliation for their sins. According to the other concept, Gehenna is a spiritual hell for the souls who receive their cleansing punishments there immediately after the death of the person. In rabbinical literature, punishment is seen as temporary for some of those affected and

perpetual for others. The latter are called "children of Gehenna" in the Talmud. The idea that the stay in Gehenna usually lasts one year led to the custom in Judaism that the Kaddish prayer was said daily by the bereaved during the first year after the death of their loved one, so that their lingering there was made easier although many rabbis rejected this as a superstition. The worst part of Gehenna is, in the Babylonian Talmud, Tzoah Rotachat, where Balaam, Jesus and Titus would be tormented. Maimonides leads in his treatise to chapter 10 (Perek Helek) des Sanhedrin mixed natracts, however, stipulate that the narratives relating to the Gehenna in rabbinical literature are pedagogically motivated inventions that are supposed to encourage humanity, which is still considered immature, to adhere to the commandments of the Torah. In fact, according to the Jewish religion, there is no Gehenna in the form of a hell, but only an annihilation of the soul as the worst punishment for the unjust.

According to the Talmud, there is a hole in the ground between two palm trees in the Hinnom Valley, from which smoke rises; this hole is known as the "entrance to the Gehinnoma". This idea is attributed to Rabbi Jochanan ben Sakkai (died around 80 CE).

New Testament.

In the Greek text of the New Testament, the word appears in the form “Gehenna” (γέεννα), which is based on the Aramaic gêhinnam, with the omission of the final-m, as it was sometimes done in the Septuagint through the transcription γαιεννα and is also known from the development of the name Mirjam to Μαρια "Maria".

The word appears in eleven passages of the Gospels in the New Testament (seven times in Matthew, three times in Mark, once in Luke) in the rendering of sayings of The Holy Prophet Jesus (Upon Whom Be Peace) and once in the letter of James.

In the sayings of the Prophet Jesus, Upon Whom Be Peace, it is traditionally translated as “hell” and as a real or metaphorical scene of punishment for body and soul; interpreted. Gehenna is the place where “the worm does not die and the fire does not go out”. Among those who will not attain the kingdom of heaven, but will succumb to the judgment of Gehenna, those are named who call their brother a “fool”, and especially the hypocritical scribes and Pharisees. The one who follows them in turning away from the kingdom of heaven is referred to with the formula already known from the Talmud as "son of Gehenna", "who is twice as bad as you (ie the scribes and Pharisees)".

In the epistle of James, the Gehenna appears in connection with the metaphorical idea of the power of the tongue, which, "set on fire" by the Gehenna, for its part act through sinful speech like the cause of a forest fire and "the wheel of Life on fire”.

The Talmud researcher Chaim Milikowsky points out differences between two concepts of Gehenna in the New Testament. One idea is based on the presentation in Matthew's Gospel, the other on that in Luke's Gospel. In Matthew, Gehenna appears as a place of punishment after the end of the world, which affects body and soul at the same time; Luke already thought of a punishment of the soul immediately after death. Accordingly, the two different concepts known from rabbinical literature can also be found in the New Testament. With this, Milikowsky turns against the view of the New Testament scholar Joachim Jeremias. For the New Testament, Jeremias assumes a consistently consistent use of language with a sharp separation of Gehenna and Hades as the place of residence between death and the future general resurrection, Gehenna as the eternal place of residence of those

who were condemned in the Last Judgment). Milikowsky advocates the assumption that Hades and Gehenna are used as synonyms in the New Testament. Quran The Arabic equivalent in the Quran is Jahannam.	
1190 AH 1776 CE	**Wisaal Sharif Hazrāt Syedna Abdul Hadi Amrohvi رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Abdul Hadi Siddiqui Amrohvi رحمة الله وَتَعَالَىٰ عليه Passed away in 1190 AH, during the Month of Ramzan on a Friday in Mohalla Khai Khairra, Barailly and his Coffin was conveyed to Amroha where he is buried due North of the City of Amroha at about half a miles distance from the City in the Gardens belonging to his Family. A large and Imposing Shrine was built at the site. Some part of the shrine had fallen down but the major portion is intact. His Urs Mubariq are Celebrated every year during 6 to 8 Shawal and were presided over by Nawab Mohibullah Khan at the writing of the Book Tahreek e Amroha, He left behind his Spiritual Beneficence upon his Grandson Hazrāt Sheikh Abdul Bari رحمة الله وَتَعَالَىٰ عليه. His shrine ia also located here along with those of Hazrāt Shah Rehman Buksh رحمة الله وَتَعَالَىٰ عليه and Hazrāt Ghulam Mustafa رحمة الله وَتَعَالَىٰ عليه.[6]**
	35. Hazrāt Syedna Abdul Bari Siddiqi bin Hazrāt Syedna Abdul Hadi رحمة الله وَتَعَالَىٰ عليه. Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **His Grandfather had taken him and his elder brother under his Personal Supervision from the very start. His elder Brother, Hazrāt Shah Dost رحمة الله وَتَعَالَىٰ عليه was tasked with the most rigrous of Spiritual Excersizes but Hazrāt Syedna Abdul Bari Siddiqi رحمة الله وَتَعَالَىٰ عليه was treated tolerantly due to his weak constitution.** **The entire Teachings of the Sillsila were Passed unto the two Brothers and the Sillsila henceforth was led by them.**
1197 – 1258 AH 1783 – 1842 CE	Marie-Henri Beyle better known by his pen name Stendhal was a 19th-century French writer. Best known for the novels *Le Rouge et le Noir* (*The Red and the Black*, 1830 CE) and *La Chartreuse de Parme* (*The Charterhouse of Parma*, 1839 CE), he is highly regarded for the acute analysis of his characters' psychology and considered one of the early and foremost practitioners of Realism.
1197 AH 1783 CE	The rule of the last Crimean Khan Şahin Giray was marked with increasing Russian influence and outbursts of violence from the Khan administration towards internal opposition. In 8 April, in violation of the treaty (some parts of which had been already violated by Crimeans and Ottomans), Catherine II intervened in the civil war, de facto annexing the whole peninsula as the Taurida Governorate. In 1787 CE, Şahin Giray took refuge in the Ottoman Empire and was eventually executed, on Rhodes, by the Ottoman authorities for betrayal. The

6 Tahreek e Amroha, Mehmood Ahmad, page 124.

	royal Giray family survives to this day. All Khans were from the Giray clan, which traced its right to rule to its descent from Genghis Khan. According to the tradition of the steppes, the ruler was legitimate only if he was of Genghisid royal descent (i.e. "ak süyek"). Although the Giray dynasty was the symbol of Government, the Khan actually governed with the participation of Qaraçı Beys, the leaders of the noble clans such as Şirin, Barın, Arğın, Qıpçaq, and in the later period, Mansuroğlu and Sicavut. After the collapse of the Astrakhan Khanate in 1556 CE, an important element of the Crimean Khanate were the Nogays, most of whom transferred their allegiance from Astrakhan to Crimea. Circassians (Atteghei) and Cossacks also occasionally played roles in Crimean politics, alternating their allegiance between the khan and the beys. The Nogay pastoral nomads north of the Black Sea were nominally subject to the Crimean Khan. They were divided into the following groups: Budjak (from the Danube to the Dniester), Yedisan (from the Dniester to the Bug), Jamboyluk (Bug to Crimea), Yedickul (North of Crimea) and Kuban.
1199 AH 1785 CE	Naqšhbandi Sheikh Mansur leads Chechens in their first attempt to resist Russian encroachment on their lands in Late 1700s. Sheikh Mansur ("The-Victorious"; born Mansur Ushurma, Mansur Ucherman; 2 June, 1732 – 13 April, 1794 CE) Mansur was born in the aul of Aldi, near the Sunja River. He became known as Sheikh Mansur. Having been trained in Dagestan under the Naqshbandi school of Sufism, he returned to Chechnya and was a Chechen Military Commander and Islamic Religious Leader who was influential in the Resistance against Catherine the Great's Imperialist Expansion into the Caucasus during the late 18th century. Sheikh Mansur is considered the first Leader of the Resistance in Caucasus against Russian Imperialism. He remains a Hero of the Chechen and Caucasian peoples in General, and their Struggle for Independence Russians defeated in 1785 battle of Sunzha River. Russian Commander Colonel Pieri and more than 600 of his soldiers were killed in this Battle.[7] After that, Sheikh Mansur rallied resistance fighters from Dagestan through Kabarda. Most of the forces were Dagestani and Chechen, numbering more than 12,000 by December 1785 CE. However, Mansur suffered a defeat when he tried to enter Russian territory and failed to take over the fort of Kizlyar. After this, the Russian people refortified their settlements and the Russian Empress Catherine the Great withdrew her forces from Georgia to the Terek River line. In 1786 CE, Russian forces abandoned the new fort of Vladikavkaz, and would not occupy it again until 1803 CE. From 1787-1791 CE, during the Russian-Turkish War, Sheikh Mansur moved to the northwestern Caucasus region of Adygea, strengthening the Islamic traditions there. He led the Adyghe and

7 John Frederick Baddeley, *The Russian Conquest of the Caucasus*, London, Curzon Press, 1999, p. 49.

	Nogai peoples in assaults against the Russians, but they were defeated many times. In June 1791 CE, Sheikh Mansur was captured at the Turkish fortress of Anapa on the Black Sea. He was brought to Saint Petersburg and imprisoned for life. In April 1794 CE, he died at the Shlisselburg fortress.
1202 AH 1788 CE	Muhammad Shah Bahadur Jahan IV Bidar Bakht was the 17th Mughal Emperor of India. He was enthroned as a puppet Emperor by the Rohilla Ghulam Qadir, following the temporary overthrow of Shah Alam II.
1202 – 1276 AH 1788 – 1860 CE	**Arthur Schopenhauer** was a German Philosopher. He is best known for his 1818 CE work *The World as Will and Representation* (expanded in 1844 CE), which characterizes the phenomenal world as the product of a blind and insatiable noumenal will. Building on the transcendental idealism of Immanuel Kant, Schopenhauer developed an atheistic metaphysical and ethical system that rejected the contemporaneous ideas of German idealism. He was among the first thinkers in Western philosophy to share and affirm significant tenets of Indian philosophy, such as asceticism, denial of the self, and the notion of the world-as-appearance. His work has been described as an exemplary manifestation of philosophical pessimism. Though his work failed to garner substantial attention during his lifetime, Schopenhauer had a posthumous impact across various disciplines, including philosophy, literature, and science. His writing on aesthetics, morality, and psychology have influenced many thinkers and artists. Those who have cited his influence include philosophers such as Friedrich Nietzsche, Ludwig Wittgenstein, and Anthony Ludovici, Scientists such as Erwin Schrödinger and Albert Einstein, Psychoanalysts such as Sigmund Freud and Carl Jung, writers such as Leo Tolstoy, Herman Melville, Thomas Mann, Hermann Hesse, George Bernard Shaw, Machado de Assis, Jorge Luis Borges, John Patric, Marcel Proust, Thomas Hardy, Rainer Maria Rilke and Samuel Beckett as well as Composers such as Richard Wagner, Johannes Brahms, Arnold Schoenberg and Gustav Mahler.
1193 – 1342 AH 1779 – 1924 CE	Qajar Dynasty, Iran.
1800–1864 CE 1801–1829 CE 1801–1877 CE 1802–1866 CE 1806–1882 CE 1812–1877 CE	Judaic Mysticism. • Jakob Lorber • Friederike Hauffe • Brigham Young • Phineas Parkhurst Quimby • Hiram Edson • William Keil

1813–1856 CE	• James Strang
1821–1881 CE	• James Springer White
1821–1881 CE	• Henri Frederic Amiel
1823–1896 CE	• Coventry Kersey Dighton Patmore
1827–1915 CE	• Ellen G. White
1828-1917 CE	• Andrew Murray
1829–1883 CE	• J. N. Andrews
1829–1908 CE	• John of Kronstadt
1844–1879 CE	• Bernadette Soubirous
1844–1906 CE	• Malinda Cramer
1844–1924 CE	• Maria Woodworth-Etter
1845–1931 CE	• Myrtle Fillmore
1845-1911 CE	• Quanah Parker
1847–1916 CE	• Thomas Troward
1848–1887 CE	• Richard Jefferies
1848–1941 CE	• H. Emilie Cady
1849–1925 CE	• Emma Curtis Hopkins
1852–1916 CE	• Charles Taze Russell
1853–1900 CE	• Vladimir Solovyov
1853–1928 CE	• Lilias Trotter
1854–1948 CE	• Charles Fillmore
1858–1916 CE	• Charles Eugene de Foucauld
1873– 1958 CE	• Henry Thomas Hamblin
1859–1931 CE	• Ambroise Gardeil
1859–1947 CE	• Smith Wigglesworth
1860–1928 CE	• Juan Gonzalez Arintero
1860–1954 CE	• William Ralph Inge
1861–1925 CE	• Rudolf Steiner
1861–1945 CE	• Nona L. Brooks
1862–1921 CE	• Feliksa Kozlowska also known as Felicja Kozlowska, Sister Mari Franciszka.
1862–1932 CE	• William Walker Atkinson
1862–1937 CE	• Concepción Cabrera de Armida
1862–1944 CE	• Hilma af Klint
1863–1948 CE	• Rufus Jones
1864–1944 CE	• Peter Deunov
1865–1919 CE	• Max Heindel
1865–1933 CE	• John Chapman
1866–1938 CE	

1869–1942 CE	• Silouan the Athonite
1869–1916 CE	• Joseph Franklin Rutherford
1870–1922 CE	• Grigori Rasputin
1870–1935 CE	• William J. Seymour
1871–1928 CE	• John G. Lake
1871–1944 CE	• Lilian Staveley
1873–1897 CE	• Sergei Bulgakov
1874–1948 CE	• Thérèse de Lisieux
1874–1950 CE	• Nikolai Berdyaev
1874–1954 CE	• Gabrielle Bossis
1875–1926 CE	• Jörg Lanz von Liebenfels
1875–1939 CE	• Rainer Maria Rilke
1875–1941 CE	• Lena Sadler
1875–1969 CE	• Evelyn Underhill
1877–1962 CE	• William S. Sadler
1877–1945 CE	• Antonin Gadal
1877–1964 CE	• Edgar Cayce
1878–1903 CE	• Reginald Garrigou-Lagrange
1878–1955 CE	• Gemma Galgani
1880–1906 CE	• Margaret Prescott Montague
1881–1955 CE	• Elizabeth of the Trinity
1882–1937 CE	• Pierre Teilhard de Chardin
1882–1975 CE	• Pavel Florensky
1884–1954 CE	• Corinne Heline
1886–1945 CE	• Paul Foster Case
1886–1951 CE	• Charles Williams
1887–1967 CE	• Emmet Fox
1887–1968 CE	• Walter C. Lanyon
1888–1965 CE	• Padre Pio, also known as Pio of Pietrelcina
1889–1929 CE	• T. S. Eliot
1890–1944 CE	• Sadhu Sundar Singh
1892–1964 CE	• Aimee Semple McPherson
1893–1941 CE	• Joel S. Goldsmith
1896–1966 CE	• Thomas R. Kelly
1896–1968 CE	• John Maximovitch
1896–1993 CE	• Jan van Rijckenborgh
1897–1963 CE	• Archimandrite Sophrony
1898–1962 CE	
1898–1963 CE	

1898–1983 CE 1899-1981 CE	• Aiden Wilson Tozer • Therese Neumann • C.S. Lewis • Porfiry Ivanov • Howard Thurman
1214 AH 1800 CE	Approximately 30 percent of Africans forced into Slavery in the United States are Muslim.
1215 AH 1801 CE	Giuseppe Piazzi discovers the Dwarf Planet Ceres. – Italy Thomas Jefferson elected President of the United States by the House of Representatives, following a tie in the Electoral College. – United States The Kingdom of Great Britain and the Kingdom of Ireland merge to form the United Kingdom. Ranjit Singh crowned as Ruler of Punjab. Napoleon signs the Concordat of 1801 CE with the Pope. Cairo falls to the British. Assassination of Tsar Paul I of Russia. British defeat the French at the Second Battle of Abukir. The First Barbary War and the Second Barbary War between the United States and the Barbary States of North Africa (to 1815 CE).
1218 – 1299 AH 1803 – 1882 CE	The Wahhabis of the First Saudi State capture Mecca and Medina.
1218 – 1299 AH 1803 – 1882 CE	War breaks out between Britain and France; this is considered by some to be the beginning of the Napoleonic Wars. First phase of Padri War. (to 1825 CE).
1218 – 1299 AH 1803 – 1882 CE	**Ralph Waldo Emerson** who went by his middle name Waldo, was an American essayist, lecturer, philosopher, Abolitionist and Poet who led the Transcendentalist Movement of the mid-19th Century. He was seen as a Champion of Individualism and a prescient critic of the countervailing pressures of society, and he disseminated his thoughts through dozens of published essays and more than 1,500 public lectures across the United States. Emerson gradually moved away from the Religious and Social Beliefs of his contemporaries, formulating and expressing the Philosophy of Transcendentalism in his 1836 CE essay "Nature". Following this work, he gave a speech entitled "The American Scholar" in 1837 CE, which Oliver Wendell Holmes Sr. considered to be America's "intellectual Declaration of Independence." Emerson wrote most of his important essays as lectures first and then revised them for print. His first two collections of essays, *Essays: First Series* (1841 CE)

	and *Essays: Second Series* (1844 CE), represent the core of his thinking. They include the well-known essays "Self-Reliance", "The Over-Soul", "Circles", "The Poet", and "Experience." Together with "Nature", these essays made the decade from the mid-1830s to the mid-1840s (CE) Emerson's most fertile period. Emerson wrote on a number of subjects, never espousing fixed philosophical tenets, but developing certain ideas such as individuality, freedom, the ability for mankind to realize almost anything, and the relationship between the soul and the surrounding world. Emerson's "nature" was more philosophical than naturalistic: "Philosophically considered, the universe is composed of Nature and the Soul." Emerson is one of several figures who "took a more Pantheist or Pandeist approach by rejecting views of God as separate from the world." He remains among the Linchpins of the American Romantic Movement, and his work has greatly influenced the Thinkers, Writers and Poets that followed him. "In all my lectures," he wrote, "I have taught one doctrine, namely, the infinitude of the private man."Emerson is also well known as a mentor and friend of Henry David Thoreau, a fellow Transcendentalist. In 1867 CE, he was elected as a member to the American Philosophical Society. The idea of believing in one's self and one's worth is the main theme of Raplh Waldo Emerson, he enforces that idea when stating: "Unless we overtake ourselves, circumstances will overtake us"! He also says: "History cannot bring enlightenment; only individual searching can". In his Essay, "Self-Reliance", He counsels his readers to do what they think is right no matter what others think. Haijing Liang, in her analysis of "Self-Reliance", explains how Emerson "encourages the readers to free themselves from the constraints of conformity and give themselves back to their nature". Solitude and the community appears within the essay multiple times. Emerson wrote how the community is a distraction to self-growth, by friendly visits, and family needs. He advocates more time being spent reflecting on one's self. This can also happen in the community through a strong self-confidence. This would help the counseled to not sway from his beliefs in groups of people. Emerson mentions "but the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude." Spirituality , specifically the idea that truth is within one's self, is a recurring theme in Emerson's essay. Emerson posits that reliance upon institutionalized religion hinders the ability to grow mentally as an individual. The theme of individualism is often proposed within "Self-Reliance." Emerson explains the ultimate form of happiness is achieved when a person learns and adapts an individualistic lifestyle. Emerson emphasizes:

	"Nothing can bring you peace but yourself." The conflict between originality and imitation is often an oscillating theme in the essay. Emerson emphasizes that "Envy is ignorance, imitation is suicide." Towards the end of Emerson's essay, he encourages society to "Insist on yourself; never imitate."
1219 AH 1804 CE	Fulani Jihad in Nigeria (to 1810 CE). Uprising under George Petrovich against Janissary Garrison at Belgrade marked beginning of Serbian Revolution. Serbian Revolution erupts against the Ottoman rule (to 1815 CE). Suzerainty of Serbia recognized in 1817 CE.
1219 AH 1804 CE	Haiti gains independence from France and becomes the first Black Republic. Russo-Persian War (to 1813 CE). Austrian Empire founded by Francis I. Napoleon crowns himself Emperor of the French. World population reaches 1 billion. First steam locomotive begins operation. Morphine first isolated.
1220 – 1372 AH 1805 -1953 CE	Muhammad 'Ali Dynasty. Muhammad Ali Modernizes Egypt.
1220 AH 1805 CE	The Battle of Trafalgar eliminates the French and Spanish naval fleets and allows for British dominance of the seas, a major factor for the success of the British Empire later in the Century. Napoleon decisively defeats an Austrian-Russian Army at the Battle of Austerlitz.
1221 – 1252 AH 1806 – 1837 CE	Akbar Shah II Mirza Akbar was the 18th Mughal Emperor of India. He was the penultimate Mughal Emperor of India. He was the second Son of Shah Alam II and the Father of Bahadur Shah II. Akbar had little de facto Power due to the increasing British influence in India through the East India Company. He sent Ram Mohan Roy as an ambassador to Britain and gave him the title of Raja to appeal against his treatment by the East India Company. Ram Mohan Roy then visited England, as the Mughal envoy to the Court of St. James. Ram Mohan Roy submitted a well-argued memorial on behalf of the Mughal ruler, but to no avail. During his Regime, in 1835 CE, the East India Company (EIC) discontinued calling itself subject of the Mughal Emperor and issuing coins in his name. The Persian lines in the company's coins to this effect were deleted. Emperor Akbar II presided over an Empire titularly at large but in effect limited to the Red Fort in Delhi alone. The cultural life of Delhi as a whole flourished during his reign. However, his attitude towards East India Company officials,

	especially Lord Hastings, to whom he refused to grant an audience on terms other than those of subject and sovereign, although honorable to him, increasingly frustrated the British, who regarded him as merely their pensioner. The British therefore reduced his titular authority to 'King of Delhi' in 1835 CE and the East India Company ceased to act as the mere lieutenants of the Mughal Empire as they did from 1803 to 1835 CE. Simultaneously they replaced Persian text with English text on the Company's coins, which no longer carried the Emperor's name. The British encouraged the Nawab of Oudh and the Nizam of Hyderabad to take Royal Titles in order to further diminish the Emperor's status and influence. Out of deference, the Nizam did not, but the Nawab of Awadh did so. He is also known to have bestowed the title *Nawab* upon the Nawab of Tonk and Nawab of Jaora. Akbar II is credited with starting the Hindu-Muslim unity festival Phool Walon Ki Sair. His grave lies next to the Dargah of 13th Century CE, Sufi Saint Hazrāt Qutbuddin Bakhtiar Kaki رحمة الله وَتَعَالَىٰ عليه at Mehrauli. Russo-Turkish War (to 1812 CE), Treaty of Bucharest.
1222 AH 1807 CE	Potassium and Sodium are individually isolated by Humphry Davy.
1224 AH 1809 CE	**Wisaal Hazrāt Syedna Makhdoom Shah Hassan Ali Shoaibi رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Shah Hassan رحمة الله وَتَعَالَىٰ عليه had many 'Khulfa' {Adept Murid's allowed to Initiate 'Ba'ait (Oath of Fealty) in the Sillsila}. Among them, Hazrāt Hakim Farhatullah Shah aka Hassan Dost Kareemchaki رحمة الله وَتَعَالَىٰ عليه was the 'Khalifa Akbar'(Chief Khalifa); Hazrāt Syed Shah Yahya Ali Khisropuri (Nauabadi) رحمة الله وَتَعَالَىٰ عليه ; Hazrāt Shah Jallaluddin رحمة الله وَتَعَالَىٰ عليه ; Hazrāt Maulana Abdul Ghani Phulwari رحمة الله وَتَعَالَىٰ عليه ; Hazrāt Hayatullah رحمة الله وَتَعَالَىٰ عليه; Hazrāt Imaduddin رحمة الله وَتَعَالَىٰ عليه; Hazrāt Syed Sultan Ahmad Danapuri رحمة الله وَتَعَالَىٰ عليه; Hazrāt Shah Waris Ali رحمة الله وَتَعَالَىٰ عليه and Hazrāt Faheemullah .رحمة الله وَتَعَالَىٰ عليه** **He Passed Away on 28 Rabi ul Awwal, 1224 AH; May 13, 1809 CE, Saturday (As Sabt).** **His Khānqāh is in Mohallah Khwaja Kalaan Ghat, Fathua, Patna.**
	Hazrāt Syedna Makhdoom Hakim Farhatullah Shah al Muqallab ba Hassan Dost رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Abul A'aliya; Qadriya Shurwardiya; Chishtīya Qalandariya; Firdausiya Sillasil. **Aala Hazrāt Bade Hakim, Farhatullah Shah رحمة الله وَتَعَالَىٰ عليه al Mukhatib ba Hassan Dost رحمة الله وَتَعَالَىٰ عليه was descended from Amīr ul Mo'mineen Hazrāt Omar Farooq رضي الله وَتَعَالَىٰ عنه, he was the Son of Hazrāt Shah**

	Izzatullah Farooqi Karimchaki رحمة الله وَتَعَالَىٰ عليه who belonged to The Sillsila Qadriya Chishtiya and was descended from Hazrāt Shah Hussamuddin Manikpuri رحمة الله وَتَعَالَىٰ عليه (Allahabadi). His initial Education took Place in Kareem Chak in accordance with the Traditions of his Fore fathers. After completion of his studies, he went to Hazrāt Mun'im Pakbaz رحمة الله وَتَعَالَىٰ عليه and said, "If I am fated for a Sultanate, I want to become an Alexander, If fated to be a Philosopher, I want to be like 'Aflatun' (Plato) or 'Jaalinus' (Galen), and if it written in my Fate to be a 'Darwaish' (Seeker of The Door, meaning the Door to Allah سُبْحَانَهُ وَتَعَالَىٰ), I wish to be the 'Bāyazid' (Famous Sufī Saint, Hazrāt Bāyazid Bustami رحمة الله وَتَعَالَىٰ عليه) of the Age. **Hazrāt Pakbaz رحمة الله وَتَعَالَىٰ عليه replied, "It will, InshaAllah سُبْحَانَهُ وَتَعَالَىٰ , be like this, but you will have to go to Hazrāt Shah Hassan Ali رحمة الله وَتَعَالَىٰ عليه .** **Hazrāt Farhatullah رحمة الله وَتَعَالَىٰ عليه went to Hazrāt Shah Hassan Ali رحمة الله وَتَعَالَىٰ عليه, told him the entire tale and asked to be his 'Murid'. Hazrāt Shah Hassan Ali رحمة الله وَتَعَالَىٰ عليه raised a Loud Shout. Upon hearing this Hazrāt Farhatullah رحمة الله وَتَعَالَىٰ عليه lost his senses and remained in a dazed condition for three Days. Hazrāt Maulana Shah Mohammad Kabir رحمة الله وَتَعَالَىٰ عليه states that Hazrāt Farhatullah Shah Hassan Dost رحمة الله وَتَعَالَىٰ عليه Possessed a Tongue like a sword, anything that he said, came to Pass Accordingly.**[8]
1223+ to 1235+ AH 1810s to 1820s CE	Punjab War between the Sikh Empire and the British Empire.
1226 AH 1811 CE	**Wisaal Sharif Hazrāt Syedna Abdul Bari Siddiqi bin Hazrāt Syedna Abdul Hadi رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Syedna Abdul Bari Siddiqi رحمة الله وَتَعَالَىٰ عليه Passed Away on 11 Ramzan, 1226 AH and left the Sillsila to his Khalifa e Akbar, Hazrāt Syed Shah Abdur Raheem Shaheed رحمة الله وَتَعَالَىٰ عليه.**
	36. Hazrāt Syedna Al Haaj Sheikh Syed Abdur Rahim Afghani Wilayati Shaheed رحمة الله وَتَعَالَىٰ عليه. Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **As his Name implies, Hazrāt Syed Abdur Rahim Afghani Wilayati Shaheed رحمة الله وَتَعَالَىٰ عليه belonged to Afghanistan and left his Motherland in search of the Ultimate Truth. At first he took Allegiance with Hazrāt Reham Ali رحمة الله وَتَعَالَىٰ عليه of the Qādriya Sillsila who was settled in Punj Lasa, Ambala District, India. He remained in intense worship for a long period of time. Finally, there awoke within him the desire to be initiated in the Chistiya Sabiriya Sillsila. Accordingly he went to Amroha and swore allegiance with Hazrāt Syedna Abdul Bari Siddiqi رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Syed Abdur Rahim Afghani Wilayati Shaheed رحمة الله وَتَعَالَىٰ عليه**

8 Tazkira tul Ikram, Syed Ali Hussain Danapuri.

	successfully passed all the stages of the Chistiya Sabiriya Sulook.
1226 AH **1811 CE**	**Wisaal Sharif Hazrāt Syedna Makhdoom Hakim Farhatullah Shah Karimchaki al Muqallab ba Hassan Dost رحمة الله وَتَعَالَىٰ عليه.** **His Khānqāh was very famous and is situated in Mohallah Kareem Chak, Chapra, Bihar.[9]** **One day Hazrāt Hakim Farhatullah Shah رحمة الله وَتَعَالَىٰ عليه came to see His Father, saw Hazrāt Qamruddin رحمة الله وَتَعَالَىٰ عليه and said to His Father, "Your Son has extraordinary Spiritual Competence, If You Hand Him over to Me, I will, InshaAllah, soon make Him Reach The Zenith of Spirituality. Hazrāt Qamruddin رحمة الله وَتَعَالَىٰ عليه accompanied Hazrāt Farhatullah رحمة الله وَتَعَالَىٰ عليه and remained with him for a period of 1 year and 4 months, before Hazrāt Farhatullah رحمة الله وَتَعَالَىٰ عليه Attained 'Wisaal'. Hazrāt Qamruddin Compiled The Discourses of Hazrāt Farhatullah رحمة الله وَتَعَالَىٰ عليه as 'Risala Murshidiya'. Hazrāt Qamruddin also saw His Murshid, Hazrāt Farhatullah's رحمة الله وَتَعَالَىٰ عليه Spiritual Preceptor, Hazrāt Makhdoom Shah Hassan Ali رحمة الله وَتَعَالَىٰ عليه م and was Present, along with Hazrāt Farhatullah رحمة الله وَتَعَالَىٰ عليه at Hazrāt Hassan's رحمة الله وَتَعَالَىٰ عليه Wisaal.** **Hazrāt Qamruddin رحمة الله وَتَعَالَىٰ عليه wrote an eye witness Account and is called The Malfoozat, along with Maktuba't e Shah Hassan Ali رحمة الله وَتَعَالَىٰ عليه , The Sayings and Precepts of Hazrāt Makhdoom Shah Hassan Ali رحمة الله وَتَعَالَىٰ عليه.[10]**
	35. Hazrāt Syedna Makhdoom Hakim Shah Mazhar Hussain رحمة الله وَتَعَالَىٰ عليه. Bin Hakim Farhatullah Shah رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Abul A'aliya; Qadriya Shurwardiya; Chishtīya Qalandariya; Firdausiya Sillasil. **He was the Son of Hazrāt Hakim Farhatullah Shah رحمة الله وَتَعَ, 268 6 الَىٰ عليه and was The 'Sajjada Nasheen' of Kareem Chak, Bihar. According to The Will of His Father, Hazrāt Farhatullah رحمة الله وَتَعَالَىٰ عليه , Hazrāt Shah Mazhar Hussain رحمة الله وَتَعَ 6 الَىٰ عليه handed over The 'Sanad e Khilafat' to Hazrāt Qamruddin when He attained Culmination of His Spiritual Awakening during The 'Mehfil e Sama' (Qawalli) at The 'Chelum' (Fortieth Day Prayers after Wisaal) of Hazrāt Farhatullah, where Hazrāt Qamruddin رحمة الله وَتَعَالَىٰ عليه experienced a State of 'Wajd' (Spiritual Frenzy).** **He attained Wisaal on 13 Rabi us Awwal, 1271 AH; 4 December, 1854 CE, Monday (Al Ithnayn). His Blessed Shrine is in Mohallah Kareem Chak, Chapra, Bihar, India.**
1227 – 1230 AH	War of 1812 CE between the United States and Britain; ends in a draw, except

9 https://in.worldorgs.com/catalog/chapra/cemetery/karim-chak-kabristan
10 https://khanquah.com/munem-pak/

1812 – 1815 CE	that Native Americans lose power.
1228 – 1253 AH 1813 – 1837 CE	Afghan-Sikh Wars.
1228 – 1300 AH 1813 – 1883 CE	**Wilhelm Richard Wagner** was a German Composer, Theater Director, Polemicist, and Conductor who is chiefly known for his Operas (or, as some of his mature works were later known, "Music Dramas"). Unlike most Opera Composers, Wagner wrote both the Libretto and the music for each of his stage works. Initially establishing his reputation as a Composer of works in the romantic vein of Carl Maria von Weber and Giacomo Meyerbeer, Wagner revolutionized Opera through his concept of the *Gesamtkunstwerk* ("total work of art"), by which he sought to synthesize the poetic, visual, musical and dramatic arts, with music subsidiary to drama. He described this vision in a series of essays published between 1849 and 1852 CE. Wagner realized these ideas most fully in the first half of the four-opera cycle *Der Ring des Nibelungen* (*The Ring of the Nibelung*). His compositions, particularly those of his later period, are notable for their complex textures, rich harmonies and orchestration, and the elaborate use of leitmotifs—musical phrases associated with individual characters, places, ideas, or plot elements. His advances in musical language, such as extreme Chromaticism and quickly shifting Tonal Centers, greatly influenced the development of Classical Music. His *Tristan und Isolde* is sometimes described as marking the start of Modern Music. Wagner had his own Opera House built, the Bayreuth Festspielhaus, which embodied many novel design features. The *Ring* and *Parsifal* were premiered here and his most important stage works continue to be performed at the annual Bayreuth Festival, run by his descendants. His thoughts on the relative contributions of music and drama in opera were to change again, and he reintroduced some traditional forms into his last few stage works, including *Die Meistersinger von Nürnberg* (*The Master Singers of Nuremberg*). Until his final years, Wagner's life was characterized by political exile, turbulent love affairs, poverty and repeated flight from his creditors. His controversial writings on music, drama and politics have attracted extensive comment – particularly, since the late 20th Century CE, where they express antisemitic sentiments. The effect of his ideas can be traced in many of the arts throughout the 20th Century CE; his influence spread beyond composition into conducting, philosophy, literature, the Visual Arts and theater.
1229 AH 1814 CE	Napoleon abdicates and is exiled to Elba. Elisha Collier invents the Flintlock Revolver.

	Anglo-Nepalese War between Nepal (Gurkha Empire) and British Empire (to 1816 CE).
1230 AH 1815 CE	Napoleon escapes exile and begins the Hundred Days before finally being defeated at the Battle of Waterloo and exiled to St Helena. His defeat brings a conclusion to the Napoleonic Wars. April, Mount Tambora in Sumbawa Island erupts, becoming the largest Volcanic eruption in recorded history, destroying Tambora culture, and killing at least 71,000 people, including its aftermath. The eruption created Global Climate anomalies known as "Volcanic Winter".
1231 AH 1816 CE	Year Without a Summer: Unusually cold conditions wreak havoc throughout the Northern Hemisphere, likely influenced by the 1815 CE explosion of Mount Tambora. Independence of Argentina. Dandy horse/ velocipede bicycle invented. Shaka's Zulu Kingdom becomes the largest in Southern Africa (to 1828 CE).
1232 – 1280 AH 1817 – 1864 CE	The Russian Empire expands into the Caucasus, waging several bloody and taxing wars in order to subjugate the peoples of the region. Chechnya is the site of particularly brutal warfare.
1232 – 1309 AH 1817 – 1892 CE	The life of Bahá'u'lláh, Founder of the Bahá'í Faith. Teaches the essential worth of all religions and the unity of all people. Established by Bahá'u'lláh in the 19th Century, it initially developed in Iran and parts of the Middle East, where it has faced ongoing persecution since its inception. The religion is estimated to have over five million adherents, known as Bahá'ís, spread throughout most of the world's countries and territories. The religion has three central figures: the Báb (1819–1850 CE), considered a herald who taught that God would soon send a Prophet in the same way of The Prophet Jesus (Upon Whom Be Peace), and The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم,[11] and who was executed by Iranian authorities in 1850 CE; Bahá'u'lláh (1817–1892 CE), who claimed to be that Prophet in 1863 CE and faced exile and imprisonment for most of his life; and his son, 'Abdu'l-Bahá (1844–1921 CE), who was released from confinement in 1908 CE and made teaching trips to Europe and the United States. After 'Abdu'l-Bahá's death in 1921 CE, leadership of the religion fell to his grandson Shoghi Effendi (1897–1957 CE). Bahá'ís annually elect local, regional, and national Spiritual Assemblies that govern the religion's affairs. Every five years the members of all National Spiritual Assemblies elect the Universal House of Justice, the nine-member supreme governing institution of the worldwide Bahá'í community that is located in Haifa, Israel, near the Shrine of the Báb. According to the Bahá'í teachings, God is single and all-powerful. Bahá'u'lláh taught that religion is revealed in an orderly and progressive way by

11 Compiler, Sardar Taimur Hyat-Khan.

	Manifestations of God, who are the founders of major world religions throughout history; Buddha, The Prophet Jesus (Upon Whom Be Peace), and The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم are noted as the most recent of these before the Báb and Bahá'u'lláh. Bahá'ís regard the major religions as fundamentally unified in purpose, though varied in social practices and interpretations. (Not believing in the Finality of Prophet in as well as the erroneous belief that Prophets are Manifestations of God makes them unacceptable to Islam and Muslims).[12] The Bahá'í Faith stresses the unity of all people, explicitly rejecting Racism and Nationalism. At the heart of Bahá'í teachings is the goal of a unified world order that ensures the prosperity of all nations, races, creeds, and classes. Letters written by Bahá'u'lláh to various people, including some heads of state, have been collected and assembled into a canon of Bahá'í scripture. This includes works by his son 'Abdu'l-Bahá, and the Báb, who is regarded as Bahá'u'lláh's forerunner. Prominent among Bahá'í literature are the *Kitáb-i-Aqdas*, the *Kitáb-i-Íqán*, *Some Answered Questions*, and *The Dawn-Breakers*.[13]
1232 AH 1817 CE	Principality of Serbia becomes Suzerain from the Ottoman Empire. Officially independent in 1867 CE. First Seminole War begins in Florida. Russia commences its Conquest of the Caucasus.
1233 AH **1818 CE**	**Birth Hazrāt Syedna Sheikh ul Arab Wal Ajam Al Haaj Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه.** **A great and pious personality, a Kamil Sheikh [Complete Saint] and a great Sufi Scholar. He was born in Nanota, District Saharanpur, India.** **His Father's name was Hazrāt Hafiz Muhammad Amin al-Faruqi رحمة الله وَتَعَالَىٰ عليه and who named him as 'Imdad Hussain', but Hazrāt Mawlana Muhammad Is'haq Muhaddith Dehlawi رحمة الله وَتَعَالَىٰ عليه referred to him as 'Imdadullah.' His historical name is Zafar Ahmad. He was descended from Amir al-Momineen Hazrāt Umar al-Faruq Radi Allahu ta'ala anhu and was thus a 'Faruqi.' His Mother paid particular attention to him in comparison to his other brothers and sisters, but sadly, he was only 7 years of age when she passed away. His brothers and sisters did not pay any particular attention towards his studies, so he took it upon himself to acquire knowledge. Through his studies, and through his inner interest (Batni Shauq) he started memorizing the Qur'an al-Karim, although certain barriers faced by him, prevented him from memorizing the Qur'an completely.** **At the age of 16, he travelled to Delhi with Hazrāt Mawlana Mamluk 'Ali Nanotwi رحمة الله وَتَعَالَىٰ عليه, (with whom he was related to, through his**

12 Compiler, Sardar Taimur Hyat-Khan.
13 https://en.wikipedia.org/wiki/Bahá'í_Faith.

	Mothers side), where he obtained some education in the Persian (Farsi) language, and in Arabic lexicology (Nahw). He studied Mishqat Shareef with Hazrāt Mawlana Muhammad Qalandari Muhaddith Jalalabadi رحمة الله وَتَعَالَىٰ عليه , and studied 'Hisn-e-Hasin' and 'Fiqh Akbar', under Hazrāt Mawlana Abdur Rahim Nanotwi رحمة الله وَتَعَالَىٰ عليه .
1234 AH 1819 CE	The modern City of Singapore is established by the British East India Company.
1234 – 1308 AH 1819 – 1891 CE	Herman Melville was an American novelist, short story writer, and poet of the American Renaissance period. Among his best-known works are *Moby-Dick* (1851 CE), *Typee* (1846 CE), a romanticized account of his experiences in Polynesia, and *Billy Budd, Sailor*, a posthumously published novella. Although his reputation was not high at the time of his death, the centennial of his birth in 1919 CE was the starting point of a Melville revival and *Moby-Dick* grew to be considered one of the great American novels.
1234 – 1309 AH 1819 – 1892 CE	Walter Whitman was an American poet, essayist, and journalist. A Humanist, he was a part of the transition between Transcendentalism and Realism, incorporating both views in his works. Whitman is among the most influential poets in the American canon, often called the father of free verse. His work was controversial in its time, particularly his poetry collection *Leaves of Grass*, which was described as obscene for its overt sensuality. Whitman's major poetry collection, *Leaves of Grass*, was first published in 1855 CE with his own money and became well known. The work was an attempt at reaching out to the common person with an American Epic. He continued expanding and revising it until his death in 1892 CE. During the American Civil War, he went to Washington, D.C. and worked in hospitals caring for the wounded. His poetry often focused on both loss and healing. On the death of Abraham Lincoln, whom Whitman greatly admired, he wrote his well known poems, "O Captain! My Captain!" and "When Lilacs Last in the Dooryard Bloom'd", and gave a series of lectures. After a stroke towards the end of his life, Whitman moved to Camden, New Jersey, where his health further declined. When he died at age 72, his funeral was a public event. Whitman's influence on poetry remains strong. Mary Whitall Smith Costelloe argued: "You cannot really understand America without Walt Whitman, without *Leaves of Grass*... He has expressed that civilization, 'up to date,' as he would say, and no student of the philosophy of history can do without him. "Modernist Poet Ezra Pound called Whitman "America's Poet... He *is* America."
1235 AH 1820 CE	Dissolution of the Maratha Empire.

1235 AH 1820 CE	At least 5000 Mexicans die in Apache raids, and 100 settlements are destroyed (to 1835 CE).
1235 – 1255 + AH 1820 – 1840s CE	Weakening of the Ottoman Empire. In the early 1800s (CE), the Ottoman Empire suffered a number of existential challenges. The Serbian Revolution in 1804 CE resulted in autonomy of the first Balkan Christian nation under the Ottoman Empire. The Greek War of Independence, which began in early 1821 CE, provided further evidence of the internal and military weakness of the Ottoman Empire, and the commission of atrocities by Ottoman military forces (see Chios massacre) further undermined the Ottomans. The disbandment of the Centuries-old Janissary corps by Sultan Mahmud II on 15 June 1826 CE (Auspicious Incident) helped the Ottoman Empire in the longer term, but in the short term it deprived the country of its existing standing army. In 1828 CE, the allied Anglo-Franco-Russian fleet destroyed almost all the Ottoman Naval Forces during the Battle of Navarino. In 1830 CE, Greece became an independent State after 10 years of War and the Russo-Turkish War (1828–29 CE). According to the 1829 Treaty of Adrianople (CE), Russian and Western European commercial ships were authorized to freely pass through the Black Sea straits, Serbia received autonomy, and the Danubian Principalities (Moldavia and Wallachia) became territories under Russian protection. France took the opportunity to occupy Algeria in 1830 CE. In 1831 CE Muhammad Ali of Egypt, who was the most powerful vassal of the Ottoman Empire, claimed independence. Ottoman forces were defeated in a number of battles, which forced Sultan Mahmud II to seek Russian military aid. A Russian army of 10,000 landed on the shores of the Bosphorus in 1833 CE and helped to prevent the capture of Constantinople by the Egyptians. As a result, the Treaty of Unkiar Skelessi was signed, benefiting Russia greatly. It provided for a military alliance between Russia and the Ottoman Empire, if one of them were to be attacked; and a secret additional clause allowed the Ottomans to opt out of sending troops but to close the Straits to foreign warships if Russia was under threat. Egypt remained nominally under Ottoman sovereignty, although it was de facto independent. In 1838 CE the situation was similar to 1831 CE. Muhammad Ali of Egypt was not happy about his lack of control and power in Syria, and he resumed military action. The Ottomans lost to the Egyptians at the Battle of Nezib on 24 June 1839 CE, but were saved by Britain, Austria, Prussia and Russia, who signed a convention in London on 15 July 1840 CE granting Muhammad Ali and his descendants the right to inherit power in Egypt in exchange for the removal of Egyptian forces from Syria and Lebanon. Moreover, Muhammad Ali had to admit

	a formal dependence to the Ottoman sultan. After Muhammad Ali refused to obey the requirements of the London convention, the allied Anglo-Austrian fleet blockaded the Nile Delta, bombarded Beirut, and captured Acre. Muhammad Ali accepted the conditions of the London convention in 1840 CE. On 13 July 1841 CE, after the expiry of the Treaty of Unkiar Skelessi, the London Straits Convention was signed under pressure from European countries. The new treaty deprived Russia of its right to block warships from passing into the Black Sea in case of war. Thus the way to the Black Sea was open for British and French warships in case of a possible Russo-Ottoman conflict. Russian historians tend to view this history as evidence that Russia lacked aggressive plans. Russian historian V. N. Vinogradov writes: "The signing of the documents was the result of deliberate decisions: instead of bilateral (none of the great powers recognized this Treaty of Unkiar Skelessi), the new Treaty of London was obligatory for all, it closed the Bosphorus and Dardanelles." Assistance from Western European powers had twice saved the Ottoman Empire from destruction, but the Ottomans had now lost their independence in foreign policy. Britain and France desired more than any other states to preserve the integrity of the Ottoman Empire because they did not want to see Russia gaining access to the Mediterranean Sea. Austria had fears for the same reasons. **Russian Expansionism.** Russia, as a member of the Holy Alliance, had operated as the "police of Europe", maintaining the balance of power that had been established in the Treaty of Vienna in 1815 CE. Russia had assisted Austria's efforts in suppressing the Hungarian Revolution of 1848 CE, and expected gratitude; it wanted a free hand in settling its problems with the Ottoman Empire, the "sick man of Europe". Britain could not tolerate Russian dominance of Ottoman affairs, as that would challenge its domination of the eastern Mediterranean. Starting with Peter the Great in the early 1700s, (CE) after Centuries of Ottoman northward expansion and Crimean-Nogai raids, Russia began a southwards expansion across the sparsely populated "Wild Fields" toward the warm water ports of the Black Sea, which did not freeze over like the handful of ports it controlled in the north. The goal was to promote year-round trade and a year-round navy. Pursuit of this goal brought the emerging Russian state into conflict with the Ukrainian Cossacks and then with the Tatars of the Crimean Khanate and Circassians. When Russia conquered these groups and gained possession of their territories, the Ottoman Empire lost its buffer zone against Russian expansion, and Russia and the Ottoman Empire came into direct conflict. The conflict with the Ottoman Empire also presented a religious issue of importance, as Russia saw itself as the protector of Orthodox Christians, many of whom lived

	under Ottoman control and were legally treated as second-class citizens. The Ottoman Reform Edict of 1856 CE promulgated after the War largely reversed much of this second class status, most notably the tax non-Muslims paid for not being a Muslim.
1235 AH 1820 CE	**Florence Nightingale: The Lady with the Lamp.** Florence Nightingale (1820-1910 CE) was a legend in her own lifetime and one of the most famous women in British history. Her work in the Crimea set the standards for modern nursing. For the rest of her life, she continued to campaign for improved sanitary conditions in both military and civilian hospitals. **Training and Appointment.** Born into a wealthy family, Florence overcame the narrow opportunities offered to girls of her station. In 1851 CE, despite the disapproval of her family, she completed a course of nursing training in Germany. Moved by newspaper accounts of soldiers' suffering in the Crimean War (1854-56 CE), Florence answered a government appeal for nurses. She was soon appointed Superintendent of the Female Nurses in the Hospitals in the East. **Arrival at Scutari.** On 21 October 1854 CE, Florence and her party of nurses left London. They crossed the Channel and traveled through France to Marseilles. From there they sailed to Constantinople (now Istanbul), arriving on 3 November. At Scutari, near Constantinople, the conditions were dire. The dirty and vermin-ridden hospital lacked even basic equipment and provisions. The medical staff were swamped by the large number of soldiers being shipped across the Black Sea from the war in the Crimea. More of these patients were suffering from disease than from battle wounds. 'All were swarming with vermin, huge lice crawling all about their persons and clothes. Many were grimed with mud, dirt, blood and gunpowder stains. Several were completely prostrated by fever and dysentery. The sight was a pitiable one and such as I had never before witnessed… 'There has been somehow unaccountable neglect in the arrangements for this hospital. Until some hours after the arrival of the men there were neither stores, attendants nor the necessary refreshments on the spot. During this afternoon I attended single handed to the wounds and wants of 74 helpless men.' **Assistant Surgeon Henry Bellew describing Scutari hospital**. Despite these conditions, the male army doctors didn't want the help of Florence and her nurses. At first, they saw her opinions as an attack on their professionalism. But after fresh casualties arrived from the Battle of Inkerman in November 1854, the staff were soon fully stretched and accepted the nurses' aid. Florence and her nurses improved the medical and sanitary arrangements, set up

	food kitchens, washed linen and clothes, wrote home on behalf of the soldiers, and introduced reading rooms. **The Lady with the Lamp.** Florence gained the nickname 'the Lady with the Lamp' during her work at Scutari. 'The Times' reported that at night she would walk among the beds, checking the wounded men holding a light in her hand. The image of 'the Lady with the Lamp' captured the public's imagination and Florence soon became a celebrity. One of the main creators of the Nightingale cult was Henry Wadsworth Longfellow, who immortalized her in his poem 'Santa Filomena'. 'A Lady with a lamp shall stand. In the great history of the land, A noble type of good, Heroic Womanhood'. 'Santa Filomena' by Henry Wadsworth Longfellow, 1857 CE. Florence and her nurses greatly improved the comfort of the men at Scutari. But, by February 1855 CE, the death rate at the hospital had risen to 42 per cent. Florence mistakenly blamed the high number of deaths on inadequate nutrition, not on poor sanitation. The un-ventilated building sat on top of a damaged sewer. The death rate only dropped after the sanitary commission repaired the sewers and improved the ventilation. **More help needed.** In January 1855 CE, Florence wrote to Lord Raglan, the British commander in the Crimea, pointing out deficiencies in medical arrangements for the sick and wounded at Scutari. She wrote about the lack of trained medical orderlies in the wards and pointed out that 'hundreds of lives may depend upon' addressing this situation. **Troubles and turmoils.** Lord Raglan was sympathetic, but others were less enthusiastic. General Sir John Burgoyne believed that although 'the hospitals appear to me to be in excellent order' and the patients content, there was 'an under current of troubles and turmoils'. He felt that Florence did 'not appear to be amiable in ordinary intercourse with her equals or superiors. She likes to govern, and bestows all her tenderness upon those who depend upon her'. **Crimean fever.** On 2 May 1855 CE, Florence left the hospital in Scutari in order to witness for herself the conditions of the army at Balaklava. Within a few days of her arrival

	in the harbor, she was struck down with 'Crimean fever'. Although it was feared that she was near to death, Lord Raglan was able to telegraph London that she was out of danger by 24 May. However, her recovery was slow, hampered in part by her demanding schedule. On returning to her duties, the exertion of traveling to far-flung field hospitals took its toll on Florence's delicate health. She was given a mule cart, but this overturned one night. Colonel William McMurdo of the Land Transport Corps presented her with her Crimean carriage, which also served as an ambulance. **Statistics.** Florence was also a ground-breaking statistician. When she arrived at Scutari, the number of deaths was not being recorded appropriately. Her use of statistics cut through rumor and hearsay, while diagrams provided hard evidence in support of her recommendations for reforms in patient care. Through data analysis, she found that soldiers were more likely to survive if they stayed in the hospitals at the front (which had a 12.5 per cent mortality rate) than if they were transferred to the hospital in Scutari (which had a 37.5 per cent mortality rate). In 1859, in recognition of her pioneering work, she was elected the first female member of the Royal Statistical Society. **Nightingale Training School.** Florence returned to England in August 1856 CE. In the years that followed, she continued to campaign for the reform of nursing and for cleaner hospitals. By 1859 CE, well-wishers had donated over £40,000 to the Nightingale Fund. Florence used this money to set up the Nightingale Training School at St Thomas's Hospital on 9 July 1860 CE. Once the nurses were trained, they were sent to hospitals all over Britain, where they introduced her ideas. Florence also published two books, 'Notes on Hospital' (1859 CE) and 'Notes on Nursing' (1859 CE), that laid the foundations of modern nursing practice. **Recognition and adulation.** Florence was showered with awards and decorations in recognition of her work. She became a national icon. Her contemporary fame was reflected in the production of merchandise commemorating her achievements. Florence herself was publicity-shy and was appalled at the adulation she received. But this did not prevent the development of a whole industry based on her celebrity. Queen Victoria herself awarded Florence a jeweled brooch, designed by her husband, Prince Albert. It was dedicated: 'To Miss Florence Nightingale, as a mark of esteem and gratitude for her devotion towards the Queen's brave soldiers.'

	Later life. Florence later suffered from what is now known as Chronic Fatigue Syndrome. Despite being bedridden for many years, she still campaigned tirelessly to improve health standards. She died on 13 August 1910 CE aged 90. Her relatives declined the offer of burial in Westminster Abbey. She was instead buried at St Margaret's Church in East Wellow, near her Parents' home. **Legacy.** Before Florence Nightingale, nursing was not considered a respectable profession. With the exception of nuns, the women who worked as nurses were often ill-trained and poorly disciplined. Most were working-class. Florence was determined to encourage educated, 'respectable' women into nursing. Her work in the Crimea set the standards for modern nursing and helped transform its public image.[14]
1236 – 1245 AH 1821 – 1830 CE	Greece becomes the first Country to break away from the Ottoman Empire after the Greek War of Independence.
1236 – 1298 AH 1821 – 1881 CE	Fyodor Mikhailovich Dostoevsky sometimes transliterated as Dostoyevsky, was a Russian Novelist, Philosopher, Short Story Writer, Essayist, and Journalist. Dostoevsky's literary works explore human psychology in the troubled political, social, and spiritual atmospheres of 19th-century Russia (CE), and engage with a variety of philosophical and religious themes. His most acclaimed works include *Crime and Punishment* (1866 CE), *The Idiot* (1869 CE), *Demons* (1872 CE), and *The Brothers Karamazov* (1880 CE). Dostoevsky's body of works consists of 12 novels, four novellas, 16 short stories, and numerous other works. Many literary critics rate him as one of the greatest psychological novelists in world literature. His 1864 CE novel *Notes from Underground* is considered to be one of the first works of existentialist literature.
1238 AH 1823 CE	The Mormon Prophet Joseph Smith claimed to see the Angel Moroni and prophesied of what is now the Book of Mormon.
1238 – 1304 AH 1823 – 1887 CE	The British Empire annexed Burma (now also called Myanmar) after three Anglo-Burmese Wars.
1231 - 1238 AH 1239 – 1275 AH 1816 – 1823 CE 1824-1859 CE	After the defeat of Mansur, the Chechen Plain, stretching on the area from the Terek River to the Black Mountains, was regarded by the Russian administration as a country, dependent on the Russian Empire, though the Chechens did not consider themselves to be the vassals of Russia. As to the mountainous part of Chechnya, it was practically inaccessible for the Russian guns. General Ermolov, allotted with unlimited military, civil and diplomatic power,

14 https://www.nam.ac.uk/explore/florence-nightingale-lady-lamp

was appointed commander-in-chief of the Russian forces in the Caucasus in 1816. Under his command military operations against the mounatineers were activized in order to change the course of events in favor of the Russian Empire.

Of particular importance in the extensive plan of activities, drawn up by Ermolov, was Chechnya. He intended to drive out the Chechens from the plain, press them to the mountains and bereaving them of the fertile fields and pastures impell them to submit to Russia once and for all.

In the late 10s of the 19th Century CE, Russia launched a great campaign against the Chechens inhabiting the plain region. Wide openings were cut in the forests towards the main fortifications in their struggle against the Russian colonists. At the end of the cuttings strongholds were laid connected to each other, as well as to the already existing strong points, by a chain of fortifications. The fortress laid in the lower reaches of the Sunzha was named “Groznaya” (the present-day City of Grozny). The conquerors were of the opinion that even the name of the stronghold should be frightening to the recalcitrants (the word “Grozny” means “menacing” in Russian). In 1817 – 1823 CE a Sunzha fortified line was formed, dividing the Chechen Plain into two parts. The territory between the Terek and Sunzha rivers was seized by the Russians; as for the Chechens, they were banished from the places of their habitation and driven away to the foothill zone on the other bank of the Sunzha. Only those highlanders who resigned the colonial administration, were allowed to stay on their native lands. The Russians called them the “peaceful” highlanders as distinct from the unsubdued, i.e., hostile part of the native population, who were known as “brigands”, “scoundrels” and “plunderers” among the Russians.

All this would have influenced the native population to a certain extent. The discontent of the Chechens was gaining ground and getting ready to grow into the armed action which would involve the masses. In order to avoid such an outcome of the affair, the Russian command resorted to the well-tried method of slash and burn. As a result of the punitive expeditions sent to Chechnya by the Russian command, some unsubdued Auls were reduced to ashes. Sometimes the operations were accompanied by the extermination of the whole population, irrespective of women, children and the old.

A great misfortune befell the Aul of Dadi-Yurt, located on the right bank of the Terek. In September 1819 CE, Ermolov ordered the surrounding of the Aul and to “punish everybody giving no quarter to anybody”.

Having learnt about the forthcoming punitive operation, a certain Cossack who was in friendly terms with the highlanders, stole up to the bank of the Terek and cried loudly in Chechen: “Hey, the Dadiyurtians! Your Aul will be surrounded and destroyed in three days! Go away!” People in the Aul heard this warning but did not attach great importance to it. On September, 14, Dadi-Yurt was attacked

	by the chastisers (six infantry companies and seven hundred Cossacks with 5 guns). In an unequal battle the Chechens defended themselves desperately, women and children helped the warriors who had to take each Saklia (dwelling of Caucasian peoples) by storm. The Aul was razed to the ground and nearly 400 people, i.e., more than half of its population, were killed. The chastisers lost in killed and wounded 230 soldiers and officers. A Series of Naqšhbandi Imams, best known is Sheikh Imam Shamil and the Establishment of a Short-lived Islamic State. In response to the devastation of the Auls, the inroads on the cordon line became more frequent. The Chechens more frequently co-ordinated their activities with the Avars and other peoples of the Caucasus. On the night of July 25, 1825 CE, they captured, by storm, and destroyed one of the Russian strongholds on the Terek. Out of 181 soldiers in garrison of the Fort 98 were killed and 13 were captured. A Chechen leader Beibulat Taymiev (Taym Bibolt) gave much trouble to the Russian command. Beibulat had great influence on his compatriots, as well as on the neighbouring peoples of the Northern Caucasus; he was elected chairman of the "Mekh-khel", i.e., Council of the country. For many years this "main Chechen horseman", as Beibulat is called in official reports, gave no rest to the Tsar's Generals (his first raid on the other bank of the Terek Beibulat was made in 1802 CE), until he was treacherously killed in 1831 CE.[15]
1241 – 1243 AH 1826 – 1828 CE	After the final Russo-Persian War, the Persian Empire took back territory lost to Russia from the previous war.
1243 – 1247 AH 1828 –1832 CE	Black War in Tasmania leads to the near extinction of the Tasmanian aborigines. The Black War was the period of violent conflict between British Colonists and Aboriginal Australians in Tasmania. The conflict, fought largely as a guerrilla war by both sides, claimed the lives of 600 to 900 Aboriginal people and more than 200 European colonists, nearly annihilating the island's indigenous population. The near-destruction of the Aboriginal Tasmanians, and the frequent incidence of mass killings, has sparked debate among historians over whether the Black War should be defined as an act of Genocide.
1244 AH 1829 CE	First Electric Motor built. Robert Peel founds the Metropolitan Police Service, the first modern police force.
1244 AH 1829 CE	Treaty of Edirne following the Russo-Turkish War of 1828-1829 CE.
1245 AH	Anglo-Russian rivalry over Afghanistan, the Great Game, commences and concludes in 1895 CE. (It is still On-Going, Relentlessly pursued by the Inheritor

15 https://www.circassianworld.com/war-and-genocide/1466.

1830 CE	of the British Empire, The USA with support by the British).[16]
1246 AH **1831 CE**	**Wisaal Sharif Hazrāt Syedna Al Haaj Sheikh Syed Abdur Rahim Afghani Wilayati Shaheed رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Syed Abdur Rahim Afghani Wilayati Shaheed رحمـة الله وَتَعَـالَىٰ عليه eventually joined Hazrāt Syed Ahamad Barailvi Shaheed رحمة الله وَتَعَالَىٰ عليه in his Jehad and attained Shahadat e Kubra fighting the Sikhs.**
	37. Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه. Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **He was from the Family of The Qutb of his Time, Hazrāt Shah Abdur Razzaq Jhinjanvi رحمة الله وَتَعَالَىٰ عليه.** **Despite being an accomplished Adept in Spirituality, he would hide his Status and used to Teach small Children in Kasba Lohari.** **When intense Yearning for Marifat awoke in the Breast of Hazrāt Imdadullah Mohajir Maki رحمـة الله وَتَعَـالَىٰ عليه, he began to search for an accomplished Pir (Spiritual Preceptor). One day Hazrāt Imdadullah رحمة الله وَتَعَالَىٰ عليه saw a Vision of the Incomparable Final Prophet of Allah, The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم who gave him an indication regarding Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمـة الله وَتَعَـالَىٰ عليه.** **After much diligent search Hazrāt Imdadullah رحمة الله وَتَعَالَىٰ عليه was finally able to discover the whereabouts of Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه and earnestly entreated him to be accepted into the Chistiya Sabiriya Sillsila.** **After this event, the Elevated Spiritual Status of Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمـة الله وَتَعَـالَىٰ عليه was revealed to the people and many would be adherents began to flock to his fold.** **Hazrāt Hafiz Mohammad Zamin Shaheed رحمـة الله وَتَعَـالَىٰ عليه and Hazrāt Maulana Shah Mohammad Mohaddis Thanvi رحمـة الله وَتَعَـالَىٰ عليه were also some of his noted Khulfa along with Hazrāt Imdadullah رحمة الله وَتَعَالَىٰ عليه. Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه Sillsila spread through all three of them.** **Hazrāt Hafiz Mohammad Zamin Shaheed's رحمـة الله وَتَعَـالَىٰ عليه Khalifa was Hazrāt Maulvi Mohammad Abdul Haq Ambethvi رحمـة الله وَتَعَـالَىٰ عليه whose Khalifa, in turn, was Hazrāt Sufi Hakeem Sheikh Ahmad Ambethvi رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Maulana Shah Mohammad Mohaddis Thanvi's رحمـة الله وَتَعَـالَىٰ عليه Khalifa was Hazrāt Qazi Mohammad Ismael Mungluri رحمة الله وَتَعَالَىٰ عليه.** **All of the foregoing attained high Spiritual Status and gained much esteem in the eyes of the People of India.**

16 Compiler, Sardar Taimur Hyat-Khan.

	Hazrāt Mianjee Nur Muhammad Jhinjahnvi's رحمة الله وَتَعَالَىٰ عليه son, Hazrāt Qazi Abdul Ghani رحمة الله وَتَعَالَىٰ عليه was also a Khalifa. **However, the Fame of Hazrāt Imdadullah Mohajir Maki رحمة الله وَتَعَالَىٰ عليه was such that his adherents were to be found in India, Turkey and Arabia. The teachings of the Sabriya Chistiya Sillsila thus spread far and wide.**[17]
1246 AH 1831 CE	France invades and occupies Algeria. Bosnian uprising against Ottoman rule occurs.
1246 – 1248 AH 1831 – 1833 CE	Egyptian–Ottoman War.
1248 – 1314 AH 1833 – 1897 CE	**Johannes Brahms** was a German Composer, Pianist, and Conductor of the Romantic period. Born in Hamburg into a Lutheran family, he spent much of his professional life in Vienna. He is sometimes grouped with Johann Sebastian Bach and Ludwig van Beethoven as one of the "Three Bs" of music, a comment originally made by the Nineteenth-century conductor Hans von Bülow. Brahms composed for symphony orchestra, chamber ensembles, piano, organ, voice, and chorus. A virtuoso Pianist, he premiered many of his own works. He worked with leading performers of his time, including the Pianist Clara Schumann and the Violinist Joseph Joachim (the three were close friends). Many of his works have become staples of the modern concert repertoire. Brahms has been considered both a traditionalist and an innovator, by his contemporaries and by later writers. His music is rooted in the structures and compositional techniques of the Classical Masters. While some contemporaries found his music to be overly academic, his contribution and craftsmanship were admired by subsequent figures as diverse as Arnold Schoenberg and Edward Elgar. The diligent, highly constructed nature of Brahms's works was a starting point and an inspiration for a generation of composers. Embedded within those structures are deeply romantic motifs.
1250 – 1275 AH 1834 –1859 CE	**Imam Shamil's Rebellion in Russian-occupied Caucasus.** (26 June 1797 – 4 February 1871 CE) Imam Shamil was the political, military, and spiritual leader of Caucasian resistance to Imperial Russia in the 1800s, (CE) the third Imam of the Caucasian Imamate (1840–1859 CE), and a Sheikh of the Naqshbandi Sufi Tariqa. Imam Shamil was born at a time when the Russian Empire was expanding into the territories of the Ottoman Empire and Persia (see Russo-Persian War (1804-1813 CE) and Russo-Turkish War (1806–1812 CE)). Many Caucasian Nations united in resistance to Russian imperial aspirations in what became known as the Caucasian War. Some of the earlier leaders of Caucasian Resistance

17 Anwaar ul Ashiqeen page 117-8.

were Sheikh Mansur and Ghazi Mollah. Shamil was actually childhood friends with the Mollah, and would become his Disciple and Counselor.

In 1832 CE, Ghazi Mollah was Martyred at the battle of Gimry, and Imam Shamil was one of only two Murids b Imam, Gamzat-bek. He would wage unremitting warfare on the Russians for the next quarter century and become one of the legendary guerrilla commanders of the century. When Gamzat-bek was murdered by Hadji Murad in 1834 CE, Imam Shamil took his place as the prime leader of the Caucasian resistance and the third Imam of the Caucasian Imamate.

In 1839 CE (June–August), Imam Shamil and his followers, numbering about 4000 men, women and children, found themselves under siege in their mountain stronghold of Akhoulgo, nestled in the bend of the Andi Koysu, about ten miles east of Gimry. Under the command of General Pavel Grabbe, the Russian army trekked through lands devoid of supplies because of Imam Shamil's scorched-earth strategy. The geography of the stronghold protected it from three sides, adding to the difficulty of conducting the siege. Eventually the two sides agreed to negotiate. Complying with Grabbe's demands, Imam Shamil gave his son, Jamaldin in a sign of good faith, as a hostage. Imam Shamil rejected Grabbe's proposal that Imam Shamil command his forces to surrender and for him to accept exile from the region. The Russian army attacked the stronghold, after 2 days of fighting, the Russian troops had secured it. Imam Shamil escaped the siege during the first night of the attack. Imam Shamil's forces had been broken and many Dagestani and Chechen chieftains proclaimed loyalty to the Tsar. Imam Shamil fled Dagestan for Chechnya. There he made quick work of extending his influence over the clans.

Imam Shamil was effective at uniting the many, quarrelsome Caucasian tribes to fight against the Russians, by the force of his charisma, piety and fairness in applying Sharia law. One Russian source commented on him as "a man of great tact and a subtle politician." He believed the Russian introduction of alcohol in the area corrupted traditional values. Against the large regular Russian military, Imam Shamil made effective use of irregular and guerrilla tactics. In 1845 CE an 8-10,000 strong column under the command of Count Michael Vorontsov followed the Imamate's forces into the forests of Chechnya. The Imamate's forces surround the Russian column, destroying it. This destroyed Vorontsov's attempt to cut away Chechnya from the Imamate which was his plan.

Count Mikhail Semyonovich Vorontsov detailing the plan to cut away Chechnya from the Imamate:

> "Shamil is showing great activity this year and he is forced to do this, since we ... are taking measures that must sooner or later ... destroy his influence and tear away the Chechens from him, without which he

will be nothing."

— Count Mikhail Vorontsov

His fortunes as a military leader rose after he was joined by Hadji Murad, who defected from the Russians in 1841 CE and tripled by his fighting the area under Imam Shamil's control within a short time. Hadji Murad, who was to become the subject of a famous novella by Leo Tolstoy (1904 CE), turned against Shamil a decade later, apparently disappointed by his failure to be anointed Imam Shamil's successor as Imam. Imam Shamil's elder son was given that nomination, and in a secret council, Imam Shamil had his lieutenant accused of treason and sentenced to death, on which Hadji Murad, on learning of the judgment, re-defected to the Russians. Though Imam Shamil hoped that Britain, France, or the Ottoman Empire would come to his aid to drive Russia from the Caucasus, these plans never came to fruition. After the Crimean War, Russia redoubled its efforts against the Imamate. Now successful, Russian forces severely reduced the Imamate's territory, and by September 1859 CE Imam Shamil surrendered. Though the main theater closed, conflict in the eastern Caucasus would continue for several more years.

Last years.

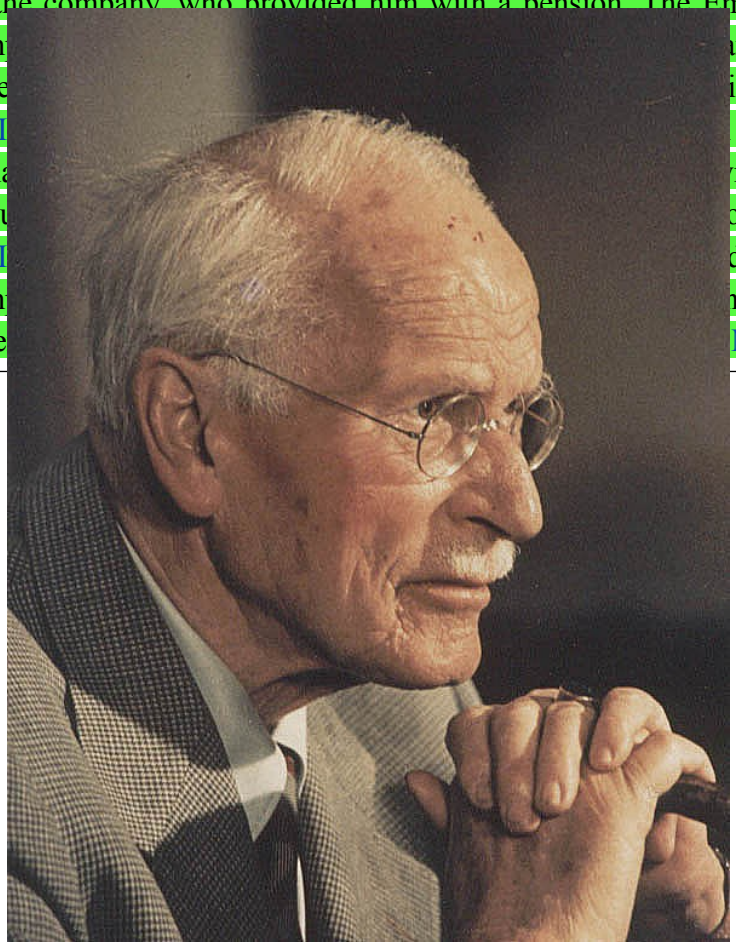
After his capture, Imam Shamil was sent to Saint Petersburg to meet the Tsar Alexander II. Afterwards, he was exiled to Kaluga, then a small town near Moscow. After several years in Kaluga he complained to the authorities about the climate and in December, 1868 CE Imam Shamil received permission to move to Kiev, a commercial center of the Empire's southwest. In Kiev he was afforded a mansion in Aleksandrovskaya Street. The Imperial authorities ordered the Kiev superintendent to keep Shamil under "strict but not overly burdensome surveillance" and allotted the city a significant sum for the needs of the exile. Shamil seemed to have liked his luxurious detainment, as well as the city; this is confirmed by the letters he sent from Kiev.

In 1859 CE Imam Shamil wrote to one of his sons: "By the will of the Almighty, the Absolute Governor, I have fallen into the hands of unbelievers... the Great Emperor ... has settled me here ... in a tall spacious house with carpets and all the necessities".

In 1869 CE he was given permission to perform the Hajj to the holy city of Mecca. He traveled first from Kiev to Odessa and then sailed to Istanbul, where he was greeted by Ottoman Sultan Abdulaziz. He became a guest at the Imperial Topkapı Palace for a short while and left Istanbul on a ship reserved for him by the Sultan. In Mecca, during the pilgrimage, he met and conversed with Abdelkader El Djezairi. After completing his pilgrimage to Mecca, he died in Medina in 1871 CE while visiting the city, and was buried in the Jannatul Baqi,

	a historical graveyard in Medina where many prominent personalities from Islamic history are interred. Two elder sons, (Cemaleddin and Muhammed Şefi), whom he had to leave in Russia in order to get permission to visit Mecca, became officers in the Russian army, while two younger sons, (Muhammed Gazi and Muhammed Kamil), served in the Turkish army whilst their daughter Peet'mat Shamil went on to marry Sheikh Mansur Fedorov, an Imam who later absconded from the Russian Empire out of fear for himself and his children's life. Said Shamil, a grandson of Imam Shamil, became one of the founders of the Mountainous Republic of the Northern Caucasus, which survived between 1917 and 1920 and later, in 1924 CE, he established the "Committee of Independence of the Caucasus" in Germany. **Legacy.** While Russia had managed to conquer Chechnya and Dagestan in a series of bloody conquest, Russians had developed a great respect for Imam Shamil. Tsar Alexander II of Russia had openly admired his resistance, thus in the later part of his life, Imam Shamil was permitted for Hajj by the Russian authorities. Thus, Imam Shamil had largely escaped from the demonization of other Caucasian leaders in Russian historiography. Imam Shamil's legacy continues to remain strong not just in North Caucasus but also in general Russian history. He is regarded as one of the revered warrior figures in Russia and is frequently studied by Russian academia despite his defiance to Russian power. **Musical Composition.** From within his prison cell, he composed a heartfelt, wordless song emoting his rise, downfall and yearn for his eventual freedom. Imam Shamil’s melody is an allegory for the chronicles of the soul. Each soul descends into this world from the heavens, clothed in the body of a human being. Its physical garments, in a sense, are its prison cell, for it constantly longs for the spiritual freedom and fulfillment it knew. It strives to liberate itself from the “exile” of the human body by directing the body’s physical activity into the path of Shariah and Sunna, anticipating the time when it will leave this world behind and once again ascend into the lofty spiritual realms.
1251 – 1328 AH 1835 – 1910 CE	Samuel Langhorne Clemens known by his pen name Mark Twain, was an American Writer, Humorist, Entrepreneur, Publisher, and Lecturer. He was lauded as the "greatest Humorist the United States has produced," and William Faulkner called him "the Father of American Literature".
1252 – 1273 AH 1837 – 1857 CE	Bahadur Shah II Abu Zafar Sirajuddin Muhammad Bahadur Shah Zafar was the Last Mughal Emperor of India. He was the second son of and became the successor to his father, Akbar II, upon

	his death on 28 September 1837 CE. He was a nominal Emperor, as the Mughal Empire existed in name only and his authority was limited only to the walled city of Old Delhi (Shahjahanbad). Following his involvement in the Indian Rebellion of 1857, the British exiled him to Rangoon in British-controlled Burma (now in Myanmar), after convicting him on several charges. Zafar's father, Akbar II, had been imprisoned by the British and he was not his father's preferred choice as his successor. One of Akbar Shah's queens, Mumtaz Begum, pressured him to declare her son, Mirza Jahangir, as his successor. However, The East India Company exiled Jahangir after he attacked their resident, in the Red Fort, paving the way for Zafar to assume the throne. Bahadur Shah Zafar ruled over a Mughal Empire that had by the early nineteenth century been reduced to only the city of Delhi and the surrounding territory as far as Palam. The Maratha Empire had brought an end to the Mughal Empire in the Deccan during the 18th century and the regions of India formerly under Mughal rule had either been absorbed by the Marathas or had declared independence and become smaller kingdoms. The Marathas installed Shah Alam II in the throne in 1772 CE, under the protection of the Maratha general Mahadaji Shinde and maintained suzerainty over Mughal affairs in Delhi. The East India Company became the dominant political and military power in mid-nineteenth-century India. Outside the region controlled by the company, hundreds of kingdoms and principalities, fragmented their land. The Emperor was respected by the company, who provided him with a pension. The Emperor permitted the com ry force in it. Zafar neve ial ambition". After the I Delhi. Baha ritten a number of Urdu or destroyed during the I d survive, and was com ntained was home to seve Mumin, and Zauq.



Carl Gustav Jung.

1259 AH **1843 CE**	**Wisaal Sharif Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه Passed away on the 4th of Ramzan. His Mazaar is situated in Jhinjahna, India.**[18]
	38. Hazrāt Syedna Sheikh ul Arab Wal Ajam Al Haaj Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه. Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **The author of Anwaar ul Arfeen, while quoting Hazrāt Maulana Mohammad Qasim,رحمة الله وَتَعَالَىٰ عليه states that a Person saw in a dream that Hazrāt Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه was wearing the Robe of the Incomparable Final Prophet of Allah, The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم. From this he deduced that Hazrāt Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه was Completely Adept in both the Shariat as well as Tariqat.** **Hazrāt Maulana Ashraf Ali Thanvi رحمة الله وَتَعَالَىٰ عليه has noted in his book, 'Karamaat Imdadiya', quoting from the Magazine 'Sha'im Imdadiya' that Hazrāt Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه saw a dream in which he was in the presence of the Incomparable Final Prophet of Allah, The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم. Due to excessive Fear, he was unable to go upto him. His own venerable ancestor, Hazrāt Hafiz Billaqi رحمة الله وَتَعَالَىٰ عليه took Hazrāt Imdadullah Muhajir Makki's رحمة الله وَتَعَالَىٰ عليه him by the hand and led him up to The Holy Prophet Muhammad صلى الله وَتَعَالَىٰ عليه و آله وسلم who took his hand and placed in the hands of Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه. When Hazrāt Imdadullah**

18 Anwaar ul Ashqeen page 118.

	Muhajir Makki's رحمة الله وَتَعَالَىٰ عليه woke from his sleep, he was amazed, as he had never seen Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه before. He could not understand how he would find the whereabouts of Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه as he did not even know his name. Many years passed in this bewilderment and my longings increased with each passing day. **One day Hazrāt Mohammad Qalandar Mohaddis Jallalabadi رحمة الله وَتَعَالَىٰ عليه told him that Loharu is nearby, go to Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه, mayhap you would be able to recognize him.** **In excessive passion and anticipation, Hazrāt Imdadullah Muhajir Makki's رحمة الله وَتَعَالَىٰ عليه never even put on his shoes and rushed to Loharu, when he saw Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه he instantly recognized him and threw himself at his feet. Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه lifted him up and embraced him. He said that you were convinced about the veracity of your dream.** **This was the first Karamat that Hazrāt Imdadullah Muhajir Makki's رحمة الله وَتَعَالَىٰ عليه witnessed of Hazrāt Mianjee Nur Muhammad Jhinjahnvi رحمة الله وَتَعَالَىٰ عليه as he had not told him about his dream.**
1260 – 1318 AH 1844 – 1900 CE	Friedrich Wilhelm Nietzsche was a German Philosopher, Cultural Critic, Composer, Poet, Writer, and Philologist whose work has exerted a profound influence on modern intellectual history. He began his career as a Classical Philologist before turning to philosophy. He became the youngest person ever to hold the Chair of Classical Philology at the University of Basel in 1869 CE at the age of 24. Nietzsche's writing spans philosophical Polemics, Poetry, Cultural Criticism, and fiction while displaying a fondness for Aphorism and Irony. Prominent elements of his philosophy include his radical critique of truth in favor of Perspectivism; a genealogical critique of religion and Christian morality and related theory of master–slave morality; the aesthetic affirmation of life in response to both the "death of God" and the profound crisis of Nihilism; the notion of Apollonian and Dionysian forces; and a characterization of the human subject as the expression of competing wills, collectively understood as the will to power. He also developed influential concepts such as the *Übermensch* and the doctrine of eternal return. In his later work, he became increasingly preoccupied with the creative powers of the individual to overcome cultural and moral mores in pursuit of new values and aesthetic health. His body of work touched a wide range of topics, including art, philology, history, religion, tragedy, culture, and science, and drew inspiration from figures such as Socrates, Zoroaster, Arthur Schopenhauer, Ralph Waldo Emerson, Richard Wagner and Johann Wolfgang von Goethe.

	Nietzsche claimed the death of God would eventually lead to the loss of any universal perspective on things and any coherent sense of objective truth. Nietzsche rejected the idea of objective reality, arguing that knowledge is contingent and conditional, relative to various fluid perspectives or interests. This leads to constant reassessment of rules (i.e., those of philosophy, the scientific method, etc.) according to the circumstances of individual perspectives. This view has acquired the name *Perspectivism*.
1270 – 1273 AH 1853 – 1856 CE	The **Crimean War** was a military conflict fought from October 1853 CE to February 1856 CE in which Russia lost to an alliance made up of France, the Ottoman Empire, the United Kingdom and Sardinia. The immediate cause of the war involved the rights of Christian minorities in the Holy Land, then a part of the Ottoman Empire. The French promoted the rights of Roman Catholics, while Russia promoted those of the Eastern Orthodox Church. Longer-term causes involved the decline of the Ottoman Empire and the unwillingness of Britain and France to allow Russia to gain territory and power at the Ottoman Empire's expense. It has widely been noted that the causes, in one case involving an argument over a key, have never revealed a "greater confusion of purpose", yet they led to a war that stood out for its "notoriously incompetent international butchery". While the churches worked out their differences with the Ottomans and came to an agreement, the French Emperor Napoleon III and the Russian Emperor Nicholas I refused to back down. Nicholas issued an ultimatum demanding that the Orthodox subjects of the Ottoman Empire be placed under his protection. Britain attempted to mediate and arranged a compromise that Nicholas agreed to. When the Ottomans demanded changes to the agreement, Nicholas recanted and prepared for war. In July 1853 CE, Russian troops occupied the Danubian Principalities (now part of Romania, then under Ottoman suzerainty). In October 1853 CE, having obtained promises of support from France and Britain, the Ottomans declared war with Russia. Led by Omar Pasha, the Ottomans fought a strong defensive campaign and stopped the Russian advance at Silistra (in present-day Bulgaria). A separate action on the fort town of Kars in Western Armenia led to a siege, and a Turkish attempt to reinforce the garrison was destroyed by a Russian fleet at Sinop (November 1853 CE). Fearing an Ottoman collapse, the British and French fleets entered the Black Sea on 3 January 1854. They then moved north to Varna in June 1854 CE, arriving just in time for the Russians to abandon Silistra. Aside from a minor skirmish at Köstence (today Constanța), there was little for the Allies to do. Frustrated by the wasted effort, and with demands for action from their citizens, the allied commanders decided to attack Russia's main naval base in the Black

	Sea: Sevastopol on the Crimean Peninsula. After extended preparations, allied forces landed on the peninsula in September 1854 CE and marched their way to a point south of Sevastopol after winning the Battle of the Alma (20 September 1854 CE). The Russians counterattacked on 25 October in what became the Battle of Balaclava and were repulsed, however the British Army forces were seriously depleted as a result. A second Russian counterattack, at Inkerman (November 1854 CE), ended in stalemate. The front settled into a siege involving brutal conditions for troops on both sides. Smaller military actions took place in the Baltic (1854-1856 CE; see Åland War), the Caucasus (1853-1855), the White Sea (July–August 1854 CE), and the North Pacific (1854-1855 CE). Sevastopol finally fell after eleven months following a French assault on Fort Malakoff. Isolated and facing a bleak prospect of invasion from the west if the war continued, Russia sued for peace in March 1856 CE. France and Britain welcomed this development, as the conflict was growing unpopular at home. The Treaty of Paris, signed on 30 March 1856 CE, ended the war. It forbade Russia from basing warships in the Black Sea. The Ottoman vassal states of Wallachia and Moldavia became largely independent. Christians there gained a degree of official equality, and the Orthodox Church regained control of the Christian churches in dispute. The Crimean War was one of the first conflicts in which the military used modern technologies such as explosive naval shells, railways, and telegraphs. The war was one of the first to be documented extensively in written reports and in photographs. As the legend of the "Charge of the Light Brigade" demonstrates, the war quickly became a symbol of logistical, medical, and tactical failures and mismanagement. The reaction in Britain led to a demand for professionalization, most famously achieved by Florence Nightingale, who gained worldwide attention for pioneering modern nursing while treating the wounded. The Crimean War marked a turning point for the Russian Empire. The war weakened the Imperial Russian Army, drained the treasury and undermined Russia's influence in Europe. Russia would take decades to recover. The humiliation forced Russia's educated elites to identify the Empire's problems and to recognize the need for fundamental reforms. They saw rapid modernization of the country as its sole way to recover the status of a European power. The war thus became a catalyst for reforms of Russia's social institutions, including the abolition of serfdom and overhauls in the justice system, in local self-Government, in education, and in military service. As the Ottoman Empire steadily weakened during the 19th Century CE, Russia stood poised to take advantage by expanding south. In the 1850s (CE), the British and the French, who were allied with the Ottoman Empire, were determined not to allow this to happen. A. J. P. Taylor argues that the war resulted not from

	aggression but from the interacting fears of the major players: In some sense the Crimean war was predestined and had deep-seated causes. Neither Nicholas I nor Napoleon III nor the British Government could retreat in the conflict for prestige once it was launched. Nicholas needed a subservient Turkey for the sake of Russian security; Napoleon needed success for the sake of his domestic position; the British government needed an independent Turkey for the security of the Eastern Mediterranean... Mutual fear, not mutual aggression, caused the Crimean war.
1271 AH 1854 CE	**Wisaal Hazrāt Syedna Makhdoom Hakim Shah Mazhar Hussain رحمـة الله وَتَعَالَىٰ عليه. Bin Hakim Farhatullah Shah رحمة الله وَتَعَالَىٰ عليه.** **His Roza Pak (Shrine) is in Mohallah Kareem Chak, Chhapra, Bihar, India.** **He Passed Away on 13 Rabi us Awwal, 1271 AH; 4 December, 1854 CE, Monday (Al Ithnayn).** **Karim Chak P.O.- Chhapra P.S.- Nagar Chhapra Dist- Saran (Saarun), Bihar, India. Saran District (pronounced Saarun) is one of the thirty-seven districts of Bihar state, India. The District, part of Saran Division, is also known as Chhapra District after the headquarters of the District.**
	36. Hazrāt Shah Mohammad Mahdi Al Farooqi Al Qadri رحمة الله وَتَعَالَىٰ عليه. **Naqšhbandiya Abul A'aliya; Qadriya Shurwardiya; Chishtīya Qalandariya; Firdausiya Sillasil.** **He was the Nephew and Son in Law of Hazrāt Makhdum Shah Mazhar Hussain رحمـة الله وَتَعَـالَىٰ عليه.[19] He was well known to be 'Sahib e Kashf O Karamat' (A Person endowed with Intuition and Lesser Miracles).**
1272 AH 1855 CE	**Birth Hazrāt Mir Syed Mohammad Ahmad Siddiq Shah, Qutb al Aqtaab, Sultan ul Sindh, Saif ul Qalaam, al Maroof Qatil Shah رحمة الله وَتَعَالَىٰ عليه.** **His Blessed name was Hazrat Syed Mir Mohammad Siddiq رحمة الله وَتَعَالَىٰ عليه, Al Muqallab ba Hazrat Qatil, Al Maroof Saif ul Kalam, Kunyat Abul Qasim and was commonly known as Hazrat Pir Qatil Luckhnavi Sum al Ajmeri رحمة الله وَتَعَالَىٰ عليه. He was born on 14th January, 1855 CE in Lucknow, India. His respected Father's name was Hazrat Mir Syed Ya'qub Ali رحمة الله وَتَعَالَىٰ عليه descended from Ala Hazrat Qazi Syed Ali Hamdani Mashadi رحمـة الله وَتَعَـالَىٰ عليه who came to India to spread the message of Islam along with Hazrat Syedna Miraan Syed Hussain Jung Sawar رحمـة الله وَتَعَـالَىٰ عليه and stayed in Taragarh, Ajmer Sharif. He was descended from the Fatimi Syeds through Hazrat Ismail رحمة الله وَتَعَالَىٰ عليه, Son of Hazrat Imam Jafar Sadiq رحمة الله وَتَعَالَىٰ عليه. He received his early religious education at home and then**

19 Tazkira tul Ikram, Syed Ali Hussain Danapuri.

	from Ajmer Sharif.
1272 – 1369 AH 1856 – 1950 CE	George Bernard Shaw known at his insistence simply as Bernard Shaw, was an Irish playwright, critic, Polemicist and political activist. His influence on Western Theater, culture and politics extended from the 1880s (CE) to his death and beyond. He wrote more than sixty plays, including major works such as *Man and Superman* (1902 CE), *Pygmalion* (1912 CE) and *Saint Joan* (1923 CE). With a range incorporating both contemporary satire and historical allegory, Shaw became the leading dramatist of his generation, and in 1925 CE was awarded the Nobel Prize in Literature.
1272 – 1358 AH 1856 – 1939 CE	**Sigmund Freud** born **Sigismund Schlomo Freud** was an Austrian Neurologist and the founder of Psychoanalysis, a clinical method for treating Psychopathology through dialogue between a patient and a Psychoanalyst. Freud was born to Galician Jewish parents in the Moravian town of Freiberg, in the Austrian Empire. He qualified as a Doctor of medicine in 1881 CE at the University of Vienna. Upon completing his habilitation in 1885 CE, he was appointed a Docent in Neuropathology and became an Affiliated Professor in 1902 CE. Freud lived and worked in Vienna, having set up his clinical practice there in 1886 CE. In 1938 CE, Freud left Austria to escape Nazi persecution. He died in exile in the United Kingdom in 1939 CE. In founding Psychoanalysis, Freud developed therapeutic techniques such as the use of free association and discovered transference, establishing its central role in the analytic process. Freud's redefinition of sexuality to include its infantile forms led him to formulate the Oedipus complex as the central tenet of Psychoanalytical theory. His analysis of dreams as wish-fulfillments provided him with models for the clinical analysis of symptom formation and the underlying mechanisms of repression. On this basis, Freud elaborated his theory of the unconscious and went on to develop a model of psychic structure comprising id, ego and super-ego. Freud postulated the existence of libido, sexualized energy with which mental processes and structures are invested and which generates erotic attachments, and a death drive, the source of compulsive repetition, hate, aggression, and neurotic guilt. In his later works, Freud developed a wide-ranging interpretation and critique of religion and culture. Though in overall decline as a diagnostic and clinical practice, psychoanalysis remains influential within Psychology, Psychiatry, and Psychotherapy, and across the humanities. It thus continues to generate extensive and highly contested debate concerning its therapeutic efficacy, its scientific status, and whether it advances or hinders the feminist cause. Nonetheless, Freud's work has suffused contemporary Western thought and popular culture. W. H. Auden's 1940 CE poetic tribute to Freud describes him as having created "a whole climate of

	opinion / under whom we conduct our different lives.

The **id, ego, and super-ego** are a set of three concepts in Psychoanalytic theory describing distinct, interacting agents in the Psychic apparatus (defined in Sigmund Freud's structural model of the Psyche). The three agents are theoretical constructs that describe the activities and interactions of the mental life of a person. In the ego Psychology model of the psyche, the **id** is the set of uncoordinated instinctual desires; the **super-ego** plays the critical and moralizing role; and the **ego** is the organized, realistic agent that mediates, between the instinctual desires of the id and the critical super-ego; Freud explained that:

> The functional importance of the ego is manifested in the fact that, normally, control over the approaches to motility devolves upon it. Thus, in its relation to the id, [the ego] is like a man on horseback, who has to hold in check the superior strength of the horse; with this difference, that the rider tries to do so with his own strength, while the ego uses borrowed forces. The analogy may be carried a little further. Often, a rider, if he is not to be parted from his horse, is obliged to guide [the horse] where it wants to go; so, in the same way, the ego is in the habit of transforming the id's will into action, as if it were its own.

The existence of the super-ego is observable in how people can view themselves as guilty and bad, shameful and weak, and feel compelled to do certain things. In *The Ego and the Id* (1923 CE), Freud presents "the general character of harshness and cruelty exhibited by the [ego] ideal — its dictatorial *Thou shalt*; thus, in the psychology of the ego, Freud hypothesized different levels of ego ideal or superego development with greater ideals:

> . . . nor must it be forgotten that a child has a different estimate of his parents at different periods of his life. At the time at which the Oedipus complex gives place to the super-ego they are something quite magnificent; but later, they lose much of this. Identifications then come about with these later parents as well, and indeed they regularly make important contributions to the formation of character; but in that case they only affect the ego, they no longer influence the super-ego, which has been determined by the earliest parental images.
>
> — *New Introductory Lectures on Psychoanalysis*, p. 64.

The earlier in the child's development, the greater the estimate of parental power; thus, when the child is in rivalry with the parental imago, the child then feels the dictatorial *Thou shalt*, which is the manifest power that the imago represents on four levels: (i) the auto-erotic, (ii) the narcissistic, (iii) the anal, and (iv) the phallic. Those different levels of mental development, and their relations to parental imagos, correspond to specific id forms of aggression and affection; thus aggressive and destructive desires animate the myths in the fantasies and repressions of patients, in all cultures. In response to the unstructured ambiguity and conflicting uses of the term "the unconscious mind", Freud introduced the structured model of ego psychology (id, ego, super-ego) in the essay *Beyond the Pleasure Principle* (1920 CE) and elaborated, refined, and made that model formal in the essay *The Ego and the Id*.

Id.

The Id is the instinctual component of personality that is present at birth, and is the source of bodily needs and wants, emotional impulses and desires, especially aggression and the libido (sex drive). The

id acts according to the pleasure principle — the psychic force oriented to immediate gratification of impulse and desire — defined by the avoidance of pain. Freud said that the Id is unconscious, by definition:

> It is the dark, inaccessible part of our personality, what little we know of it we have learned from our study of the dreamwork, and, of course, the construction of neurotic symptoms and most of that is of a negative character, and can be described only as a contrast to the ego. We approach the id with analogies: we call it a chaos, a cauldron full of seething excitations. . . . It is filled with energy reaching it from the instincts, but it has no organization, produces no collective will, but only a striving to bring about the satisfaction of the instinctual needs subject to the observance of the pleasure principle.

In the id:

> contrary impulses exist side by side, without canceling each other. . . . There is nothing in the id that could be compared with negation . . . nothing in the id which corresponds to the idea of time.

Developmentally, the id precedes the ego; the psychic apparatus begins, at birth, as an undifferentiated id, part of which then develops into a structured ego. While "id" is in search of pleasure, "ego" emphasizes the principle of reality. Thus the id:

> contains everything that is inherited, that is present at birth, is laid down in the constitution — above all, therefore, the instincts, which originate from the somatic organization, and which find a first psychical expression here (in the id) in forms unknown to us.

The mind of a newborn child is regarded as completely "id-ridden", in the sense that it is a mass of instinctive drives and impulses, and needs immediate satisfaction. The "id" moves on to what organism needs. Example is reduction of tension which is experienced.

The id "knows no judgments of value: no good and evil, no morality. ...Instinctual Cathexes seeking discharge—that, in our view, is all there is in the id." It is regarded as "the great reservoir of libido", the instinctive drive to create—the life instincts that are crucial to pleasurable survival. Alongside the life instincts came the death instincts—the death drive which Freud articulated relatively late in his career in "the hypothesis of a *death instinct*, the task of which is to lead organic life back into the inanimate state." For Freud, "the death instinct would thus seem to express itself—though probably only in part—as an *instinct of destruction* directed against the external world and other organisms" through aggression. Freud considered that "the id, the whole person...originally includes all the instinctual impulses...the destructive instinct as well", as Eros or the life instincts.

Ego.

The ego (Latin for "I", German: *Ich*) acts according to the reality principle; i.e., it seeks to please the id's drive in realistic ways that, in the long term, bring benefit, rather than grief. At the same time, Freud concedes that as the ego "attempts to mediate between id and reality, it is often obliged to cloak the [unconscious] commands of the id with its own preconscious rationalizations, to conceal the id's conflicts with reality, to profess...to be taking notice of reality even when the id has remained rigid and unyielding. "The reality principle that operates the ego is a regulating mechanism that enables the individual to delay gratifying immediate needs and function effectively in the real world. An example

would be to resist the urge to grab other people's belongings, but instead to purchase those items.

The ego is the organized part of the personality structure that includes defensive, perceptual, intellectual-cognitive, and executive functions. Conscious awareness resides in the ego, although not all of the operations of the ego are conscious. Originally, Freud used the word ego to mean a sense of self, but later revised it to mean a set of psychic functions such as judgment, tolerance, reality testing, control, planning, defense, synthesis of information, intellectual functioning, and memory. The ego separates out what is real. It helps us to organize our thoughts and make sense of them and the world around us. "The ego is that part of the id which has been modified by the direct influence of the external world. ...The ego represents what may be called reason and common sense, in contrast to the id, which contains the passions...in its relation to the id it is like a tug of war, which the ego has to hold in check the id to not let it loose; with the difference, that the teams fought against one other in equality, while the ego was against the much stronger 'id'. "Still worse, "it serves three severe masters...the external world, the super-ego and the id. "Its task is to find a balance between primitive drives and reality while satisfying the id and super-ego. Its main concern is with the individual's safety and allows some of the id's desires to be expressed, but only when consequences of these actions are marginal. "Thus the ego, driven by the id, confined by the super-ego, repulsed by reality, struggles...[in] bringing about harmony among the forces and influences working in and upon it," and readily "breaks out in anxiety—realistic anxiety regarding the external world, moral anxiety regarding the super-ego, and neurotic anxiety regarding the strength of the passions in the id." It has to do its best to suit all three, thus is constantly feeling hemmed by the danger of causing discontent on two other sides. It is said, however, that the ego seems to be more loyal to the id, preferring to gloss over the finer details of reality to minimize conflicts while pretending to have a regard for reality. But the super-ego is constantly watching every one of the ego's moves and punishes it with feelings of guilt, anxiety, and inferiority.

To overcome this the ego employs defense mechanisms. The defense mechanisms are not done so directly or consciously. They lessen the tension by covering up our impulses that are threatening. Ego defense mechanisms are often used by the ego when id behavior conflicts with reality and either society's morals, norms, and taboos or the individual's expectations as a result of the internalization of these morals, norms, and their taboos.

Denial, displacement, intellectualisation, fantasy, compensation, projection, rationalization, reaction formation, regression, repression, and sublimation were the defense mechanisms Freud identified. However, his daughter Anna Freud clarified and identified the concepts of undoing, suppression, dissociation, idealization, identification, introjection, inversion, somatisation, splitting, and substitution.

The Structural and Topographical Models of Mind.

The ego is depicted to be half in the consciousness, while a quarter is in the preconscious and the other quarter lies in the unconscious.

In modern English, ego has many meanings. It could mean one's self-esteem; an inflated sense of self-worth; the conscious-thinking self; or in philosophical terms, one's self. Ego development is known as the development of multiple processes, cognitive function, defenses, and interpersonal skills or to early

adolescence when ego processes are emerged.

Super-ego.

The super-ego (German: *Über-Ich*) reflects the internalization of cultural rules, mainly taught by parents applying their guidance and influence. Freud developed his concept of the super-ego from an earlier combination of the ego ideal and the "special psychical agency which performs the task of seeing that narcissistic satisfaction from the ego ideal is ensured...what we call our 'conscience'." For him "the installation of the super-ego can be described as a successful instance of identification with the parental agency," while as development proceeds "the super-ego also takes on the influence of those who have stepped into the place of parents — educators, teachers, people chosen as ideal models".

> Thus a child's super-ego is in fact constructed on the model not of its parents but of its parents' super-ego; the contents which fill it are the same and it becomes the vehicle of tradition and of all the time-resisting judgments of value which have propagated themselves in this manner from generation to generation.

The super-ego aims for perfection. It forms the organized part of the personality structure, mainly but not entirely unconscious, that includes the individual's ego ideals, spiritual goals, and the psychic agency (commonly called "conscience") that criticizes and prohibits their drives, fantasies, feelings, and actions. "The Super-ego can be thought of as a type of conscience that punishes misbehavior with feelings of guilt. For example, for having extra-marital affairs. "Taken in this sense, the super-ego is the precedent for the conceptualization of the inner critic as it appears in contemporary therapies such as IFS.

The super-ego works in contradiction to the id. The super-ego strives to act in a socially appropriate manner, whereas the id just wants instant self-gratification. The super-ego controls our sense of right and wrong and guilt. It helps us fit into society by getting us to act in socially acceptable ways.

The super-ego's demands often oppose the id's, so the ego sometimes has a hard time in reconciling the two.

Freud's theory implies that the super-ego is a symbolic internalization of the father figure and cultural regulations. The super-ego tends to stand in opposition to the desires of the id because of their conflicting objectives, and its aggressiveness towards the ego. The super-ego acts as the conscience, maintaining our sense of morality and proscription from taboos. The super-ego and the ego are the product of two key factors: the state of helplessness of the child and the Oedipus complex. Its formation takes place during the dissolution of the Oedipus complex and is formed by an identification with and internalization of the father figure after the little boy cannot successfully hold the mother as a love-object out of fear of castration. Freud described the super-ego and its relationship to the father figure and Oedipus complex thus:

> The super-ego retains the character of the father, while the more powerful the Oedipus complex was and the more rapidly it succumbed to repression (under the influence of authority, religious teaching, schooling and reading), the stricter will be the domination of the super-ego over the ego later on—in the form of conscience or perhaps of an unconscious sense of guilt.

The concept of super-ego and the Oedipus complex is subject to criticism for its perceived sexism.

Women, who are considered to be already castrated, do not identify with the father, and therefore, for Freud, "their super-ego is never so inexorable, so impersonal, so independent of its emotional origins as we require it to be in men...they are often more influenced in their judgments by feelings of affection or hostility. "However, Freud went on to modify his position to the effect "that the majority of men are also far behind the masculine ideal and that all human individuals, as a result of their human identity, combine in themselves both masculine and feminine characteristics, otherwise known as human characteristics."

Advantages of the structural model.

Freud's earlier, topographical model of the mind had divided the mind into the three elements of conscious, preconscious, and unconscious. The conscious contains events that we are aware of, preconscious is events that are in the process of becoming conscious, and unconscious include events that we are not aware of. At its heart was "the dialectic of unconscious traumatic memory versus consciousness...which soon became a conflict between System Ucs versus System Cs. "With what Freud called the "disagreeable discovery that on the one hand (super-)ego and conscious and on the other hand repressed and unconscious are far from coinciding, "Freud took the step in the structural model to "no longer use the term 'unconscious' in the systematic sense," and to rename "the mental region that is foreign to the ego...[and] in future call it the 'id'. "The partition of the psyche defined in the structural model is thus one that cuts across the topographical model's partition of "conscious vs. unconscious".

"The new terminology which he introduced has a highly clarifying effect and so made further clinical advances possible. "Its value lies in the increased degree of precision and diversification made possible: Although the id is unconscious by definition, the ego and the super-ego are both partly conscious and partly unconscious. What is more, with this new model Freud achieved a more systematic classification of mental disorder than had been available previously:

> Transference neuroses correspond to a conflict between the ego and the id; narcissistic neuroses, to a conflict between the ego and the superego; and Psychoses, to one between the ego and the external world.

It is important to realize however, that "the three newly presented entities, the id, the ego and the superego, all had lengthy past histories (two of them under other names)"—the id as the systematic unconscious, the super-ego as conscience/ ego ideal. Equally, Freud never abandoned the topographical division of conscious, preconscious, and unconscious, though as he noted ruefully "the three qualities of consciousness and the three provinces of the mental apparatus do not fall together into three peaceful couples...we had no right to expect any such smooth arrangement."

The iceberg metaphor is a commonly used visual metaphor when attempting to relate the ego, id and superego with the conscious and unconscious mind. In the iceberg metaphor the entire id and part of both the superego and the ego would be submerged in the underwater portion representing the unconscious mind. The remaining portions of the ego and superego would be displayed above water in the conscious mind area.

Translation.

The terms "id", "ego", and "super-ego" are not Freud's own. They are latinizations by his translator James Strachey. Freud himself wrote of "*das Es*", "*das Ich*", and "*das Über-Ich*"—respectively, "the It", "the I", and "the Over-I" (or "I above"); thus to the German reader, Freud's original terms are more or less self-explanatory. Freud borrowed the term "*das Es*" from Georg Groddeck, a German physician to whose unconventional ideas Freud was much attracted (Groddeck's translators render the term in English as "the It"). The word *ego* is taken directly from Latin, where it is the nominative of the first person singular personal pronoun and is translated as "I myself" to express emphasis. Figures like Bruno Bettelheim have criticized the way "the English translations impeded students' efforts to gain a true understanding of Freud" by substituting the formalized language of the elaborated code for the quotidian immediacy of Freud's own language.	
1275 AH 1859 CE	Chechnya is formally annexed by Russia.
1276 -`279 AH 1860 – 1864 CE	The **Circassians** (Turkish: *Çerkesler*), also known by their endonym **Adyghe** (Turkish: *Adige*), are a Northwest Caucasian ethnic group native to Circassia, most of whom were exiled to Turkey and the Middle East (where most of them live today) during the Circassian genocide in the aftermath of the Russo-Circassian War. The Circassians used to speak the Circassian languages, with two main dialects and numerous sub-dialects, but the Circassian language has been forgotten over the years and today only 20% of Circassians can speak their language, while most Circassians speak Turkish, Russian, English, Arabic and Hebrew. The overwhelming majority of Circassians are Muslim. The term "Circassian" includes the twelve historic Adyghe tribes of Circassia (three democratic and nine aristocratic); Abdzakh, Besleney, Bzhedugh, Hatuqwai, Qabardey, Mamkhegh, Natukhaj, Shapsugh, Chemguy, Ubykh, Yegeruqwai and Zhaney, each star on the Circassian flag representing one tribe. Historical Circassia has been divided by Soviet and Russian administrations into the modern-day republics of Adygea, Kabardino-Balkaria, Karachay-Cherkessia and Krasnodar Krai, as well as southwestern parts of Stavropol Krai and Rostov Oblast. Accordingly, Circassians or Adyghe have also been designated as the following: *Adygeans* in Adygea, *Kabardians* in Kabardino-Balkaria, *Cherkess* in Karachay-Cherkessia, and *Shapsug* in Krasnodar Krai, although all four are essentially the same people. Today, about 800,000 Circassians remain in historical Circassia while 4,500,000 live in exile. The Unrepresented Nations and Peoples Organization estimated in the early 1990s (CE) that there are as many as 3.7 million "ethnic Circassian" diaspora (in over 50 countries) outside the titular Circassian republics (meaning that only one in seven "ethnic Circassians" lives in their homeland), and that, of these 3.7 million, more than 2 million live in Turkey, 300,000 in the Levant (mostly in modern-day Jordan and Syria) as well as Iraq. An additional 50,000 live in Western

	Europe and the United States of America. Soviet Policy. Despite a common self-designation and a common Russian name, Soviet authorities applied four designations to Circassians remaining in the historic lands of Circassia: Kabardian, Circassians of Kabardino-Balkaria (Circassians speaking the Kabardian language, one of two indigenous peoples of the republic. Cherkess, Circassians of Karachay-Cherkessia (Circassians speaking the Cherkess, i.e. Circassian, language one of two indigenous peoples of the republic who are mostly Besleney Kabardians. The name "Cherkess" is the Russian form of "Circassian" and was used for all Circassians before Soviet times. Adyghe or Adygeans, the indigenous population of the Kuban including Adygea and Krasnodar Krai. Shapsug, the indigenous historical inhabitants of Shapsugia. They live in the Tuapse District and the Lazarevsky City District (formerly the Shapsugsky National District) of Sochi, both in Krasnodar Krai and in Adygea. In the 17th Century CE, under the influence of the Crimean Tatars and of the Ottoman Empire, large numbers of Circassians converted to Islam from Christianity. In 1708 CE, Circassians paid tribute to the Ottoman sultan in order to prevent Tatar raids, but the sultan did not fulfill the obligation and the Tatars raided all the way to the center of Circassia, robbing everything they could. For this reason, Kabardian Circassians announced that they would never pay tribute to the Crimean Khan and the Ottoman Sultan again. The Ottomans sent their army of at least 20,000 men to Kabardia under the leadership of the Crimean khan Kaplan-Girey to conquer the Circassians and ordered him collect the tribute. The Ottomans expected an easy victory against the Kabardinians, but the Circassians won because of the strategy set up by the Kazaniko Jabagh. The Crimean army was destroyed in one night on 17 September 1708 CE. The Crimean Khan Kaplan-Giray barely managed to save his life, and was humiliated, all the way to his shoes taken, leaving his brother, son, field tools, tents and personal belongings. In 2013 CE, the Institute of Russian History of the Russian Academy of Sciences recognized that the Battle of Kinzhal Mountain with the paramount importance in the national history of Circassians, Balkarians and Ossetians. • Circassian Genocide. In 1714 CE, Peter I established a plan to occupy the Caucasus. Although he was unable to implement this plan, he laid the political and ideological foundation for the occupation to take place. Catherine II started putting this plan into action. The

Russian army was deployed on the banks of the Terek River.

The Russian military tried to impose authority by building a series of forts, but these forts in turn became the new targets of raids and indeed sometimes the highlanders actually captured and held the forts. Under Yermolov, the Russian military began using a strategy of disproportionate retribution for raids. Russian troops retaliated by destroying villages where resistance fighters were thought to hide, as well as employing assassinations, kidnappings and the execution of whole families. Because the resistance was relying on sympathetic villages for food, the Russian military also systematically destroyed crops and livestock and killed Circassian civilians. Circassians responded by creating a tribal federation encompassing all tribes of the area. In 1840 CE Karl Friedrich Neumann estimated the Circassian casualties at around one and a half million. Some sources state that hundreds of thousands of others died during the exodus. Several historians use the phrase "Circassian massacres" for the consequences of Russian actions in the region.

> "In a series of sweeping military campaigns lasting from 1860 CE to 1864 CE... the northwest Caucasus and the Black Sea coast were virtually emptied of Muslim villagers. Columns of the displaced were marched either to the Kuban [River] plains or toward the coast for transport to the Ottoman Empire... One after another, entire Circassian tribal groups were dispersed, resettled, or killed en masse"

Circassians established an assembly called "Great Freedom Assembly" in the Capital City of Shashe (Sochi) on June 25, 1861 CE. Haji Qerandiqo Berzedj was appointed as the head of the assembly. This assembly asked for help from Europe, arguing that they would be forced into exile soon. However, before the result was achieved, Russian General Kolyobakin invaded Sochi and destroyed the parliament and no country opposed this.

In May 1864 CE, a final battle took place between the Circassian army of 20,000 Circassian horsemen and a fully equipped Russian army of 100,000 men. Circassian warriors attacked the Russian army and tried to break through the line, but most were shot down by Russian artillery and infantry. The remaining fighters continued to fight as militants and were soon defeated. All 20,000 Circassian horsemen died in the war. The Russian army began celebrating victory on the corpses of Circassian soldiers, and so May 21, 1864, was officially the end of the war. The place where this war took place is known today as Krasnaya Polyana. "Krasnaya Polyana" means red meadow. It takes its name from the Circassian blood flowing from the hill into the river. The river ran red for weeks after the war.

The proposal to deport the Circassians was ratified by the Russian government, and a flood of refugee movements began as Russian troops advanced in their final

campaign. Circassians prepared to resist and hold their last stand against Russian military advances and troops. With the refusal to surrender, Circassian civilians were targeted one by one by the Russian military with thousands massacred and the Russians started to raid and burn Circassian villages, destroy the fields to make it impossible to return, cut trees down and drive the people towards the Black Sea coast. It has been recorded that Russian soldiers used various methods such as tearing the belly of pregnant women and removing the baby inside to entertain themselves. Some Russian generals, such as Grigory Zass, argued that the killing of the Circassians and their use in scientific experiments should be allowed.

Although it is not known exactly how many people are affected, researchers have suggested that at least 75%, 90%, 94%, or 95% - 97% of the ethnic Circassian population are affected. Considering these rates, calculations including those taking into account the Russian government's own archival figures, have estimated a loss 600,000-1,500,000. Ivan Drozdov, a Russian officer who witnessed the scene at Qbaada in May 1864 CE as the other Russians were celebrating their victory remarked:

> "On the road, our eyes were met with a staggering image: corpses of women, children, elderly persons, torn to pieces and half-eaten by dogs; deportees emaciated by hunger and disease, almost too weak to move their legs, collapsing from exhaustion and becoming prey to dogs while still alive."
>
> — Drozdov, Ivan. "Posledniaia Bor'ba s Gortsami na Zapadnom Kavkaze". Pages 456-457.

The Ottoman Empire regarded the Adyghe warriors as courageous and well-experienced. It encouraged them to settle in various near-border settlements of the Ottoman Empire in order to strengthen the empire's borders.

According to Walter Richmond,

> "Circassia was a small independent Nation on the Northeastern shore of the Black Sea. For no reason other than ethnic hatred, over the course of hundreds of raids the Russians drove the Circassians from their homeland and deported them to the Ottoman Empire. At least 600,000 people lost their lives to massacre, starvation, and the elements while hundreds of thousands more were forced to leave their homeland. By 1864 CE, three-fourths of the population was annihilated, and the Circassians had become one of the first stateless peoples in modern history".

As of 2020, Georgia was the only country to classify the events as genocide, while Russia actively denies the Circassian Genocide, and classifies the events as a

	simple migration of "undeveloped barbaric peoples". • Post-exile period. The actions of the Russian military in acquiring Circassian land through expulsion and massacres have given rise to a movement among descendants of the expelled ethnicities for international recognition of the perpetration of genocide. On 20 May 2011 CE the Georgian parliament voted in a 95 to 0 declaration that Russia had committed Genocide when it engaged in massacres against Circassians in the 19th Century CE.
1277 AH 1861 CE	The **Emancipation Reform of 1861 CE in Russia**, also known as the **Emancipation Edict** of Russia, (*Krestyanskaya reforma 1861 CE goda* – "Peasants' Reform of 1861" CE) was the first and most important of the liberal reforms passed during the reign (1855–1881 CE) of Emperor Alexander II of Russia. The reform effectively abolished serfdom throughout the Russian Empire. The 1861 CE Emancipation Manifesto proclaimed the emancipation of the serfs on private estates and of the domestic (household) serfs. By this edict more than 23 million people received their liberty. Serfs gained the full rights of free citizens, including rights to marry without having to gain consent, to own property and to own a business. The Manifesto prescribed that peasants would be able to buy the land from the landlords. Household serfs were the least affected: they gained only their freedom and no land. The serfs were emancipated in 1861 CE, following a speech given by Tsar Alexander II on 30 March 1856 CE. In Georgia, the emancipation took place later, in 1864, and on much better terms for the nobles than in Russia. State-owned serfs (those living on and working Imperial lands) were emancipated in 1866 CE.
1279 – 1371 AH 1863 – 1952 CE	**Jorge Agustín Nicolás Ruiz de Santayana y Borrás**, known in English as **George Santayana** was a philosopher, essayist, poet, and novelist. Originally from Spain, Santayana was raised and educated in the US from the age of eight and identified himself as an American, although he always retained a valid Spanish passport. At the age of 48, Santayana left his position at Harvard and returned to Europe permanently. Santayana is popularly known for aphorisms, such as "Those who cannot remember the past are condemned to repeat it", "Only the dead have seen the end of war", and the definition of beauty as "pleasure objectified". Although an atheist, he treasured the Spanish Catholic values, practices, and worldview in which he was raised. Santayana was a broad-ranging cultural critic spanning many disciplines. He was profoundly influenced by Spinoza's life and thought; and, in many respects, was a devoted Spinozist.

1282 AH 1865 CE	39,000 Chechens are exiled to Turkey by Tsarist authorities.
1284 AH 1867 CE	**Birth Hazrāt Mohammad Nabi Raza Khan al Muqallab ba Asad e Jehangiri Al Maroof Huzur Dada Mian رحمة الله وَتَعَالٰى عليه.** **Hazrāt Mohammad Nabi Reżā Khan رحمة الله وَتَعَالٰى عليه was born on Monday the 25th of Rabi ul Awwal 1284 AH at Bhainsori Sharif, PO Railway Station, District Rampur, India. When the Yusafzai Tribe migrated to Peshawar, they settled around Nawa Killay and Sheikh Janaan.** **Of them Nawab Mustafa Khan settled in Mustafa Abad, Rampur and many of his tribesmen migrated to Rampur. Abdullah Khan Sahib and Syed Khan Sahib settled in Bhainsuri. Hazrāt Maulvi Mohammad Hassan Reżā Khan رحمة الله وَتَعَالٰى عليه himself Ahl e Sillsila (Pledged in a Sufi Sillsila) and was a Notable of Bhainsuri Rampur. He was a Landowner and extremely generous to all. His Father, Hazrāt's Grandfather, was Hazrāt Haji Alif Khan Sahib رحمة الله وَتَعَالٰى عليه a fully accredited Sheikh and had the Robe of Permission from his Pir O Murshid, Hazrāt Shahnawaz Khan Sahib رحمة الله وَتَعَالٰى عليه , whose Shrine is located in Mauza Gogai, Tehsil Mir Ganj, District Barayli, India. Haji Alif Khan Sahib was the Grandson of Abdullah Khan Sahib.** **His Honorable Mother who herself was very religious and fully practicing Muslim says that when Hazrāt was born (due to his holy personality) there was increase of benefits in many things. Our whole house was glowing with his glorious being and three signs of 'Wilayat' (Sainthood: Friendship with Allah سُبْحَانَهُ وَتَعَالٰى) and holiness were noticed since his birth. He always stayed away (hated) from childhood games and fun. At the age of 4 years and 4 months Hazrāt's Bismillah ceremony (starting to learn to read Holy Qurʾān Sharif) was performed and when a few years he gained expertise in the eastern (Islamic studies) and Western (school studies) education.**
1287 – 1342 AH 1870 – 1924 CE	Muslim immigrants from the Arab world voluntarily come to the United States until the Asian Exclusion Act is passed in 1924.
1287AH 1870 CE	**Wisaal Hazrāt Shah Mohammad Mahdi Al Farooqi Al Qadri رحمة الله وَتَعَالٰى عليه.** **His Shrine is in Mohallah Kareem Chak, Chhapra, Bihar, India.** **He Passed Away on 6 Jamadi ul Awwal 1287AH; August 4, 1870 CE, Thursday (Al Khamees).**
	37. Hazrāt Syedna Shah Imdad Ali Bhagalpuri رحمة الله وَتَعَالٰى عليه. **Naqšhbandiya Abul A'aliya; Qadriya Shurwardiya; Chishtīya Qalandariya; Firdausiya Sillasil.** **His ancestors had distinguished themselves for political and religious wisdom**

	and had rendered important services to the Mughal and British Rulers of India. His eleventh forefather, Hazrāt Syed Wajihuddin رحمة الله وَتَعَالَىٰ عليه , came to India in 1468 CE and later settled in Bihar complying with the request of Naseeb Shah, the ruler of Bengal. He had a Spiritual standing and Hazrāt Imdad Ali رحمة الله وَتَعَالَىٰ عليه also had many religious disciples, was considered 'Pir' over greater parts of Bengal, Bihar and what is now known as U. P. The family history of Hazrāt Imdad Ali رحمة الله وَتَعَالَىٰ عليه claims that the paternal pedigree of him reached The Holy Prophet Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم by 33 steps through Hazrāt Syed Ahmad Wali رحمة الله وَتَعَالَىٰ عليه of Turkestan who was universally acknowledged as a ruler and a Spiritual leader of Turkestan. His maternal pedigree reached the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم by 31 steps through Mehboob e Subhani, Qutb e Rabbani Hazrāt Syed Muhiyuddin Abdul Qadir Jilani رحمة الله وَتَعَالَىٰ عليه of Baghdad.
1288 – 1340 AH 1871 – 1922 CE	Valentin Louis Georges Eugène Marcel Proust was a French novelist, critic, and essayist who wrote the monumental novel *À la recherche du temps perdu* (*In Search of Lost Time*; earlier rendered as *Remembrance of Things Past*), published in seven parts between 1913 CE and 1927 CE. He is considered by critics and writers to be one of the most influential authors of the 20th Century.
1292 – 1374 AH 1875 – 1955 CE	**Paul Thomas Mann** was a German novelist, short story writer, social critic, philanthropist, essayist, and the 1929 CE Nobel Prize in Literature laureate. His highly symbolic and ironic epic novels and novellas are noted for their insight into the psychology of the artist and the intellectual. His analysis and critique of the European and German soul used modernized versions of German and Biblical stories, as well as the ideas of Johann Wolfgang von Goethe, Friedrich Nietzsche, and Arthur Schopenhauer. Mann was a member of the Hanseatic Mann family and portrayed his family and class in his first novel, *Buddenbrooks*. His older brother was the radical writer Heinrich Mann and three of Mann's six children, Erika Mann, Klaus Mann and Golo Mann, also became significant German writers. When Adolf Hitler came to power in 1933, Mann fled to Switzerland. When World War II broke out in 1939, he moved to the United States, then returned to Switzerland in 1952. Mann is one of the best-known exponents of the so-called *Exilliteratur*, German literature written in exile by those who opposed the Hitler regime.
1292 AH 1875 CE	In Bosnia, Local Muslim Lndlords repressed their sharecropping R*e'aya* harshly causing a revolt to break out in 1875 CE, after a particularly bad harvest. Serbia, looking for an opportunity to expand its territory in the area and using the pretext of defending the Orthodox Church, joined Montenegro in declaring war on the Ottoman Empire; Russia entered the conflict in 1877 CE. Following the defeat of the Turks, the Treaty of San Stefano (March 1878 CE) proposed a radical

	redrawing of frontiers in the Balkans, including the creation of a large Bulgarian State extending Westward to Lake Ohrid. This solution was unacceptable to the other great powers, and a revision was undertaken four months later at the Congress of Berlin. The new Treaty of Berlin reduced the territory of the Bulgarian State but allotted additional territory to both Serbia and Montenegro. It also placed Bosnia and Herzegovina under Austrian occupation and permitted Austrian Garrisons in the Sandžak (Sanjak) of Novi Pazar, a strip of land that separated Serbia from Montenegro and through which the Austrians hoped eventually to build a strategically and economically important railway to Constantinople. The Austrian protectorate made some significant changes in Bosnia, especially in the rapid expansion of road and rail communications linked to areas where minerals and forests were being exploited. The administration attempted to buttress its position by accommodating the Muslim landlords, whose sharecropping regime burdened the Serb plurality in particular. Within the Habsburg lands North of the Sava and Danube, political change also redefined the situation of the Serb diaspora. The Ausgleich of 1867 CE, establishing the Dual Monarchy of Austria-Hungary, tied Dalmatia to Vienna while subordinating civil Croatia and Slavonia to Budapest. In the latter regions Croats were exposed to a regime of Magyarization, which in turn stimulated Croat Nationalism. The old Military Frontier, with its large Serb population, was abolished in 1881 CE, bringing the Serbs into an expanded civil Croatia. In an attempt to consolidate their own power, the Magyars were not above playing the two South Slav groups off against each other, thus provoking for the first time a significant Croat-Serb hostility. To the east, Serbs had been rewarded for their participation in an army that quelled a Magyar rebellion in 1848–49 CE by the creation of a semiautonomous Vojvodina (“Duchy”). This included part of the former Banat of Temesvár, most of Bačka (between the Danube and Tisa rivers), and a small part of Baranja (between the Danube and Drava rivers)—all of which had long been integral parts of the Hungarian Kingdom. Even during the time of Ottoman occupation, the region had begun to receive Serb migrants, and their numbers had increased significantly after the Ottomans were forced back across the Danube. Also, Austrian authorities had attracted ethnic German peasant settlers from the Rhineland and Upper Austria, adding further to the ethnic mix. The Ausgleich eradicated the autonomous status of the Vojvodina and exposed Serbs also to the full force of Magyar attempts at assimilation. Extensive land reclamation and railway construction brought in Hungarian colonists, entrepreneurs, technicians, and officials. Stimulated by improved communications, large estates underwent rapid commercialization. Agricultural

	wage labor replaced the traditional peasantry, so that socially and economically the Region acquired much of its modern character. Indeed, during the last quarter of the 19th Century CE, the Vojvodina became known as the “breadbasket of the Empire.” In Bosnia and Herzegovina, in Croatia, and in the Vojvodina the political position of the Serb population was increasingly foregrounded in such a way as to highlight the potential or actual clash of interests between Serbs and other local groups or between the new Serbian state and the Dual Monarchy. In Serbia itself, political life went through a period of acute disorder following the Bosnian uprising. In 1881 CE King Milan entered into a secret agreement with Austria by which Serbia gained valuable export concessions for its agricultural goods on the understanding that Serbia would refrain from causing further disorder in Bosnia and Herzegovina and that it otherwise would undertake no foreign initiatives without Austrian approval. Perhaps with such approval Milan undertook a disastrous expedition against Bulgaria in 1885 CE. Its failure led Milan to abdicate in 1889. His son, Alexander, assumed the throne in 1893 CE, but factionalism and corrupt Court life continued. In the face of massive popular and official hostility, Alexander married his mistress, Draga Mašín, in 1900 CE. The royal couple was brutally assassinated by officers in the palace in Belgrade in 1903 CE, bringing an end to the Obrenović dynasty. The Skupština invited Peter Karadjordjević to return as King Peter I, and the new Regime attempted to embark on a program of political reform and economic development. Peter’s constitutional monarchy struggled with the task of addressing the problems of rapidly commercializing agriculture, burgeoning population growth, and burdensome rural indebtedness. The emergence of rivals to the long-standing Radical Party, primarily the younger Independent Radicals, attested to widespread dissatisfaction as well as to democratic debate. This tension continued after the 1906 elections, which made the Radicals the ruling party for the remainder of the pre-1914 period. The state’s authority was also undermined by the infamous Crna Ruka (“Black Hand”; or Ujedinjenje ili Smrt, “Unification or Death”). This secretive organization emerged from the conspiracy of 1903 CE and was composed largely of military officers. It penetrated government to the extent that its chief, Col. Dragutin Dimitrijević, was appointed head of intelligence of the Serbian general staff in 1913 CE. Crna Ruka resented the civilian government and was involved in the promotion of nationalism in Serbia, in Bosnia and Herzegovina, and in Macedonia. The deteriorating relationship between Serbia and Austria-Hungary (especially over Bosnia) was further strained in 1906 CE when Austria barred Serbia’s livestock exports as part of the so-called Pig War. Two years later the protectorate

	established in Bosnia was transformed into outright annexation. Russia shared Serbia's indignation, but Macedonia and Kosovo now became the only areas for potential expansion. Bulgaria and Greece had been competing there for the remaining Ottoman holdings in Thrace and Macedonia since the 1870s CE, but it was the Ilinden Uprising of 1903 CE that captured the imagination of Serbs and signaled the opportunities for advancing Serbia's interests in the region. Serb aspirations for Southward territorial expansion grew following the Young Turk revolution of 1908 CE. This growing engagement in Macedonia also brought Serbia into deepening conflict with Austria-Hungary because between the boundaries of Serbia and Macedonia lay the Sandžak of Novi Pazar, Kosovo, and Metohija—the heartland of medieval Raška and the home of the monuments to ecclesiastical Serbia's Golden Age. The recovery of Kosovo, in particular, took on the appeal of National Destiny.[20]
1292 – 1380 AH 1875 – 1961 CE	**Carl Gustav Jung** was a Swiss psychiatrist and psychoanalyst who founded analytical psychology. Jung's work has been influential in the fields of psychiatry, anthropology, archaeology, literature, philosophy, psychology and religious studies. Jung worked as a research scientist at the famous Burghölzli hospital, under Eugen Bleuler. During this time, he came to the attention of Sigmund Freud, the founder of psychoanalysis. The two men conducted a lengthy correspondence and collaborated, for a while, on a joint vision of human psychology. Freud saw the younger Jung as the heir he had been seeking to take forward his "new science" of psychoanalysis and to this end secured his appointment as President of his newly founded International Psychoanalytical Association. Jung's research and personal vision, however, made it impossible for him to follow his older colleague's doctrine and a schism became inevitable. This division was personally painful for Jung and resulted in the establishment of Jung's analytical psychology as a comprehensive system separate from psychoanalysis. Among the central concepts of analytical psychology is individuation—the lifelong psychological process of differentiation of the self out of each individual's conscious and unconscious elements. Jung considered it to be the main task of human development. He created some of the best known psychological concepts, including synchronicity, archetypal phenomena, the collective unconscious, the psychological complex and extraversion and introversion. Jung was also an artist, craftsman and builder as well as a prolific writer. Many of his works were not published until after his death and some are still awaiting publication.
According to Jungian psychology, individuation (German: *Individuation*) is a process of psychological	

20 https://www.britannica.com/place/Serbia/Consolidation-of-the-state

integration. "In general, it is the process by which individual beings are formed and differentiated [from other human beings]; in particular, it is the development of the psychological individual as a being distinct from the general, collective psychology."

Individuation is a process of transformation whereby the personal and collective unconscious are brought into consciousness (e.g., by means of dreams, active imagination, or free association) to be assimilated into the whole personality. It is a completely natural process necessary for the integration of the psyche. Individuation has a holistic healing effect on the person, both mentally and physically.

In addition to Jung's theory of complexes, his theory of the individuation process forms conceptions of an unconscious filled with mythic images, a non-sexual libido, the general types of extraversion and introversion, the compensatory and prospective functions of dreams, and the synthetic and constructive approaches to fantasy formation and utilization.

"The symbols of the individuation process . . . mark its stages like milestones, prominent among them for Jungians being the shadow, the wise old man . . . and lastly the anima in man and the animus in woman." Thus, "There is often a movement from dealing with the persona at the start . . . to the ego at the second stage, to the shadow as the third stage, to the anima or animus, to the Self as the final stage. Some would interpose the Wise Old Man and the Wise Old Woman as spiritual archetypes coming before the final step of the Self."

The wise old man (also called senex, **sage** or **sophos**) is an archetype as described by Carl Jung, as well as a classic literary figure, and may be seen as a stock character. The wise old man can be a profound philosopher distinguished for wisdom and sound judgment.

This type of character is typically represented as a kind and wise, older father-type figure who uses personal knowledge of people and the world to help tell stories and offer guidance that, in a mystical way, may impress upon his audience a sense of who they are and who they might become, thereby acting as a mentor. He may occasionally appear as an absent-minded professor, appearing absent-minded due to a predilection for contemplative pursuits.

The wise old man is often seen to be in some way "foreign", that is, from a different culture, nation, or occasionally, even a different time, from those he advises. In extreme cases, he may be a liminal being, such as Merlin, who was only half human.

In medieval chivalric romance and modern fantasy literature, he is often presented as a wizard. He can also or instead be featured as a hermit. This character type often explained to the knights or heroes—particularly those searching for the Holy Grail—the significance of their encounters.

In storytelling, the character of the wise old man is commonly killed or in some other way removed for a time, in order to allow the hero to develop on his/her own.

The Wise Old Woman, or helpful old woman, "is a well-known symbol in myths and fairy tales for the wisdom of the eternal female nature."

The masculine initiator was described by Jung as "a figure of the same sex corresponding to the father-imago...the mana-personality [a]s a dominant of the collective unconscious, the recognized archetype of the mighty man in the form of hero, chief, magician, medicine-man, saint, the ruler of men and spirits." Similarly, "the wise Old Woman figure represented by Hecate (**Hecate** or **Hekate** is a goddess in ancient Greek religion and mythology, most often shown holding a pair of torches or a key and in

later periods depicted in triple form. She is variously associated with crossroads, entrance-ways, night, light, magic, witchcraft, knowledge of herbs and poisonous plants, ghosts, necromancy, and sorcery. Her earliest appearance in literature was in Hesiod's *Theogony* in the 8th century BCE as a goddess of great honor with domains in sky, earth, and sea. Her place of origin is debated by scholars, but she had popular followings amongst the witches of Thessaly and an important sanctuary among the Carian Greeks of Asia Minor in Lagina.

Hecate was one of several deities worshiped in ancient Athens as a protector of the *oikos* (household), alongside Zeus, Hestia, Hermes, and Apollo. In the post-Christian writings of the Chaldean Oracles (2nd–3rd century CE) she was also regarded with (some) rulership over earth, sea, and sky, as well as a more universal role as Savior (Soteira), Mother of Angels and the Cosmic World Soul. Regarding the nature of her cult, it has been remarked, "she is more at home on the fringes than in the center of Greek polytheism. Intrinsically ambivalent and polymorphous, she straddles conventional boundaries and eludes definition). or the Crone...the Great Mother" stood for an aspect of the mother-imago (In folklore, a crone is an old woman who may be disagreeable, malicious, or sinister in manner, often with magical or supernatural associations that can make her either helpful or obstructing. The Crone is also an archetypal figure, a Wise Woman. As a character type, the crone shares characteristics with the hag. The word became further specialized as the third aspect of the Triple Goddess popularized by Robert Graves and subsequently in some forms of neopaganism, particularly Wicca in which she symbolizes the Dark Goddess, the dark of the moon, the end of a cycle; together with the Mother and the Maiden she represents part of the circle of life. In New Age and feminist spiritual circles, a "Croning" is a ritual rite of passage into an era of wisdom, freedom, and personal power). The archetypes of the collective unconscious can thus be seen as inner representations of the same-sex parent—as an "imago built up from parental influences plus the specific reactions of the child." Consequently, for the Jungian, "the making conscious of those contents which constitute the archetype of the mana personality signifies therefore "for the man the second and true liberation from the father, for the woman that from the mother, and therewith the first perception of their own unique individuality'."

In Carl Jung's thought, the individuation process was marked by a sequence of archetypes, each acquiring predominance at successive stages, and so reflecting what he termed an ascending psychic scale or "hierarchy of the unconscious." Thus, beginning with the intermediate position of "anima or animus...just as the latter have a higher position in the hierarchy than the shadow, so wholeness lays claim to a position and a value superior," still. The Wise Old Woman and Man, as what he termed Mana or *supraordinate* personalities, stood for that wholeness of the self: "the *mother* ("Primordial Mother" and "Earth Mother") as a supraordinary personality...as the 'self'."

As Marie-Louise von Franz put it:

> If an individual has wrestled seriously and long enough with the anima (or animus) problem, so that he, or she, is no longer partially identified with it, the unconscious again changes its dominant character and appears in a new symbolic form representing the Self, the innermost nucleus of the personality. In the dreams of a woman this centre is usually personified as a superior female figure – a priestess, sorceress, earth mother, or goddess of

nature or love. In the case of a man, it manifests itself as a masculine initiator and guardian (an Indian *guru*), a wise old man, a spirit of nature and so forth.

In Jungian analytical psychology, **senex** is the specific term used in association with this archetype. In ancient Rome, the title of Senex (Latin for *old man*) was only awarded to elderly men with families who had good standing in their village. Examples of the senex archetype in a positive form include the wise old man or wizard. The senex may also appear in a negative form as a devouring father (e.g. Uranus, Cronus) or a doddering fool.

In the individuation process, the archetype of the Wise old man was late to emerge, and seen as an indication of the Self. 'If an individual has wrestled seriously enough and long enough with the anima (or animus) problem...the unconscious again changes its dominant character and appears in a new symbolic form...as a masculine initiator and guardian (an Indian *guru*), a wise old man, a spirit of nature, and so forth'.

The antithetical archetype, or enantiodromic opposite, of the senex is the Puer Aeternus.

Puer aeternus (Latin for 'eternal boy'; female: *puella aeterna*; sometimes shortened to *puer* and *puella*) in mythology is a child-god who is forever young. In psychology, it is an older person whose emotional life has remained at an adolescent level, not to be confused with Peter Pan syndrome. The *puer* typically leads a provisional life due to the fear of being caught in a situation from which it might not be possible to escape. He or she covets independence and freedom, opposes boundaries and limits, and tends to find any restriction intolerable.

In analytical psychology, the **shadow** (also known as **id**, **shadow aspect**, or **shadow archetype**) is either an unconscious aspect of the personality that the conscious ego does not identify in itself, or the entirety of the unconscious, i.e., everything of which a person is not fully conscious. In short, the shadow is the unknown side.

From one perspective, the shadow "is roughly equivalent to the whole of the Freudian unconscious;" and Carl Jung himself asserted that "the result of the Freudian method of elucidation is a minute elaboration of man's shadow-side unexampled in any previous age." Contrary to a Freudian definition of *shadow*, however, the Jungian shadow can include everything outside the light of consciousness and may be positive or negative. Because one tends to reject or remain ignorant of the least desirable aspects of one's personality, the shadow is largely negative. There are, however, positive aspects that may also remain hidden in one's shadow (especially in people with low self-esteem, anxieties, and false beliefs). "Everyone carries a shadow," Jung wrote, "and the less it is embodied in the individual's conscious life, the blacker and denser it is." It may be, in part, one's link to more primitive animal instincts, which are superseded during early childhood by the conscious mind.

Jung stated the shadow to be the unknown dark side of the personality. According to Jung, the shadow, in being instinctive and irrational, is prone to psychological projection, in which a perceived personal inferiority is recognized as a perceived moral deficiency in someone else. Jung writes that if these projections remain hidden, "the projection-making factor (the Shadow archetype) then has a free hand and can realize its object—if it has one—or bring about some other situation characteristic of its power." These projections insulate and harm individuals by acting as a constantly thickening veil of illusion between the ego and the real world.

The **anima and animus** are described in Carl Jung's school of analytical psychology as part of his theory of the collective unconscious. Jung described the animus as the unconscious masculine side of a woman, and the anima as the unconscious feminine side of a man, each transcending the personal psyche. Jung's theory states that the anima and animus are the two primary anthropomorphic archetypes of the unconscious mind, as opposed to the theriomorphic and inferior function of the shadow archetypes. He believed they are the abstract symbol sets that formulate the archetype of the Self.

In Jung's theory, the anima makes up the totality of the unconscious feminine psychological qualities that a man possesses and the animus the masculine ones possessed by a woman. He did not believe they were an aggregate of father or mother, brothers, sisters, aunts, uncles, or teachers, though these aspects of the personal unconscious can influence a person's anima or animus.

Jung believed a male's sensitivity is often lesser or repressed, and therefore considered the anima one of the most significant autonomous complexes. Jung believed the anima and animus manifest themselves by appearing in dreams and influence a person's attitudes and interactions with the opposite sex. A natural understanding of another member of the opposite sex is instilled in individuals that stems from constant subjection to members of the opposite sex. This instilment leads to the development of the anima and animus. Jung said that "the encounter with the shadow is the 'apprentice-piece' in the individual's development … that with the anima is the 'masterpiece'". Jung viewed the anima process as being one of the sources of creative ability. In his book *The Invisible Partners,* John A. Sanford said that the key to controlling one's anima/ animus is to recognize it when it manifests and exercise our ability to discern the anima/ animus from reality.

The persona, for Swiss psychiatrist Carl Jung, was the social face the individual presented to the world —"a kind of mask, designed on the one hand to make a definite impression upon others, and on the other to conceal the true nature of the individual.

The **self** is an individual person as the object of its own reflective consciousness. Since the *self* is a reference by a subject to the same subject, this reference is necessarily subjective. The sense of having a self—or self-hood—should, however, not be confused with subjectivity itself. Ostensibly, this sense is directed outward from the subject to refer inward, back to its "self" (or itself). Examples of psychiatric conditions where such "sameness" may become broken include depersonalization, which sometimes occurs in schizophrenia: the self appears different from the subject.

The first-person perspective distinguishes self-hood from personal identity. Whereas "identity" is (literally) sameness and may involve categorization and labeling, self-hood implies a first-person perspective and suggests potential uniqueness. Conversely, we use "person" as a third-person reference. Personal identity can be impaired in late-stage Alzheimer's disease and in other neurodegenerative diseases. Finally, the self is distinguishable from "others". Including the distinction between sameness and otherness, the self versus other is a research topic in contemporary philosophy and contemporary phenomenology (see also psychological phenomenology), psychology, psychiatry, neurology, and neuroscience.

Although subjective experience is central to self-hood, the privacy of this experience is only one of many problems in the Philosophy of self and scientific study of consciousness.

Neuroscience.

Two areas of the brain that are important in retrieving self-knowledge are the medial prefrontal cortex and the medial posterior parietal cortex. The posterior cingulate cortex, the anterior cingulate cortex, and medial prefrontal cortex are thought to combine to provide humans with the ability to self-reflect. The insular cortex is also thought to be involved in the process of self-reference.

Psychology

Psychology of self.

The psychology of self is the study of either the cognitive and affective representation of one's identity or the subject of experience. The earliest formulation of the self in modern psychology forms the distinction between the self as *I*, the subjective knower, and the self as *Me*, the subject that is known. Current views of the self in psychology position the self as playing an integral part in human motivation, cognition, affect, and social identity. Self following from John Locke has been seen as a product of episodic memory but research upon those with amnesia find they have a coherent sense of self based upon preserved conceptual autobiographical knowledge. It is increasingly possible to correlate cognitive and affective experience of self with neural processes. A goal of this ongoing research is to provide grounding and insight into the elements of which the complex multiply situated selves of human identity are composed. The 'Disorders of the Self' have also been extensively studied by psychiatrists.

For example, facial and pattern recognition take large amounts of brain processing capacity but pareidolia cannot explain many constructs of self for cases of disorder, such as schizophrenia or schizo-affective disorder. One's sense of self can also be changed upon becoming part of a stigmatized group. According to Cox, Abramson, Devine, and Hollon (2012 CE), if an individual has prejudice against a certain group, like the elderly and then later becomes part of this group this prejudice can be turned inward causing depression (i.e. deprejudice).

The philosophy of a disordered self, such as in schizophrenia, is described in terms of what the psychiatrist understands are actual events in terms of neuron excitation but are delusions nonetheless, and the schizo-affective or schizophrenic person also believes are actual events in terms of essential being. PET scans have shown that auditory stimulation is processed in certain areas of the brain, and imagined similar events are processed in adjacent areas, but hallucinations are processed in the same areas as actual stimulation. In such cases, external influences may be the source of consciousness and the person may or may not be responsible for "sharing" in the mind's process, or the events which occur, such as visions and auditory stimuli, may persist and be repeated often over hours, days, months or years—and the afflicted person may believe themselves to be in a state of rapture or possession.

What the Freudian tradition has subjectively called, "sense of self" is for Jungian analytic psychology, where one's identity is lodged in the persona or ego and is subject to change in maturation. Carl Jung distinguished, "The self is not only the center, but also the whole circumference which embraces both conscious and unconscious; it is the center of this totality...". The Self in Jungian psychology is "the archetype of wholeness and the regulating center of the psyche ... a transpersonal power that transcends the ego." As a Jungian archetype, it cannot be seen directly, but by ongoing individuating

maturation and analytic observation, can be experienced objectively by its cohesive wholeness making factor.

Sociology

The self can be redefined as a dynamic, responsive process that structures neural pathways according to past and present environments including material, social, and spiritual aspects. Self-concept is a concept or belief that an individual has of him or herself as an emotional, spiritual, and social being. Therefore, the self-concept is the idea of who I am, kind of like a self-reflection of one's well-being. For example, the self-concept is anything you say about yourself.

A society is a group of people who share a common belief or aspect of self interacting for the maintenance or betterment of the collective. Culture consists of explicit and implicit patterns of historically derived and selected ideas and their embodiment in institutions, cognitive and social practices, and artifacts. Cultural systems may, on the one hand, be considered as products of action, and on the other, as conditioning elements of further action. Therefore, the following sections will explore how the self and self-concept can be changed due to different cultures.

Markus and Kitayama's early 1990s (CE) theory hypothesized that representations of the self in human cultures would fall on a continuum from *independent* to *interdependent*. The independent self is supposed to be egoistic, unique, separated from the various contexts, critical in judgment and prone to self-expression. The interdependent self is supposed to be altruistic, similar with the others, flexible according to contexts, conformist and unlikely to express opinions that would disturb the harmony of his or her group of belonging. This theory enjoyed huge popularity despite its many problems such as being based on popular stereotypes and myths about different cultures rather than on rigorous scientific research as well as postulating a series of causal links between culture and self-construals without presenting any evidence supporting them. A large study from 2016 CE involving a total of 10,203 participants from 55 cultural groups found that there is no independent versus interdependent dimension of self-construal because traits supposed by Markus & Kitayama to form a coherent construct do not actually correlate, or if they correlate, they have correlations opposite to those postulated by Markus & Kitayama. There are seven separate dimension of self-construal which can be found at both the cultural level of analysis and the individual level of analysis. These dimensions are *difference versus similarity* (if the individual considers himself or herself to be a unique person or to be the same as everybody else), *self-containment versus connection to others* (feeling oneself as being separated from others versus feeling oneself as being together with the others), *self-direction versus receptiveness to influence* (independent thinking versus conformity),

Westerners, Latin Americans and the Japanese are relatively likely to represent their individual self as unique and different from that of others while Arabs, South-East Asians and Africans are relatively likely to represent their self as being similar with that of others. Individuals from Uganda, Japan, Colombia, Namibia, Ghana and Belgium were most likely to represent their selves as being emotionally separated from the community while individuals from Oman, Malaysia, Thailand and central Brazil were most likely to consider themselves as emotionally connected to their communities. Japanese, Belgians, British and Americans from Colorado were most likely to value independent

thinking and consider themselves as making their own decisions in life independently from others. On the other hand, respondents from rural Peru, Malaysia, Ghana, Oman and Hungary were most likely to place more value on following others rather than thinking for themselves as well as to describe themselves as being often influenced by others in their decisions. Middle Easterners from Lebanon, Turkey, Egypt and Oman were most likely to value self-reliance and consider themselves as working on their own and being economically independent from others. On the other hand, respondents from Uganda, Japan and Namibia were most likely to consider cooperation between different individuals in economical activities as being important. Chileans, Ethiopians from the highlands, Turks and people from Lebanon placed a relatively high degree of importance on maintaining a stable pattern of behavior regardless of situation or context. Individuals from Japan, Cameroon, the United Kingdom and Sweden were most likely to describe themselves as being adaptable to various contexts and to place value on this ability. Colombians, Chileans, US Hispanics, Belgians and Germans were most likely to consider self expression as being more important than maintaining harmony within a group. Respondents from Oman, Cameroon and Malaysia were most likely to say that they prefer keeping harmony within a group to engaging in self-expression. Sub-Saharan Africans from Namibia, Ghana and Uganda considered that they would follow their own interests even if this means harming the interests of those close to them. Europeans from Belgium, Italy and Sweden had the opposite preference, considering self-sacrifice for other members of the community as being more important than accomplishing selfish goals.

Contrary to the theory of Markus & Kitayama, egoism correlates negatively with individual uniqueness, independent thinking and self-expression. Self-reliance correlates strongly and negatively with emotional self-containment, which is also unexpected given Markus & Kitayama's theory. The binary classification of cultural self-construals into independent versus interdependent is deeply flawed because in reality, the traits do not correlate according to Markus & Kitayama's self construal theory, and this theory fails to take into consideration the extremely diverse and complex variety of self-construals present in various cultures across the world.

The way individuals construct themselves may be different due to their culture. The self is dynamic and complex and it will change or conform to whatever social influence it is exposed to. The main reason why the self is constantly dynamic is because it always looks for reasons to not be harmed. The self in any culture looks out for its well-being and will avoid as much threat as possible. This can be explained through the evolutionary psychology concept called survival of the fittest.

Philosophy.

Philosophy of self

The philosophy of self seeks to describe essential qualities that constitute a person's uniqueness or essential being. There have been various approaches to defining these qualities. The self can be considered that being which is the source of consciousness, the agent responsible for an individual's thoughts and actions, or the substantial nature of a person which endures and unifies consciousness over time.

In addition to Emmanuel Levinas writings on "otherness", the distinction between "you" and "me" has

been further elaborated in Martin Buber's philosophical work: Ich und Du.

Religion.

Religious views on the self.

Religious views on the self vary widely. The self is a complex and core subject in many forms of spirituality. Two types of self are commonly considered—the self that is the ego, also called the learned, superficial self of mind and body, an egoic creation, and the self which is sometimes called the "True Self", the "Observing Self", or the "Witness". In Hinduism, the Ātman (self), despite being experienced as individual, is actually a representation of the unified transcendent reality, Brahman. Our experience of reality doesn't match the nature of Brahman due to māyā.

One description of spirituality is the self's search for "ultimate meaning" through an independent comprehension of the sacred. Another definition of spiritual identity is: "A persistent sense of self that addresses ultimate questions about the nature, purpose, and meaning of life, resulting in behaviors that are consonant with the individual's core values. Spiritual identity appears when the symbolic religious and spiritual value of a culture is found by individuals in the setting of their own life. There can be different types of spiritual self because it is determined by one's life and experiences."

Human beings have a self—that is, they are able to look back on themselves as both subjects and objects in the universe. Ultimately, this brings questions about who we are and the nature of our own importance. Traditions such as Buddhism see the attachment to self is an illusion that serves as the main cause of suffering and unhappiness. Christianity makes a distinction between the true self and the false self, and sees the false self negatively, distorted through sin: 'The heart is deceitful above all things, and desperately wicked; who can know it?' (Jeremiah 17:9)

According to Marcia Cavell, identity comes from both political and religious views. He also identified exploration and commitment as interactive parts of identity formation, which includes religious identity. Erik Erikson compared faith with doubt and found that healthy adults take heed to their spiritual side.

Islam & Sufism.

The Animal or Mammalian Self, Commanding to 'Evil' Nafs e Am'mara.

Sufism (The name given to the esoteric dimension of Islam, about which little is actually known and much is assumed) recognizes three States of human consciousness. These are: The Animal or Mammalian Self, "Commanding to Evil the Nafs 'e' Am'mara; The Guilty Conscious Self the Nafs 'e' Lawam'ma and The Contented Self the Nafs 'e' Mutmae'ena.

A similar concept from Cosmic Consciousness divides consciousness into three states, which are: Simple Consciousness; Self Consciousness and Cosmic Consciousness. Yet again a parallel is to be found in the terms Reptilian Consciousness; Mammalian Consciousness and Human Consciousness, the three epochs of human development. Transcendentalism or Cosmic Consciousness are linked to the Nafs 'e' Mutmae'ena or Contented Self whereas Nafs 'e' Lawam'ma or Guilty Conscious Self is akin to Self Consciousness or Mammalian Consciousness. Finally the Nafs 'e' Am'mara or Self Commanding to Evil falls under the category of a twilight world that lies between the Reptilian Consciousness and Mammalian Consciousness with greater inclination towards Reptilian

Consciousness which is Simple Consciousness.

Synchronicity is a concept first introduced by analytical psychologist Carl G. Jung "to describe circumstances that appear meaningfully related yet lack a causal connection." Jung held that to ascribe meaning to certain acausal coincidences can be a healthy, even necessary, function of the human mind —principally, by way of bringing important material of the unconscious mind to attention. This further developed into the view that there is a philosophical objectivity or suprasubjectivity to the meaningfulness of such coincidences, as related to the collective unconscious.

During his career, Jung furnished several different definitions of the term, defining *synchronicity* as "a hypothetical factor equal in rank to causality as a principle of explanation", "an acausal connecting principle", "acausal parallelism", and as the "meaningful coincidence of two or more events where something other than the probability of chance is involved". Though introducing the concept as early as the 1920s (CE), Jung gave a full statement of it only in 1951 CE in an Eranos lecture. In 1952 CE, Jung published a paper titled "Synchronicity: An Acausal Connecting Principle" in a volume which also contained a related study by the physicist and Nobel laureate Wolfgang Pauli, a close collaborator who held a "critical, yet constructive and genuinely positive view of Jung and his ideas".

Jung's view was that, just as causal connections can provide a meaningful understanding of the psyche and reality, so too may acausal connections. Events connected by meaning need not have an explanation in terms of causality, which does not generally contradict universal causation but in specific cases can lead to prematurely giving up causal explanation. The three identifying aspects of synchronistic events are (a) meaningful coincidence, (b) acausal connection, and (c) numinosity—the last of which has drawn the most criticism upon the entire concept. Jung similarly proposed three categories of synchronistic phenomena, as when there is either (1) a meaningful correspondence between a mental state and a simultaneous physical event, (2) a meaningful correspondence between a mental state and a physical event outside the individual's perception, or (3) a meaningful correspondence between a mental state and some future event.

Jung used the concept in arguing for the existence of the paranormal, as did writer Arthur Koestler in his 1972 CE work *The Roots of Coincidence*. The concept was similarly taken up by the New Age movement. However, as it is scientifically neither testable nor falsifiable, synchronicity does not fall into the realm of empirical study. The main objection from a scientific standpoint is that synchronistic events are experimentally indistinguishable from ordinary coincidences. While a given observer may subjectively view a coincidence as meaningful, this does not necessitate assigning any objective meaning to the coincidence. Jung however, believed that meaning could be as rigorous and objective as logical thought by looking past personal feelings and instead to psychological elements that are held in common, yet he did not conduct objective studies in this regard based on observable mental states and scientific data. Mainstream science explains synchronicities and mere coincidences alike as underestimated chance events or spurious correlations which can be described by laws of statistics (e.g. by the law of truly large numbers) and confirmation biases. However, for lack of more sophisticated explanations coincidence can also be useful as kind of link to folk psychology and philosophy.

Moreover, it is considered that multiple meaningful coincidences contribute to the early formation

of schizophrenic delusions. Distinguishing which of these synchronicities can be morbid, according to Jung, is a matter of interpretation–pathology, if any, lies in the reaction rather than the occurrence of synchronistic experiences. The *International Dictionary of Psychoanalysis* states that "it is important that the individual grasp [the] compensatory meaning" of a synchronistic event, in order for it to "enhance consciousness rather than merely build up superstitiousness"

Jungian archetypes are defined as universal, primal symbols and images that derive from the collective unconscious, as proposed by Carl Jung. They are the psychic counterpart of instinct. It is described as a kind of innate unspecific knowledge, derived from the sum total of human history, which prefigures and directs conscious behavior.

They are unclear underlying forms, or the *archetypes-as-such*, from which emerge images and motifs such as the mother, the child, the trickster, and the flood among others. History, culture and personal context shape these manifest representations thereby giving them their specific content. These images and motifs are more precisely called *archetypal images*. However it is common for the term *archetype* to be used interchangeably to refer to both *archetypes-as-such* and *archetypal images*. Archetypes, according to Jung, seek actualization within the context of an individual's environment and determine the degree of individuation. For example, the mother archetype is actualized in the mind of the child by the evoking of innate anticipations of the maternal archetype when the child is in the proximity of a maternal figure who corresponds closely enough to its archetypal template. This mother archetype is built into the personal unconscious of the child as a mother *complex*. Complexes are functional units of the personal unconscious, in the same way that archetypes are units for the collective unconscious.

Critics have accused Jung of metaphysical essentialism. His psychology, particularly his thoughts on spirit, lacked necessary scientific basis, making it mystical and based on foundational truth. Since archetypes are defined so vaguely and since archetypal images are an essentially infinite variety of everyday phenomena, they are neither generalizable nor specific in a way that may be researched or demarcated with any kind of rigor. Hence they elude systematic study. Feminist critiques have focused on aspects that are seen as being reductionistic and provide a stereotyped view of femininity and masculinity. Other critics respond that archetypes do nothing more than to solidify the cultural prejudices of the interpreter. Modern scholarship with its emphasis on power and politics have seen archetypes as a colonial device to level the specifics of individual cultures and their stories in the service of grand abstraction. This is demonstrated in the conceptualization of the "Other", which can only be represented by limited ego fiction despite its "fundamental unfathomability"

Collective unconscious refers to structures of the unconscious mind which are shared among beings of the same species. It is a term coined by Carl Jung. According to Jung, the human collective unconscious is populated by instincts, as well as by archetypes: universal symbols such as The Great Mother, the Wise Old Man, the Shadow (**12 Shadow** or Negative **Archetypes:**

- Positive: Maiden. Passive: Damsel. Aggressive: Vixen.
- Positive: Hero. Passive: Coward. Aggressive: Bully.

- Positive: Queen. Passive: Snow Queen. Aggressive: Sorceress.
- Positive: King. Passive: Puppet. Aggressive: Tyrant.
- Positive: Crone. Passive: Hermit. Aggressive: Wicked Witch.
- Positive: Mage),

the Tower (The Tower represents the destruction of old, outworn structures that no longer serve us. This extreme dismantling is to make way for new ways of thinking and being, ones that are more in alignment with humanity and the greater good of the planet. Our world is towering), Water (It is a well-known fact that there are hundreds of flood myths in almost all cultures of the world. These myths speak of the relationship between gods and people and almost always carry great cultural and collective meanings. But the human psyche is also a cosmos of its own, and this allows for the possibility of looking at flood myths intra-psychically, to explore what happens inside an individual psyche with the manifestation of a flood myth), and the Tree of Life. There are twelve brand archetypes: The Innocent, Everyman, Hero, Outlaw, Explorer, Creator, Ruler, Magician, Lover, Caregiver, Jester, and Sage. Jung considered the collective unconscious to underpin and surround the unconscious mind, distinguishing it from the personal unconscious of Freudian psychoanalysis. He believed that the concept of the collective unconscious helps to explain why similar themes occur in world mythologies around the world. He argued that the collective unconscious had profound influence on the lives of individuals, who lived out its symbols and clothed them in meaning through their experiences. The psychotherapeutic practice of analytical psychology revolves around examining the patient's relationship to the collective unconscious.

Psychiatrist and Jungian analyst Lionel Corbett argues that the contemporary terms "autonomous psyche" or "objective psyche" are more commonly used today in the practice of depth psychology rather than the traditional term of the "collective unconscious." Critics of the collective unconscious concept have called it unscientific and fatalistic, or otherwise very difficult to test scientifically (due to the mystical aspect of the collective unconscious). Proponents suggest that it is borne out by findings of psychology, neuroscience, and anthropology.

A **complex** is a core pattern of emotions, memories, perceptions, and wishes in the personal unconscious organized around a common theme, such as power or status. Primarily a psychoanalytic term, it is found extensively in the works of Carl Jung and Sigmund Freud.

An example of a complex would be as follows: if one had a leg amputated when one was a child, this would influence one's life in profound ways, even if he or she overcame the physical handicap. A person may have many thoughts, emotions, memories, feelings of inferiority, triumphs, bitterness, and determinations centering on that one aspect of his or her life. If these thoughts were troubling and pervasive, Jung might say he or she had a complex about the leg.

The reality of complexes is widely agreed upon in the area of depth psychology, a branch of psychology asserting that the vast majority of the personality is determined and influenced by unconscious processes. Complexes are common features of the psychic landscape, according to Jung's accounting of the psyche, and often become relevant in psychotherapy to examine and resolve, most especially in the journey toward individuation or wholeness. Without resolution, complexes continue to

exert unconscious, maladaptive influence on our thoughts, feelings, and behavior and keep us from achieving psychological integration.

The traits of **extraversion** (or **extroversion**) and **introversion** are a central dimension in some human personality theories. The terms *introversion* and *extraversion* were introduced into psychology by Carl Jung, although both the popular understanding and current psychological usage vary. Extraversion tends to be manifested in outgoing, talkative, energetic behavior, whereas introversion is manifested in more reflective and reserved behavior. Jung defined introversion as an "attitude-type characterised by orientation in life through subjective psychic contents", and extraversion as "an attitude-type characterised by concentration of interest on the external object".

Extraversion and introversion are typically viewed as a single continuum, so to be high in one necessitates being low in the other. Jung provides a different perspective and suggests that everyone has both an extraverted side and an introverted side, with one being more dominant than the other. Virtually all comprehensive models of personality include these concepts in various forms. Examples include the Big Five model, Jung's analytical psychology, Hans Eysenck's three-factor model, Raymond Cattell's 16 personality factors, the Minnesota Multiphasic Personality Inventory, and the Myers–Briggs Type Indicator.

1294 AH 1877 CE	**Birth Hazrāt Shah Abdul Shakoor Taj ul Auliya رحمة الله وَتَعَالَىٰ عليه.** **In 1877 CE a legend namely Hazrāt Shah Abdul Shakoor was born in Lucknow.** **His father was Hazrāt Syed Wazir Ali Shah رحمة الله وَتَعَالَىٰ عليه. From his earliest age he had natural trend towards spiritualism. At the age of 4 Years, 4 Months and 4 Days the Ceremony of Bismillah Sharif was held for him at his esteemed Father's Residence.** **He was then enrolled in Madrassa Firangi Mahali in Lucknow.**
1294 – 1381 AH 1877 – 1962 CE	Hermann Karl Hesse was a German-Swiss poet, novelist, and painter. His best-known works include *Demian*, *Steppenwolf*, *Siddhartha*, and *The Glass Bead Game*, each of which explores an individual's search for authenticity, self knowledge and spirituality. In 1946 CE, he received the Nobel Prize in Literature.
1296 – 1374 AH 1879 – 1955 CE	**Albert Einstein** was a German-born theoretical physicist, widely acknowledged to be one of the greatest physicists of all time. Einstein is known for developing the theory of relativity, but he also made important contributions to the development of the theory of quantum mechanics. Relativity and quantum mechanics are together the two pillars of modern physics. His mass–energy equivalence formula $E = mc^2$, which arises from relativity theory, has been dubbed "the world's most famous equation". His work is also known for its influence on the philosophy of science. He received the 1921 CE Nobel Prize in Physics"for his services to theoretical physics, and especially for his discovery of the law of the photoelectric effect", a pivotal step in the development of quantum theory. His intellectual achievements and originality resulted in "Einstein" becoming synonymous with "genius". In 1905 CE, a year sometimes described as his annus mirabilis ('miracle year'), Einstein published four groundbreaking papers. These outlined the theory of the photoelectric effect, explained Brownian motion, introduced special relativity, and demonstrated mass-energy equivalence. Einstein thought that the laws of classical mechanics could no longer be reconciled with those of the electromagnetic field, which led him to develop his special theory of relativity. He then extended the theory to gravitational fields; he published a paper on general relativity in 1916 CE, introducing his theory of gravitation. In 1917 CE, he applied the general theory of relativity to model the structure of the universe. He continued to deal with problems of statistical mechanics and quantum theory, which led to his explanations of particle theory and the motion of molecules. He also investigated the thermal properties of light and the quantum theory of radiation, which laid the foundation of the photon theory of light. However, for much of the later part of his career, he worked on two ultimately unsuccessful endeavors. First, despite his great contributions to quantum mechanics, he opposed what it evolved into, objecting that nature "does not play dice". Second,

	he attempted to devise a unified field theory by generalizing his geometric theory of gravitation to include electromagnetism. As a result, he became increasingly isolated from the mainstream of modern physics.
1303 – 1347 AH 1886 – 1929 CE	Franz Rosenzweig was a German-Jewish theologian, philosopher, and translator. Franz Rosenzweig was born in Kassel, Germany to a middle-class, minimally observant, Jewish family. He studied history and philosophy at the universities of Göttingen, Munich, and Freiburg. Rosenzweig, under the influence of his cousin and close friend Eugen Rosenstock-Huessy, considered converting to Christianity. Determined to embrace the faith as the early Christians did, he resolved to live as an observant Jew first, before becoming Christian. After attending Yom Kippur services at a small Orthodox synagogue in Berlin, he underwent a mystical experience. As a result, he became a Baal Teshuva. Although he never recorded what transpired, he never again entertained converting to Christianity. In 1913 CE, he turned to Jewish philosophy. His letters to his cousin and close friend Eugen Rosenstock-Huessy, whom he had nearly followed into Christianity, have been published as *Judaism Despite Christianity*. Rosenzweig was a student of Hermann Cohen, and the two became close. While writing a doctoral dissertation on Georg Wilhelm Friedrich Hegel, *Hegel and the State*, Rosenzweig turned against idealism and sought a philosophy that did not begin with an abstract notion of the human. In the 1910s (CE), Rosenzweig discovered a manuscript apparently written in Hegel's hand, which he named "The Oldest Systematic Program of German Idealism." The manuscript (first published in 1917 CE) has been dated to 1796 CE and appears to show the influence of F. W. J. Schelling and Friedrich Hölderlin. Despite early debate about the authorship of the document, scholars now generally accept that it was written by Hegel, making Rosenzweig's discovery valuable for contemporary Hegel scholarship. ***The Star of Redemption.*** Rosenzweig's major work is *The Star of Redemption* (first published in 1921 CE). It is a description of the relationships between God, humanity, and the world, as they are connected by creation, revelation and redemption. If one makes a diagram with God at the top, and the World and the Self below, the inter-relationships generate a **Star of David** map. He is critical of any attempt to replace actual human existence with an ideal. In Rosenzweig's scheme, revelation arises not in metaphysics but in the here and now. We are called to love God, and to do so is to return to the world, and that is redemption. --- Two translations into English have appeared, the most recent by Dr. Barbara E. Galli and by Professor William Wolfgang Hallo in 1971 CE. Rosenzweig, unimpressed with the impersonal learning of the academy, founded the House of Jewish Learning [de; he] in Frankfurt in 1920 CE, which sought to engage in dialogue with human beings rather than merely accumulate knowledge.

	Many prominent Jewish intellectuals were associated with the *Lehrhaus*, as it was known in Germany, such as Leo Löwenthal, the liberal Rabbi Benno Jacob, historian of medicine Richard Koch, the chemist Eduard Strauß, the feminist Bertha Pappenheim, Siegfried Kracauer, a culture critic for the Frankfurter Zeitung, S.Y. Agnon, who later won the Nobel Prize for Literature, and Gershom Scholem, the founder of modern secular studies of the Kabbalah and Jewish mysticism (some of these intellectuals are also associated with the Frankfurt School of critical theory). In October 1922, Rudolf Hallo took over the leadership of the Lehrhaus. The Lehrhaus stayed open until 1930 CE and was reopened by Martin Buber in 1933 CE. Illness and death. Rosenzweig suffered from the muscular degenerative disease Amyotrophic lateral sclerosis (also known as Lou Gehrig's disease). Towards the end of his life, he had to write with the help of his wife, Edith, who would recite letters of the alphabet until he indicated for her to stop, continuing until she could guess the word or phrase he intended (or, at other times, Rosenzweig would point to the letter on the plate of his typewriter). They also developed a communication system based on him blinking his eyes. Rosenzweig's final attempt to communicate his thought, via the laborious typewriter-alphabet method, consisted in the partial sentence: "And now it comes, the point of all points, which the Lord has truly revealed to me in my sleep, the point of all points for which there—". The writing was interrupted by his doctor, with whom he had a short discussion using the same method. When the doctor left, Rosenzweig did not wish to continue with the writing, and he died on the night of 10 December 1929 CE, in Frankfurt, the sentence left unfinished.
1304 AH 1887 CE	**Wisaal Hazrāt Syedna Shah Imdad Ali Bhagalpuri رحمة الله وَتَعَالَىٰ عليه.** **Wisaal 6 Zul Qa'da, 1304 AH. Khanqah Qazi Wali Chak, Bhagalpur, Bihar Sharif, India.** **His ancestors were distinguished for their political and religious wisdom and rendered important services to the Mughal rulers of India. His ancestor in the eleventh step, Hazrāt Syed Wajihauddin رحمة الله وَتَعَالَىٰ عليه, came to India in 1468 CE and later settled in Bihar at the request of Naseeb Shah, the Ruler of Bengal.** **He had a supreme spiritual position and Hazrāt Imdad Ali رحمة الله وَتَعَالَىٰ عليه also had many followers and he was considered a 'Peer' in large parts of Bengal, Bihar and U.P.** **According to the family history of Hazrāt Imdad Ali رحمة الله وَتَعَالَىٰ عليه, his ancestral genealogy traces back 33 Steps to Hazrāt Syed Ahmad Wali رحمة الله وَتَعَالَىٰ عليه, the ruler and spiritual leader of Turkestan, who was a globally recognized sage in knowledge. Through him, his ancestry reaches the Holy Prophet صلى الله وَتَعَالَىٰ عليه و آله وسلم.** **Through his daughter Hazrāt Bibi Majda رحمة الله وَتَعَالَىٰ عليه, through 31 Steps, it reaches Hazrāt Mehboob e Subhani, Qutb e Rabbani Syed Muhyiddin Abdul Qadir Jilani Baghdadi, رحمة الله وَتَعَالَىٰ عليه.**

	Hazrāt Syed Imdad Ali رحمة الله وَتَعَالَىٰ عليه started his career in 1829 CE as an employee of the Finance Department and rose to the rank of Deputy Collector. **He then shifted to the Judicial service and became a Munsif in 1848 CE. He rose to the rank of Subordinate Judge (Sadar Amin). In 1872 CE, Hazrāt Syed Imdad Ali رحمة الله وَتَعَالَىٰ عليه was transferred to Gaya where he stayed. He retired in 1875 CE and settled at Bhagalpur.** **Hazrāt Syed Imdad Ali رحمة الله وَتَعَالَىٰ عليه Passed Away due to paralysis. Hazrāt Syed Imdad Ali رحمة الله وَتَعَالَىٰ عليه was buried in Bhagalpur.** **Hazrāt Syed Imdad Ali رحمة الله وَتَعَالَىٰ عليه said that in order to gain access to the modern sciences of Europe, it is necessary to make these books available in local languages, i.e. Indian (Urdu/Hindi).** **He further explained that the European Nations achieved progress only because after 1453 CE they took the knowledge stored in Latin and Greek, which was translated into Arabic by the Abbasid Caliphs, and used their modern theories and sciences. By translating it into their native languages, it became popular among the people.** **This movement became known in history as Renaissance. Through the efforts of Hazrāt Syed Imdad Ali رحمة الله وَتَعَالَىٰ عليه, and many others, on 31 July 1870 CE, the Government of India and the University of Calcutta agreed to conduct Middle Class (Vastania) examinations in India.** **On 24 May 1868 CE, the Bihar Scientific Society was established along with the British Indian Association. Hazrāt Syed Imdad Ali رحمة الله وَتَعَالَىٰ عليه was the Founder Secretary. The purpose of which was to criticize the actions of the government and protect the people from oppression.** **In Muzaffarpur, the then President Amin conveyed his genuine grievances to the government. When he rose to the rank of Subordinate Judge (Sadar Amin) and retired in 1875 CE and settled at Bhagalpur. He established a branch of the Scientific Society at Bhagalpur.** **The aim of the society was to promote the intellectual, social and moral welfare of the people of the society, and to spread knowledge among them.** **European studies through establishment of vernacular and schools, printing press, newspaper etc. Arabic and Persian texts were also to be collected, lectures were also to be given. He also established a department of Translation (a team of translators was paid a total of Rs 200-300 per month). Contents were the subjects of Trigonometry, Medica, Optics, Physiology, Algebra, Mechanics, Philosophy, History, Agricultural Sciences, Architecture etc. Articles were being translated. Hazrāt Syed Imdad Ali رحمة الله وَتَعَالَىٰ عليه sent 1000 rupees to Syed Ahmad Khan of Aligarh fame, during his stay in London (1869-70 CE) and requested him to hire a team of scholars from Oxford and Cambridge to develop the syllabus and recommend books to be sent to the library of the Muzaffarpur Scientific Society Qazi Abdul Wadud stated that more than 200 books came from abroad. A number of translations were published with the support of the Society. The books were sent (see his article "Akhbar al-Akhyar, Muzaffarpur and Sir Syed ('Fikr Nazar', Aligarh, July 1960" for details).** **Garson also attests to the existence of the DTC library. Most of the details of the activities and achievements of the Society are provided by a French**

	Professor, named Garcin de Tassy (1794-1878), who has published all these details in his annual lectures delivered in a French University. He was a great admirer of the Indian literature and culture. The Society had its fortnightly newspaper in Urdu called, Akhbar ul Akhyar, launched in September 1868, edited by Ajodhya Prasad Bahaar, who was not only a scholar of Persian but also an author of a book of local history, Reyaz-e-Tirhut (1868)". Garcin de Tassy was the subscriber of the newspaper, Akhbar ul Akhyar. The editorship was succeeded by Munshi Qurban Ali. Another famous Urdu writer and a freedom fighter **On 7th November 1871, the Society laid the foundation stone of "the Muzaffarpur Central College (also called Collegiate), in the centre of the city, amidst mango orchards. On the day right since the early morning, thousands of people gathered there. The Lt. Governor (1871-74), G. Campbell, laid the foundation of the building. Hazrāt Syed Imdad Ali رحمة الله وَتَعَالَىٰ عليه delivered a stirring speech in Hindustani (Urdu).**
	38. Hazrāt Shah Mukhlis ar Rahman Shah Chattgami Jahangir Shah Awwal رحمـة الله وَتَعَـالَىٰ عليـه. Naqšhbandiya Abul A'aliya; Qadriya Shurwardiya; Chishtīya Qalandariya; Firdausiya Sillasil. **After finishing his studies, Hazrāt Shah Jahangir I, 'Sheikh ul 'Arfeen', Hazrāt Maulana Syed Mukhlis ur Rahman رحمة الله وَتَعَالَىٰ عليه (W. 1302 AH/ 1885 CE), immediately restricted himself to a remote corner of his own village—Mirzakhel, he engaged in editing standard works; commenting on Books of Seminal Knowledge of every kind—his comments and compositions are are said to be between 70 to 100 in number.[1]** **His Predecessors of the Illustrious Family of Mirzakhel Darbar Sharif, enjoyed Honorable positions in various Places in their long march from Central Asia to Hindustan. They were Companions of Shaista Khan and his Son Buzurg Umeed Khan (W. 1105 AH/ 1693 CE).** **In 1666 CE, Mughal Emperor Aurangzeb placed Hazrāt Mir Syed Jallaluddin Bukhari رحمة الله وَتَعَالَىٰ عليه, called 'Baro Syed' with Shaista Khan, and arranged for him to Preach the Religion of Islam, being responsible for Chittagong and Southward; hereafter Chittagong was renamed as 'Islamabad'.[2] In the struggle against the local Magh Chief, the age-worn Hazrāt Syed Mir Afzal Bukhari رحمة الله وَتَعَالَىٰ عليه, Son of Hazrāt Mir Syed Jallaluddin Bukhari رحمة الله وَتَعَالَىٰ عليه laid down his life. Afterwards, Hazrāt Mir Syed Qutbullah رحمة الله وَتَعَالَىٰ عليه, Son of Syed Hazrāt Mir Afzal Bukhari رحمة الله وَتَعَ الٰى عليه, asked his youngest Son, called 'Choto Syed' to migrate for his own security.[3]** **On his (Choto Syed's) way out to Arakan, Mohammad Ali, the local Zamindar and Fief Holder, asked him to stop, settled him in his own area, and also wedded him with his Daughter; from whom Hazrāt Mir Syed Habib**

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1 Hazrāt Ashraf *Jahangir* Simnani رحمة الله وَتَعَالَىٰ عليه and his odd encounters in Sultanat e Bangalah: Mirzakhel Darbar Sharif — a case study', Mohammad Maksud ur Rahman.

2 Abdul Haq, Chattasramer Samai O Sanskritir Ruparekha, Bangla Academy, Dhaka, May, 1988, pp. 38-39; cf. Abdul Haq, Chattasramer Itihas Prashanea. Bangla Academy, Dhaka, 1982, p. 19.

3 Mahabub ul Alam, Chattasramer Itihas(Wali Darveshsan), Navalok Prashanea, Chittagong, 1968, pp. 11-12, 27, 58-60

	رحمة الله وَتَعَالَىٰ عليه was born in mid 18th Century CE.[4] His, (Hazrāt Mir Syed Habib's رحمة الله وَتَعَالَىٰ عليه) illustrious Son, Hazrāt Syed Ghulām Ali رحمة الله وَتَعَالَىٰ عليه , was a noted Pleader and 'Secretary' to the 'Munsif' (Justice) in the Satkania Munsif Court (Established in 1802 CE). He Passed Away in 1232 AH/ 1817 CE. He was Blessed with a Son, the most Reputed Sage and Saint, Hazrāt Maulana Shah Mukhlis ur Rahman رحمة الله وَتَعَالَىٰ عليه, the Founder of the 'Mirzakhel Darbar Sharif. **Hazrāt Mukhlis Ur Rahman رحمة الله وَتَعَالَىٰ عليه attained Persian and Arabic Education at home, at an early age. For further studies he proceeded to Calcutta and achieved excellence in just a few years. For Esoteric Knowledge he sought far and wide, traveling from Calcutta to Lucknow and finally meeting the renowned Religious Scholar Hazrāt Burhanuddin Ferangi Mehli رحمة الله وَتَعَالَىٰ عليه. However, Hazrāt Burhanuddin Ferangi Mehli رحمة الله وَتَعَالَىٰ عليه, stated that he did not possess 'Tawujuh Muntiqila' (Transferable Concentration) required of a Spiritual Preceptor and directed him to go to Hazrāt Imdad Ali رحمة الله وَتَعَالَىٰ عليه. However, he awarded Hazrāt Mukhlis Ur Rahmān رحمة الله وَتَعَالَىٰ عليه with Permission to Recite and Teach "Dua e Hizb ul Bahr".** **He traveled to Bhagalpur, only to find that Hazrāt Imdad Ali رحمة الله وَتَعَالَىٰ عليه was in Buksar. Hazrāt Mukhlis Ur Rahmān رحمة الله وَتَعَالَىٰ عليه went on to Buksar and was allowed entrance into the Sillsila Mujummah al Bahrain, Naqšhbandiya Abu A'laiya, Qadriya Shurwardiya, Firdausiya, Qalandariya. Hazrāt Mukhlis Ur Rahmān رحمة الله وَتَعَالَىٰ عليه stayed with Hazrāt Imdad Ali رحمة حمت الله علے for six months and was then told to visit Hazrāt Imdad Ali's Spiritual Preceptor, Hazrāt Mohammad Mehdi Qadri Farooqi رحمة الله وَتَعَالَىٰ عليه at Chapra Sharif. After a few days stay he returned to Bhagalpur. During this short period of six months he attained unto the Pinnacle of Sainthood ('Wilayat') and was awarded 'Khilafat Ba Ijazat' (the Robe of Permission) by his Spiritual Preceptor and allowed to return home.** **Hazrāt Imdad Ali رحمة الله وَتَعَالَىٰ عليه bestowed the title of 'Jehangir Shah' and 'Sheikh ul Arfeen' on Hazrāt Mukhlis Ur Rahman رحمة الله وَتَعَالَىٰ عليه till today theSillsila is also called Jehangiri and adheres to the Hanafi Fiqh, with primary allegiance to the Qadri Shurwardi Sillsila but attracted to and allowed by the Naqšhbandi Abul A'lai Chisti Sillsila. Details are to be found in 'Seerat Jehangiri' and 'Yaadgar Jehangiri'.**
1302 AH 1885 CE	**Wisaal Hazrāt Mukhlis ar Rahman Shah Chattgami Jahangir Shah Awwal رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt used to spend the entire night in Prayers and Meditation and used to keep his efforts Secret from all. In this manner he spent 30 years and was wont to say that the Spiritual Exercise of the Spiritual Preceptor is of Great Beneficence to his Followers who find it relatively easy to attain Spiritual Stations due to the efforts and concentration of their Guide. He was Love Personified and his Company used to induce a State of Love among his Followers so much so that a veritable conflagration of Love for The All Mighty Creator سُبْحَانَهُ وَتَعَالَىٰ was imbued in their Hearts. His Followers were**

[4] Mafzal ur Rahman, Hazrāt Fakhrul Arfeen er Pabitra Jibon Charit, Ms., Mirzakhel Darbar Sharif Library, Chittagong, p. 4

	numbered in the thousands who attained great Sanctity. It is in regard of such Saints of Allah سُبْحَانَهُ وَتَعَالَىٰ that Hazrāt Maulana Rumi رحمة الله وَتَعَالَىٰ عليه has said: **"One sitting with the friends of Allah سُبْحَانَهُ وَتَعَالَىٰ is better than a hundred years of Worship without Hypocrisy!"** **Many Miracles ('Karamaat') are attributed to him such as being observed under a Pillar of Divine Light; reclaiming a person from death; removal of life threatening sickness with complete recovery and being seen at places where he was not present. He was known to becalm the mentally disturbed and induce complete mental health and balance.** **His holy being left for eternity (Wisaal) on Do Shamba, 12 Zeeqaad 1302 AH; 23 August, 1885 CE, Sunday (Al Ahad) at the age of 57. His holy divine self is rested in the same sacred tomb beside the two exalted most saints, His spiritual father and reverend grandfather in His own village Mirzakhail Sharif in the district of Chittagong.** **His sacred Rowza (Tomb) has become a cherished place of pilgrimage for vast multitudes of people of every religion and community. People from Srilanka, Pakistan, India, Afghanistan, America and other parts of the world visit His holy shrine during the annual Urs Sharif.** **Works.** **1. Sharah as Sudur fi Pafi as Shurur.** **2. Al Bidayah fi Sharah al Hidavah.** **3. Al Nafhat' al Qudsiyya fi Sharah ar Risala tash Shamsiya.** **4. Al Fath al Qarib fi Sharh Sharah at Tahzib.** **5. Rahmat tur Rabbi fis Sharh Diwan al Mutanabbi.** **6. Al Jawhar al Nazim fil Hashiat e 'Ala Tatimmati Abd al Hakim.** **7. Usui al Gayah fi Hall e Sharah al Wiqaya.** **8. Maqdsid al Wildia fi Sharh Shawhid an Nabuwwah.** **9. Ithdf al Afddil bi Sharah Midat e 'Amal.** **10. Al Jawahar al Munaddadah did Kitab al Zubdah.** **11. Nimas Samir Sharh Saraf Mtr.** **12. Al Budur al Mushriqah did al Sawdiq al Muhriqah** **13. Al Darajat al Haidanyah fi Shark al Maqamat al Haririyah,** **14. Al Tuhfat al Irrifiyah bi Tahshiyat al Sharifiyah,** **15. Tarkib al Kafiyah bi Hall Mushkilat at Tarakib al Wafiyah,** **16. 'Ata al Habib al Nabibi Shark Mir Qutbi,** **17. Itmam al Nimat Shark Hidayat al Hikmat.**[5] **These books dealt with the Arabic Grammar; Philosophy; Islamic Laws and Theology, so comprehensively, that the Publications are still considered as Masterpieces on the related subjects. These books are used by University Teachers, Scholars and Researchers, as References for Thesis and PhD. Degrees.**

[5] Maulana Mohammad Maksud ur Rahman, Al Asal al Musaffa min Nahal al Mustafa, Barik Printing Press, Dhaka, Bangladesh, 2009, p. 15.

	39. Hazrāt Syedna Shah Abdul Hayy Chattgami Jahangir Shah Saani al Muqallab ba Fakhr e Arfeen رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Abul A'aliya; Qadriya Shurwardiya; Qadriya Razzaqiya; Chishtīya Qalandariya; Firdausiya; Chishtīya Nizamiya; Chishtīya Sabriya Sillasil. **Hazrāt Syedna Shah Abdul Hayee Shah Jehangir Saani al Muqallab ba Fakhr e Arfeen رحمة الله وَتَعَالَىٰ عليه was the Son and Successor of Hazrāt Mukhlis Ur Rahmān رحمة الله وَتَعَالَىٰ عليه. Hazrāt was born in Mirza Khel in 1276 AH. He was named, Mohammad Abdul Hayee رحمة الله وَتَعَالَىٰ عليه and was called 'Chotey Mian' as he was the youngest of all his Brothers. He was admitted in the 'Madrasah' at a very early age where he proved to be highly intelligent; quick on the uptake, erudite and active. However, when he had completed his early education he became lackadaisical and casual towards his studies. When his Teachers informed Hazrāt Mukhlis Ur Rahmān عليه الَىٰ ss ة الله وَتَـعَ ss رحم regarding Hazrāt's lack of interest in studies, Hazrāt Mukhlis Ur Rahmān رحمة الله وَتَعَالَىٰ عليه replied, "When there are so many well read members in the Family there should also be one who serves them. If Abdul Hayee does not study, he will serve his brothers." Hazrāt Abdul Hayee رحمة الله وَتَعَالَىٰ عليه was listening to this conversation and resolved to leave his home and not return until he had attained Knowledge and Excellence in Studies. He went to his Blessed Mother and informed her that he wanted to go to Calcutta for further studies and asked for expenditure. His Mother gave him Six Rupees and Blessed him. Therefore, at the age of 15 in 1291 AH he left on his Journey to Knowledge with firm conviction in his heart.** **Hazrāt stayed in Calcutta for three years and during this stay Hazrāt Imdad Ali Bhagalpuri رحمة الله وَتَعَالَىٰ عليه also came and stayed in Calcutta. Hazrāt Abdul Hayee رحمة الله وَتَعَالَىٰ عليه immediately went to see him. Hazrāt Imdad Ali رحمة الله وَتَعَالَىٰ عليه was extra ordinarily kind to him. After completing his studies, Hazrāt Abdul Hayee رحمة الله وَتَعَالَىٰ عليه went to Mirzapur along with his class fellow, Maulvi Basheerullah, and both enrolled themselves to study with Maulvi Abdus Samih. Maulvi Basheerullah remained in Mirzapur but Hazrāt Abdul Hayee رحمة الله وَتَعَالَىٰ عليه as he was not satisfied with the course offered in Mirzapur, Hazrāt Abdul Hayee رحمة الله وَتَعَالَىٰ عليه determined to head for Lucknow where a Scholar and Saint who shared his Name, Hazrāt Abdul Hayee Ferangi Mahli رحمة الله وَتَعَالَىٰ عليه was renowned for his Knowledge and Ability. Hazrāt Abdul Hayee Ferangi Mahli رحمة الله وَتَعَالَىٰ عليه knew the Name and Excellence of Hazrāt Abdul Hayee's رحمة الله وَتَعَالَىٰ عليه Father, Hazrāt Mukhlis Ur Rahman رحمة الله وَتَعَالَىٰ عليه and immediately made arrangements for Hazrāt Abdul Hayee's رحمة الله وَتَعَالَىٰ عليه stay and education.** **Before Hazrāt Abdul Hayee رحمة الله وَتَعَالَىٰ عليه could reach Chatgam, his Father had passed away. Before his Passing Away, Hazrāt Mukhlis Ur**

	Rahman رحمـة الله وَتَعَـالَىٰ عليـه had informed everyone that after his Passing Away, His Prayer Rug; Small Box; His Books; His Staff and his 'Hookah' (Hubble Bubble) should be given to Hazrāt Abdul Hayee رحمة الله وَتَعَ الَىٰ عليه s as he would be the next Occupant of the Seat of Teaching and his 'Sajjada Nasheen' (Successor). **Hazrāt Abdul Hayee رحمة الله وَتَعَالَىٰ عليه spent a few days in grief and Religious Ceremonies. After this he returned to Lucknow to complete his studies. He pursued this course (Arabic; Persian; 'Hadith'; 'Fiqh' (Theory or Philosophy of Islamic Law) and 'Tafsir' (Interpretation of the Holy Qurʾān))from 1291 AH to 1305 AH and attained complete Mastery in them. So much so that his Preceptor Hazrāt Abdul Hayee Ferangi Mahli رحمة الله وَتَعَالَىٰ عليـه would claim Hazrāt Sahib رحمـة الله وَتَعَـالَىٰ عليـه as his student with Pride.** **Hazrāt Abdul Hayee رحمـة الله وَتَعَـالَىٰ عليـه received additional 'Ijazat Ba Khilafat' in the Qadriya Razzaqiya Sillsila from Hazrāt Maulana Maulvi Hafiz Mohammad رحمة الله وَتَعَالَىٰ عليه. Henceforth, the Sillsila was renowned as; Sillsila e Aaliya, Naqšhbandiya Abul Aaliya, Qadriya Suhrawardiya; Qadriya Razzaqiya; Chishtiya Qalandariya; Firdausiya.** **Hazrāt Fakhrul Arfeen Abdul Hayee رحمة الله وَتَعَالَىٰ عليه had the Great Fortune of Meeting Hazrāt Khizr عليه سلم who Told Hazrāt Abdul Hayee رحمة الله وَتَعَالَىٰ عليه that, "No one has been able to Overcome Allah سُبْحَانَهُ وَتَعَالَىٰ through Love or 'Mujahida' (Effort), you should not Strive Excessively, Ask for His Mercy and Intercession. Hazrāt Khizr عليه سلم then Gave Hazrāt Fakhrul Arfeen رحمة الله وَتَعَالَىٰ عليه His Blessings and 'Barakah' (Continuing Blessing Power).** **He received additional 'Faiz' (Beneficence) and 'Ijazat' (Permission to Pass on the Teachings of the Sillsila) from Hazrāt Imdadullah Muhajir Makki رحمـة الله وَتَعَـالَىٰ عليـه in both Sillsila e Aliyah's, Chishtiya Nizamiya and Chishtiya Sabriya. While on Holy Pilgrimage during 1893 CE, he chanced to hear a Single Sigh from the lips of Hazrāt Haji Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليـه (W. 1317 AH/ 1899 CE). This one Sigh was sufficient to Reveal unto Hazrāt Abdul Hayee رحمـة الله وَتَعَـالَىٰ عليـه that Hazrāt Haji Imdadullah Muhajir Makki رحمـة الله وَتَعَـالَىٰ عليـه was an Accomplished 'Arif Billah' (Gnostic Of Allah سُبْحَانَهُ وَتَعَالَىٰ) and was Firmly Established in 'Irfan' (Wisdom) from Allah سُبْحَانَهُ وَتَعَالَىٰ.**
1304 – 1380 AH 1887 – 1961 CE	**Erwin Rudolf Josef Alexander Schrödinger** sometimes written as **Erwin Schrodinger** or **Erwin Schroedinger**, was a Nobel Prize-winning Austrian-Irish physicist who developed a number of fundamental results in quantum theory: the Schrödinger equation provides a way to calculate the wave function of a system and how it changes dynamically in time. In addition, he was the author of many works on various aspects of physics: statistical mechanics and thermodynamics, physics of dielectrics, color theory, electrodynamics, general relativity, and cosmology, and he made several attempts

	to construct a unified field theory. In his book What Is Life? Schrödinger addressed the problems of genetics, looking at the phenomenon of life from the point of view of physics. He paid great attention to the philosophical aspects of science, ancient and oriental philosophical concepts, ethics, and religion. He also wrote on philosophy and theoretical biology. He is also known for his "Schrödinger's cat" thought experiment
1306 – 1370 AH 1889 – 1951 CE	**Ludwig Josef Johann Wittgenstein** was an Austrian-British philosopher who worked primarily in logic, the philosophy of mathematics, the philosophy of mind, and the philosophy of language. From 1929 to 1947 CE, Wittgenstein taught at the University of Cambridge. In spite of his position, during his entire life only one book of his philosophy was published, the relatively slim 75-page *Logisch-Philosophische Abhandlung* (Logical-Philosophical Treatise) (1921 CE) which appeared, together with an English translation, in 1922 CE under the Latin title *Tractatus Logico-Philosophicus*. His only other published works were an article, "Some Remarks on Logical Form" (1929 CE), a book review, and a children's dictionary. His voluminous manuscripts were edited and published posthumously. The first and best-known of this posthumous series is the 1953 CE book *Philosophical Investigations*. A survey among American university and college teachers ranked the *Investigations* as the most important book of 20th-century CE philosophy, standing out as "the one crossover masterpiece in twentieth-century philosophy, appealing across diverse specializations and philosophical orientations." His philosophy is often divided into an early period, exemplified by the *Tractatus*, and a later period, articulated primarily in the *Philosophical Investigations*. The "early Wittgenstein" was concerned with the logical relationship between propositions and the world and he believed that by providing an account of the logic underlying this relationship, he had solved all philosophical problems. The "later Wittgenstein", however, rejected many of the assumptions of the *Tractatus*, arguing that the meaning of words is best understood as their use within a given language-game.
1310 AH 1893 CE	Drilling for oil begins near Grozny, the Capital of Chechnya.
1314 – 1402 AH 1897 – 1982 CE	Eminent Kabbala scholar Gershom G. Scholem, Isaac's general vision of the universe proceeds from the link he discovers between the hierarchical orders of the created world and the roots of all beings implanted in the world of the *Sefirot*. A Neoplatonic influence is evident in the reflections of Isaac—e.g., the procession of things from the one and the corresponding return to the heart of the primordial undifferentiatedness, which is the fullness of being and at the same time every conceivable being. This return is not merely eschatological and cosmic but is realized in the life of prayer of the contemplative mystic—though it is not, indeed, a transforming union by which the human personality blends

	completely into the Deity or becomes one with it. The synthesis of the themes of the *Bahir* and the cosmology of the *Sefer yetzira*, accomplished by Isaac or by others in the doctrinal environment inspired by his teachings, was and remains the foundation of Kabbala, whatever adjustments, changes of orientation, or radical modifications the composite may subsequently have undergone. **The 10 S*efirot.*** It is also in this environment that the nomenclature of the 10 *sefirot* became more or less fixed, though variant terminologies and even divergent conceptions of the natu re of these entities may exist elsewhere—e.g., as internal powers of the divine organism (gnostic), as hierarchically ordered intermediaries between the infinite and the finite (Neoplatonic), or simply as instruments of the divine activity, neither partaking of the divine substance nor being outside it. The classical list of the *Sefirot* is 1. *Keter ʿelyon*, the supreme crown (its identity or nonidentity with the Infinite, Ein Sof, the unknowable Deity, remains problematic). 2. *Hokhma*, wisdom, the location of primordial ideas in God. 3. *Bina*, intelligence, the organizing principle of the Universe. 4. *Hesed*, love, the attribute of goodness. 5. *Gevura*, might, the attribute of severity. 6. *Tif'eret*, beauty, the mediating principle between the preceding two. 7. *Netzaḥ*, Eternity. 8. *Hod*, Majesty. 9. *Yesod*, foundation of all the Powers Active in God. 10. *Malkhut*, Kingship, identified with the Shekhina ("Presence").
1317 AH 1899 CE	**Wisaal Sharif Hazrāt Syedna Sheikh ul Arab Wal Ajam Al Haaj Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Haji Imdadullah Muhajir Makki[6] 1896 – 1814 رحمة الله وَتَعَالَىٰ عليه[7] was an Indian Muslim Sufi Scholar following Chishti Sufism.[8][9]** **Early Life:** **Hazrāt Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه was born in Nanauta, a Town in the District of Saharanpur in Uttar Pradesh, India in 1814 CE.[10] His Father was Hazrāt Hafiz Muhammad Amin رحمة الله وَتَعَالَىٰ عليه and by Lineage and Ancestral Background, Hazrāt Haji Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه was a Farooqi, a Descendant of Hazrāt Umar Farooq**

6 Scott A. Kugle, Sufis and Saints' Bodies, p 222. ISBN 0807872776.

7 http://www.hadhrat.com/haji-imdadullah-muhajir-makki-r-a/, Profile of Haji Imdadullah ,رحمة الله وَتَعَالَىٰ عليه Retrieved 26 March 2017.

8 Scott A. Kugle, Sufis and Saints' Bodies, p 223. ISBN 0807872776.

9 Sherali Tareen (Franklin & Marshall College Lancaster, Pennsylvania), Haji Imadadullah's Hermeneutics of Reconciliation, p 3.

10 http://www.hadhrat.com/haji-imdadullah-muhajir-makki-r-a/, Profile of Haji Imdadullah,رحمة الله وَتَعَالَىٰ عليه Retrieved 26 March 2017.

رضي الله وَتَعَالَىٰ عنه . Hazrāt Haji Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه had three brothers and one sister. He grew up without Motherly care, as his Mother passed away when he was seven years old.

Haji Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه started his education very early but acquired very little. When Haji Sahib was 16 years of age, he studied Sarf, Nahw, Farsi and one quarter of Mishkaat Sharif with Maulana Mamlook Ali Sahib رحمـة الله وَتَعَـالَىٰ عليـه of Delhi. Hazrāt Haji Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه didn't study Bukhari Sharif and the other books of Sihah Sitta, but Allah سُبْحَانَهُ وَتَعَالَىٰ blessed Hazrāt Haji Imdadullah Muhajir Makki رحمـة الله وَتَعَـالَىٰ عليـه with Ilm Ladunni. Ilm e Safina (Lit. Knowledge through Vessels) is that knowledge that a person acquires. He studies different subjects and books. Another form of knowledge is from Allah سُبْحَانَهُ وَتَعَالَىٰ without studying.

When Hazrāt Haji Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه would talk to the Ulema, he would resolve intricate issues with such insight that Allah سُبْحَانَهُ وَتَعَالَىٰ had given him.

However, he would not use the Istilaahi Language (Academic Terminology). This is Ilm La Dunni.

At the age of eighteen, his Ba'iat was accepted by Hazrāt Nasiruddin Naqshbandi[11] رحمـة الله وَتَعَـالَىٰ عليـه who was the Student and Son-in-Law of Hazrāt Shah Ishaq Sahib Naqshbandi رحمـة الله وَتَعَـالَىٰ عليـه. When Hazrāt Maulana Naseeruddin Sahib رحمـة الله وَتَعَـالَىٰ عليـه Passed Away, Hazrāt Haji Imdadullah Muhajir Makki رحمـة الله وَتَعَـالَىٰ عليـه began looking for another person to give him guidance and advice in life.

This is where we learn of the famous Sheikh and the Spiritual Guide, Hazrāt Mianji رحمة الله وَتَعَالَىٰ عليه (Hazrāt Noor Mohammad Jhanjahnvi رحمة الله وَتَعَالَىٰ عليه). Haji Sahib took Ba'ait on his hands. as an initiate of the Chishti Sabri Sufi Order, but after Hazrāt Mianji's رحمـة الله وَتَعَـالَىٰ عليـه Passing Away he temporarily became a semi-recluse. After wandering in the wilderness for six months he was overcome by a strong urge to travel to Medina. On December 7, 1845 CE, he arrived at Banares. From there, he departed for Arabia for Hajj and Pilgrimage of the Tomb of Shrine of The Holy Prophet Hazrāt Muhammad صلى الله وَتَعَـالَىٰ عليـه و آلـه وسـلم.[12] At the age of 28, Hazrāt Haji Imdadullah رحمة الله وَتَعَالَىٰ عليه performed Hajj. When he returned after Hajj, his Heart and mind remained attached to the Haram Sharif. He had a burning desire to return to Makkah Mukarramah. When he returned from Hajj, he made a firm intention that one day he will make Hijrah and go back to Makkah Mukarramah.

Hazrāt Haji Imdadullah رحمـة الله وَتَعَـالَىٰ عليـه was not only an Ocean of Knowledge in Exoteric and Esoteric Wisdom, he was also a Freedom Fighter during the 1857 CE War for Independence (Called Mutiny by the British Colonizers). During this Revolution, 'Jihad' (Religious War) was announced

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11 http://www.hadhrat.com/haji-imdadullah-muhajir-makki-r-a/, Profile of Haji Imdadullah رحمة الله وَتَعَالَىٰ عليه, Retrieved 26 March 2017.

12 http://www.hadhrat.com/haji-imdadullah-muhajir-makki-r-a/, Profile of Haji Imdadullah رحمة الله وَتَعَالَىٰ عليه, Retrieved 26 March 2017.

and Hazrāt Haji Imdadullah رحمة الله وَتَعَالَىٰ عليه was appointed the 'Amir' (Leader) of the 'Jihad'. In Thana Bhawan, the local Sunnis had declared Hazrāt Haji Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه their Leader. In May 1857, the Battle of Shamli took place between the Forces of Haji Imdadullah رحمة الله وَتَعَالَىٰ عليه and the British. The Ulema fought the British bravely in Shamli where Hazrāt Hafiz Damin Shahid رحمة الله وَتَعَالَىٰ علي was Martyred.[13] The British gradually gained Control of Thana Bhawan and other places. They Killed any Scholar that was to be found and burnt his house. The Khanqah Imdadiyah was also burnt to the ground. Hazrāt Mufti Gangohi رحمة الله وَتَعَالَىٰ عليه was arrested and a Warrant of Arrest was issued for Hazrāt Maulana Qasim Nanotvi رحمة الله وَتَعَالَىٰ عليه. Hazrāt Haji Imdadullah رحمة الله وَتَعَالَىٰ عليه went into hiding until 1276 AH (1859 CE) when he emigrated to Mecca at the age of 43. His escape was miraculous, in that he spent more than two years with some of his Murids before reaching Arabia. He went via Sindh and Karachi to Mecca.[14]

Qadianism:

It might be extremely important to point out the Great yet Unheralded Service that Allah سُبْحَانَهُ وَتَعَالَىٰ took from Hazrāt Haji Imdadullah, He has the Unique Distinction of having Passed on the Mantle of The Chistiya Qutbiyat to two Outstanding Scholar Sufis, one from the extreme West and the other from the extreme East of the Indo Pak Subcontinent. While it was Hazrāt Fakhrul Arfeen Abdul Hayee رحمة الله وَتَعَالَىٰ عليه who took up the Mantle in Bengal and surroundings, this Distinction fell upon the able shoulders of Hazrāt Pir Mehr Ali Shah Golravi رحمة الله وَتَعَالَىٰ عليه in the West. This Claim can be readily authenticated by the Strong Stance against the Heretical Qadiani Movement of Mirza Ghulām Ahmad of Qadian. Mirza Ghulām was an erudite and accomplished Scholar of Islam. However, he dabbled in the Spiritual Sciences without Ba'ait and the support of a Kamil Murshid. This soon led him seriously astray and he readily fell into some of the many Pitfalls along the way. He was enticed into believing his own Fallacies. He had experience the Waladat e Saanvi (Rebirth) and the Quwwat e Mo'assara (Spiritual Powers) that he acquired was unclean. He used his Persuasive Powers to misguide a growing number of innocent Muslims and soon attracted the attention of the Devious British Raj who thought that he would prove to be a Trojan Horse to be used to Destroy Islam from within. The vigorous and inspired Opposition of Hazrāt Pir Mehr Ali Shah Golravi رحمة الله وَتَعَالَىٰ عليه and Hazrāt Fakhrul Arfeen Abdul Hayee رحمة الله وَتَعَالَىٰ عليه soon put a stop to his nefarious designs.

Works.

Hashiya Masnavi Maulana Rum رحمة الله وَتَعَالَىٰ عليه.

Gheza e Ruh.

Jehad e Akbar.

Masnavi Tufa tul Ushaq.

Risala Dard Ghumnaak.

Irshad e Murshid.

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13 https://archive.org/details/HajiImdadullah2 Profile of Haji Imdadullah رحمة الله وَتَعَالَىٰ عليه, Retrieved 26 March 2017.

14 https://ia800302.us.archive.org/35/items/HajiImdadullah2/Haji%20Imdadullah%202.pdf

	Zia ul Quloob. **Wahdat ul Wujood.** **Faisla Haft Masla.** **Gulzar e Ma'rifat.**
	Judaic Mysticism.
1900–1947 CE	• Jan Tyranowski
1900–1979 CE	• Sampson Sievers
1901–1954 CE	• Caryll Houselander
1902–1967 CE	• Adrienne von Speyr
1902–1990 CE	• Catharose de Petri
1903–1958 CE	• Vladimir Lossky
1903–1972 CE	• Watchman Nee
1904–1957 CE	• Itala Mela
1905–1938 CE	• Mary Faustina Kowalska
1905–1961 CE	• Dag Hammarskjöld
1905-1997 CE	• Witness Lee
1906–1959 CE	• Daniil Andreyev
1906–1993 CE	• Bede Griffiths
1907–1990 CE	• Eugenia Elisabetta Ravasio
1909–1965 CE	• William Branham
1909–1994 CE	• Flower A. Newhouse
1909–1943 CE	• Simone Weil
1909–2002 CE	• Nikolay Guryanov
1910–1946 CE	• Alphonsa Muttathupandathu
1911–1970 CE	• A. A. Allen
1912–2003 CE	• James Dillet Freeman
1915–1968 CE	• Thomas Merton
1918–1992 CE	• Vernon Howard
1918–1956 CE	• Jack Coe
1919- CE	• Cyril Pavlov
1921–2003 CE	• Brian Cleeve
1923 – 2018 CE	• Thomas Keating
1926–2010 CE	• Peter Spink
1929–2005 CE	• John A. Sanford
1930–1957 CE	• Jacques Fesch
1931–1987 CE	• Anthony de Mello
1932–1996 CE	• Henri Nouwen
1942– CE	• Richard Foster
1947– CE	• Kathleen Norris
20th c CE	
b.1942 CE	
b. 1949 CE	

1949–1993 CE 1934–1997 CE b. 1934 CE 1950–2015 CE 1953– CE b. 1971 CE	• William Meninger • Vassula Ryden • Guy Finley • Lonnie Frisbee • John Wimber • Kallistos Ware • Peter Bowes • Clare Watts • John Paul Jackson • John Philip Newell • Zlatko Sudac
1318 – 1377 AH 1900 – 1958 CE	Wolfgang Ernst Pauli was an Austrian (and later American / Swiss) theoretical physicist and one of the pioneers of quantum physics. In 1945 CE, after having been nominated by Albert Einstein, Pauli received the Nobel Prize in Physics for his "decisive contribution through his discovery of a new law of Nature, the exclusion principle or Pauli principle". The discovery involved spin theory, which is the basis of a theory of the structure of matter.
1319 AH 1901 CE	Abd al-Aziz Ibn Saud captures Riyadh. French Forces occupy Morocco.
1322 AH 1904 CE	Morocco becomes a French Protectorate under the Algeciras Conference.
1324 AH 1906 CE	All India Muslim League was established in Dhaka (Bengal).
1325 AH 1907 CE	The beginning of the Young Turks movement in Turkey.
1329 AH 1909 CE	**Wisaal Hazrāt Mohammed Nabi Raza Shah رحمة الله وَتَعَالَىٰ عليه.** **Once at the Urs period of Hazrāt Qutb e Alam Makhdum Shah Abdul Haq Rudolvi رحمة الله وَتَعَالَىٰ عليه, Hazrāt along with a Pir Bhai Hafiz Maqbool Sahib Banarasi was staying at a 'Hujra'. One night Hazrāt Hafiz Sahib رحمة الله وَتَعَالَىٰ عليه went out for some need at the time of Tahajjud. When he left, Hazrāt Qibla رحمة الله وَتَعَالَىٰ عليه was sitting on the 'Musalla' (Prayer Rug/ Mat) and the night lamp was lit. When Hafiz Sahib رحمة الله وَتَعَالَىٰ عليه returned, he was surprised to see a lion sitting at the Musalla, he was frightened and turned away. After a while Hazrāt called Haji Sahib saying, "Come in, don't be afraid, I am here." Haji Sahib narrated this whole incident to Peer o Murshid Hazrāt Fakhrul Arfeen رحمة الله وَتَعَالَىٰ عليه , he replied, "No doubt Mohammad Nabi Reżā is a lion (Asad)." From that Hazrāt got the title of Asad e Jehangiri.** **'Wisaal' (Passing Away, Attaining onto The Beloved):** **Alas, the time of this great and famous Darwaish of Hindustan, Hazrāt Khwaja Mohammad Nabi Reżā Shah رحمة الله وَتَعَالَىٰ عليه to meet his Beloved**

came.

One and a half months before his time of Wisaal, Hazrāt came to Daulat Saran at Bhainsori Sharif and stayed there for two weeks. At that time he was not well and suffered from cough and cold but planned to leave for Lucknow, because a ceremony of 'Fateha' of Hazrāt Syedna Muhiyuddin Abdul Qadir Jilani, Mehboob e Subhani, Qutb e Rabbani رحمة الله وَتَعَالَىٰ عليه had been fixed. When people tried to stop Hazrāt, he said that if I won't go now, I won't be able to go there later, and said I have to stay at Lucknow forever, all the work here has been completed and I have been handed over all the charges to Inayat Hassan Shah and Hazrāt started his journey for Lucknow. Hazrāt turned around and looked back many times towards the village which showed that Hazrāt would not come back again.

It was the last days of the month of Safar when Hazrāt come to Lucknow from Bhainsori Sharif. At that time Hazrāt Shah Inayat Hassan Shah رحمة الله وَتَعَالَىٰ عليه was not present at Bhainsori Sharif. He was performing a task as per Hazrāt's wish. When he came to know that Hazrāt had come to Bhainsori Sharif he came there but Hazrāt had already left for Lucknow.

Hazrāt Inayat Hassan Shah رحمة الله وَتَعَالَىٰ عليه wrote to Hazrāt, asking for permission to meet him. Hazrāt wrote back, "Don't come to Lucknow now we will soon meet here."

It had become Hazrāt's routine that he regularly went to the place where his 'Mazar e Aqdas' is situated. He would sit in the shade of banana trees there and say that this place seems good to me. I can smell fragrance from this place, I feel like building my house here. The people at Hazrāt's service would not understand this sign. Letters were constantly coming from Nasirabad so Hazrāt replied to them and on the day when he was planning to leave, high fever arose and next day the temperature increased very much. Hazrāt didn't miss a single times prayers ('Namaz') even in high fever. On Friday, 22nd Rabi ul Awwal the fever and pain decreased in the morning, Hazrāt offered Jumma prayers but in the evening the fever rose again. On Saturday morning Hazrāt ordered to inform his house about the illness via telegram and also said that now my last time has come. On Saturday night, Hazrāt said that no one will stay with me tonight I am feeling well now and asked the attendants ('Khudaam') to stay out of the room. On Sunday, after 'Namaz e Fajr' (first Morning Prayer), the pain increased again and Hazrāt was restless till 10 am in the morning, in that condition Hazrāt said that Khwaja Ajmer رحمة الله وَتَعَالَىٰ عليه is calling me but Hazrāt Shah Meena رحمة الله وَتَعَالَىٰ عليه didn't allow me to go. Now I want to rest and raised his finger towards the sky, his lips were reciting 'Kalima e Taiyyaba' (Profession of Faith in Islam').

In this condition he left for his heavenly abode to meet the Eternal Love. It was Sunday, 24th Rabi ul Awwal,1329 AH, at 10:30 am, at the house of Nasir Khan Chunne Mian a rich man of Sadar, Lucknow, Hazrāt left for his heavenly abode. The bed and the room in which Hazrāt expired is safe even today as a holy memoir ('Tabarruk'). People flocked there on hearing the news of Hazrāt's demise and preparations for his burial were started. Hundreds of thousands of people gathered for 'Namaz e Janaza' (Funeral Prayers), hundred of 'Buzurgs' were also present, who had never been seen

	before. 'Nur' (Glorious Effulgence/ Light) was falling on the 'Janaza' (Bier'), the atmosphere was fragrant with musk, tears were flowing from the eyes and the hearts were restless, companions and attendants were grieving, everyone had become a symbol of grief. Bade Wisal bhi Jaari Hayy Faiz e Aam Unka. Woh Apne baad bhi Gayay ek Chod kar Bahar. Qaiser Warsi. (His 'Faiz' (Blessings) for everyone is flowing even after his Demise). After him, he has left a flowering era. Raahe Maula mein Qurbaan jo ho Gaye. Ab bhi Zindaa woh Apne Mazaaroon mein Hain. (Whoever sacrificed himself in the way of Allah سُبْحَانَهُ وَتَعَالَىٰ are alive in their Mazars even now).
	40. Hazrāt Shah Abdul Shakoor Taj ul Auliya رحمـــة الله وَتَعَـالَىٰ عليـــه. Naqšhbandiya Abul A'laiya; Qadriya Shurwardiya; Qadriya Razzaqiya, Firdausia; Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya. Hazrāt Shah Abdul Shakur رحمة الله وَتَعَالَىٰ عليه was known for the brevity of his discourse in clear, chaste and pure Urdu. He well knew that it is almost impossible to ascend the steep ladder of spirituality with the beneficence of a Spiritual Preceptor, as such he remained in search of a true 'Murshid' (Spiritual Guide). At long last, his search led him to the 'Khanqah' (Hospice) of Hazrāt Nabi Reżā Khan رحمة الله وَتَعَالَىٰ عليه and was admitted in his circle of Sillsila e Qadiriya Jehangiriya. After remaining in Hazrāt Nabi Reżā Khan Sahib's رحمـة الله وَتَعَـالَىٰ عليـه Company for many years, he obtained Sanctity. He was wont to strive excessively 'Mujahida' and devoted himself to Prayers and 'Zikr' (Remembrance of The All Mighty) and it was his practice to keep his Sanctity hidden from the eyes of the people as he was averse to gaining repute and fame. After attaining 'Khilafat', he was sent by his 'Murshid' to Naseerabad, a small Military Cantonment near Ajmer Sharif. To earn a living he became an Army Contractor and spent 30 years, engaged in spreading the teachings of the Sillsila. His fame spread throughout Ajmer Sharif and Rajputana, in fact, all over India. After a few years Hazrāt Sahib moved to Allahabad, and remained engaged in spreading the Beneficence of the Sillsila. He then went onto Sikandarabad, Uttar Pradesh, Buland Shaher where he spent the last ten years of his thirty years sojourn. Hazrāt Sahib used to made do with little speech; less sleep and less food and kept himself wholly immersed in Religious Observances. As a result there was very little blood in his body. One day, his Doctor acquaintance, Dr. Colonel Ziaullah observed that he had such a paucity of blood that it was difficult to imagine as to how he remained alive. Hazrāt Sahib is reported to have answered, “I am alive and well due to the Grace of The All Mighty and the beneficence of the 'Buzurgs' of the Sillsila e Aaliya.” Hazrāt Sahib used to sleep very little and as he gained in Spirituality his sleep disappeared all together. His Doctor asked him if he ever felt sleepy, he replied in the negative, upon being asked since when, he asked the Doctor why he was so inquisitive? The Doctor replied that it was necessary for his diagnosis. Hazrāt Sahib made the

startling disclosure that he had not slept for 30 years! The Doctor asked him if had acquired this state himself or was it his medical condition? In reply, Hazrāt Sahib stated that initially whenever sleep would come, he would force himself to stay awake, but later this state of sleep simply does no arise. This Mind over Matter Spiritual Strength arose from the 'Himma' (Vaulting Spiritual Aspirations) and 'Mujahida' (Assiduous Spiritual Efforts) put in by Hazrāt Sahib sincerely, with the intervention and 'Tawujjo' (Concentration) of his 'Murshid' Pakbaz delivered Hazrāt Shah Abdul Shakur رحمة الله وَتَعَالٰی علیه from the 'Nafs e Ammara Bil Su' (Lower Self Commanding to Evil).

All Hazrāt Sahib's time was spent in Devotion and Guiding People on 'The Path', so much so that he was busily engaged from Morning to Night and Night to Morning in providing Spiritual succor to the populace and enlightening them in Religion and 'Eemaan' (Sincere Belief).

As such he was a living exemplar of Ba Zikr Allah Tatma'inul Quloob" (For in Remembrance of All Mighty Allah سُبْحَانَهُ وَتَعَالٰی is Contentment of the Heart). He did not pay any attention towards earning a living but never the less faced no difficulty what so ever in obtaining the necessities of life. His 'Tawakkul' (Absolute Trust in Allah سُبْحَانَهُ وَتَعَالٰی), in accordance with the example of his antecedents in the Sillsila, he never paid calls upon English Officers, nor went to the door steps of the rich Nawabs or Maharajas, in fact these notables used to present themselves at Hazrāt Sahib's door and ask for surcease from Spiritual affliction. Once, two brothers who were his disciples, sold some property and presented a bag of money to Hazrāt Shah Abdul Shakur رحمة الله وَتَعَالٰی علیه, seeing their earnestness, Hazrāt Sahib رحمة الله وَتَعَالٰی علیه accepted the bag and then returned it with the admonition that they should use the money in some business, earn an honest living for themselves and use the proceeds to look after their families. Despite his own restricted income, he preferred others rather than himself.

Hazrāt Shah Abdul Shakur رحمة الله وَتَعَالٰی علیه used to treat non Muslims with respect and never said or did anything to hurt their feelings. So much so that when he left India to settle in Pakistan, many Hindus and Sikhs came to wish him farewell and tearfully exclaimed, "We are unfortunate to loose such a treasure as your Holy self."

He was gifted and chosen for Khilafat of the Sillsila. This process was through a letter. It was so because his “Murshid' was in Lucknow and he was in Naseerabad. The script of the letter is:

“After greetings, it is explained to you that you are fully allowed by our Murshid to take 'Ba'ait' from people and make them repent, after you educate them. Take this letter as your permission and all our Murideen must act upon Abdul Shakur’s direction and they must contact him for there is no difference between Nabi Reżā Khan and Abdul Shakur now.”

Only,

Mohammad Nabi Reżā

From Sadar Bazar Lucknow.

He was the Pioneer of the Shakuri, Abul A'ala'e, Jehangiri Sillsila in Lahore. His face was at true picture of sanctity and illumination. He had three sons and seven daughters. Hazrāt lived a simple life without ostentation of any kind. He adhered strictly to the 'Shariat' (Islamic Cannon Law) and would

	say that when the 'Nafs' accepted the 'Shariat' and no action of an individual was opposed to it, then it is safe to say that the unruly 'Nafs' has been tamed. The secret of his success in the Spiritual field was his adherence to the 'Shariat' before and along with 'Tariqat' (The Path) and 'Haqiqat' (The Ultimate or 'Real' Reality as opposed to 'Apparent' Reality). He would never place a burden upon his disciples and would remain with Honor and dignity, going so far as to refuse any kind of 'Nazar' (Offering by Devotees) even if there was nothing to eat in house, which happened occasionally even lasting up to three days a time, nor would he show any privation to his disciples. Hazrāt Qatil Shah رحمة الله وَتَعَالَىٰ عليه has said the following verses in his Praise. **'Yeh Baat Such Hayy kay Hum Paya e Hazrāt hain Kum!** **Phir Un mein Aisay Jo Kaamil Bhi Hoon Zaroor hain Kum.** **Kalaam e Haq say Yeh Sabit huwa Hayy, Aai Qatil.** **Khuda kay Banday Bohat Hain Magar, Shakur Hain Kum!"** **It is True that we are as Naught, compared to His Grace!** **Perfected Humans are Rare Indeed.** **It is Proven by the Words of the Ultimate Truth, O 'Qatil'.** **There be Many Men of Allah سُبْحَانَهُ وَتَعَالَىٰ but Few like 'Shakur'.** **Hazrāt Shah Abdul Shakur رحمة الله وَتَعَالَىٰ عليه was always active and alert like a 'Mujahid' (Religious Warrior), during the riots preceding the Partition of the Subcontinent he played a very active part in supporting the Muslim League. He also organized all the Muslims of Sikandarabad to arrange for their Defense and protection of their Women and Children. As a result there were many attacks by the extremist Hindus, but all were foiled under the superb Generalship exhibited by Hazrāt Sahib.** **His migration to Pakistan was in accordance to his Pir O Murshid's declaration that he desired that Hazrāt Sahib should go to either the Punjab or Rajputana. Thirty years stay in Rajputana proved to be the first step and his advent to the Punjab in Pakistan was the second.** **Unlike other parts of India, the Indian Military officers and men themselves escorted Hazrāt Shah Abdul Shakur رحمة الله وَتَعَالَىٰ عليه to the Border with Pakistan.**
1329 AH 1911 CE	On 21 February, the second Iranian Parliament adopted as the official calendar of Iran the Jalali sidereal calendar with months bearing the names of the twelve constellations of the Zodiac and the years named for the animals of the duo-decennial cycle; it remained in use until 1925 CE. War of Tripolli between Ottoman Empire and Italy. Treaty of Ouchy (1912 CE).
1330 AH 1912 CE	Sarekat Islam cooperative founded in Indonesia, part of the Muhammadiyah reform movement.
1330 AH 1912 CE	The coalition of four Balkan Countries defeat Ottoman Empire (Turkey). Ten years of almost continuous war began with the onset of the Balkan Wars in October 1912 CE and lasted—at least for Serbia—through World War I and to the resolution of the status of Albania in May 1922 CE. This decade was decisive both in shaping the modern Serbian State and in connecting Serb National

	consciousness to a Yugoslav State that would include all Serbs. Despite their competing expectations of territorial expansion in the area, Serbia, Bulgaria, Montenegro, and Greece concluded in 1912 CE a series of secret treaties creating a Balkan League, the explicit intention of which was to eject the Turks from Europe. On October 8, 1912 CE, Montenegro declared war on the Ottoman Empire, precipitating the First Balkan War. The Serbian Army pushed into Northern Macedonia (Vardar Macedonia), and the Bulgarian Army reached the gates of Constantinople in a matter of weeks. Bulgaria's refusal to accept the division of Macedonia instigated a brief Second Balkan War in 1913 CE, the result of which was Serbia's division of the Sandžak with Montenegro and acquisition of Kosovo and Metohija, as well as the lion's share of Macedonia. Its area was expanded by some four-fifths and its population by more than half. The situation was unstable, however, for on Austrian insistence Serbia and Montenegro were forced to yield part of the territory they had occupied to form a newly independent Albanian state. Because Greece obtained Salonika (Thessaloníki), Kavála, and Coastal Macedonia (Aegean Macedonia), the Serbs were denied a direct outlet to the sea that they had desired. The Austrians, meanwhile, saw in the emergence of a strong Serbia an end to their own *Drang nach Osten* ("drive to the East").
1331 AH 1913 CE	Mohammad Ali Jinnah joined All India Muslim League. Putsch by the Committee of Union and Progress ("CUP") faction of the Young Turks, known as the Raid on the Sublime Porte, results in resignation of Grand Vizier. In control of the government, CUP withdraws from the London Peace Conference and moves the Empire close to Germany in the approach to War.
1332 AH 1914 CE	The rivalry between the Austrians and Serbia reached a peak on June 28, 1914 CE, when the Austrian archduke Franz Ferdinand attended a military review in Sarajevo—a heavy-handed, if unintended, provocation on Vidovdan, Serbia's national day. He and his wife were assassinated by adherents of the secret society Mlada Bosna ("Young Bosnia"), who were armed by Crna Ruka. The Austrian authorities issued an ultimatum intended to be unacceptable, including a demand that Austrian officials be allowed to conduct in Belgrade an investigation into the assassination. The Serbian reply, though conciliatory, refused acceptance of that condition, and in July the two countries went to war. Germany joined the Austrian side a short time later as the conflict expanded to become World War I.
1332 AH 1914 CE	Under Ottoman Rule, secret Arab Nationalist Societies are formed. World War I begins. The Ottoman Empire enters the War allied with Germany. Egypt becomes a British Protectorate.
1332 AH 1914 CE	The Austrian offensive of August 1914 CE was forced back, as was a second attack in November. In the winter of 1914–15 CE, however, a terrible epidemic of typhus struck Serbia, devastating both the civilian population and the army. When the German general August von Mackensen opened a third offensive with the

assistance of the Bulgarians in October 1915 CE, the weakened Serbs were unable to sustain a defense on two fronts and were forced to retreat across Albania to the Adriatic coast. Devastated more by the ravages of winter in the mountains than by Albanian attacks, the remnants of the Serbian Army were transferred by French ships to the safety of Corfu, a Greek island in the Ionian Sea.

The rise to power of the Greek Prime minister Eleuthérios Venizélos in November 1916 CE brought Greece into the War on the side of the Triple Entente. It became possible to open a new front against the Bulgarian-German Forces in Macedonia, with the Serbian army playing a key part alongside British, French, and Greek units. After two weeks of hard fighting in September 1918 CE, the Bulgarian line broke. The collapse of the Macedonian front was one of the most important factors precipitating the end for the Central Powers and the end of World War I. After Belgrade was recaptured on November 1, 1918 CE, the forces of Austria-Hungary agreed to an armistice.

The Corfu Declaration.

Following its evacuation in 1915 CE, the Serbian Government had worked from exile on Corfu for the reconstitution of its State. During the early part of the war, a number of prominent political figures from the South Slav lands under the Dual Monarchy had fled to London, where they had set up a "Yugoslav Committee." Aided by sympathetic British intellectuals, the committee had worked to improve the position of South Slavs within the Monarchy in any postwar settlement. One of the most important achievements of the committee was its discovery of the Treaty of London—a secret document drawn up in April 1915 CE by which the Italians were promised Istria and large areas of Slovenia and Dalmatia in return for their participation on the Entente side. The stagnation of the war during 1916 CE and early 1917 CE added to the general indifference of the major Entente Powers to the fate of the Slavic minorities within Austria-Hungary, and, thus, the Yugoslav Committee and the Serbian government-in-exile decided to seek a common program. In July 1917 CE representatives of the two groups met in Corfu and signed the Corfu Declaration, which called for a single democratic South Slav state to be governed by a Constitutional Monarchy. At the same time, on Habsburg territory, Croatian and Slovene deputies to the Diets in Vienna and Budapest began preparing the ground for Independence through a National Council.

The Corfu Declaration required that both parties to the agreement reorient their war aims. Serbs from the Habsburg lands had previously aspired to greater autonomy for Slavs within the Empire. The Kingdom of Serbia, meanwhile, had seen the war as a defense of its gains of 1913 CE—and even as a possibility that these gains might be extended. Indeed, the Serbian leader Nikola Pašić regarded the new alliance with dismay, as he saw Serbia's freedom potentially compromised within a new political unit in which Serbs could be outnumbered

	by other constituent Nations. Nonetheless, as it became apparent in 1918 CE that the Italians were not content with the territories allocated to them by the 1915 CE Treaty of London, the "Yugoslavs" sought the effective support of the advancing Serbian Army. All sides were constrained by the major Entente Powers to reach an accommodation, and a conference held in Geneva in November 1918 CE concluded with a declaration of union by representatives of the Yugoslav Committee; the National Council of Slovenes, Croats, and Serbs; and the Serb Political Parties. The Montenegrins had risen against Austrian occupation in September, and on November 26 a National Assembly in Podgorica declared for union with Serbia under the Karadjordjević dynasty. In October the Sabor in Zagreb had declared the union with Hungary to be severed, and on December 1, 1918 CE, a delegation from the National Council invited the Prince Regent Alexander to proclaim the new union. Four days later the Kingdom of Serbs, Croats, and Slovenes was announced to the World.[15]
1333 AH 1915 CE	Ottoman Empire defeats Allies in Çanakkale (Dardanalles). The province of Canakkale lies on both sides of the Dardanelles which connects the Sea of Marmara to the Aegean Sea Its shores touch both Europe (with the Gelibolu Peninsula) and Asia (with the Biga Peninsula). The province has witnessed two very important battles in history. One of them is the mythological Trojan War which Homer immortalized in his Iliad. Archaeological digs in Troy (Truva) have proved that there had been nine separate periods of settlement (3000 BC – 400 AD). Here, one can see the ruins of city walls in addition to the Wooden Horse of Troy. The other one is the Battle of Canakkale which took place during World War I when Turkish troops under the command of Mustafa Kemal Ataturk maintained the defense of the region against enemy forces and Canakkale has taken its place in history as "Canakkale; unpassable". To honor the 500,000 soldiers who gave their lives or wounded at Gelibolu Gallipoli this peninsula has been made a National Park of remembrance. There are memorial monuments here in surroundings of natural beauty
1334 AH 1916 CE	By the Sykes–Picot Agreement Britain and France plan post-war division of their post-war spheres of influence following the dissolution of the Ottoman Empire. British Engineered Arab Revolt against Ottoman rule in Hijaz, Palestine and Syria in order to grab Oil Reserves through Proxy Governments. Lawrence of Arabia leads attacks on the Hejaz Railway. Muslims and Hindus join together in Lucknow Pact seeking more self-rule in India and other reforms from the British government.
1335 AH 1917 CE	Britain issues the Balfour Declaration pledging British support for the creation of a Jewish National Homeland.
1335 AH	The October Revolution, officially known as the Great October Socialist

[15] https://www.britannica.com/place/Serbia/Serbia-in-the-Yugoslav-kingdom

1917 CE	Revolution under the Soviet Union, also known as the Bolshevik Coup, the Bolshevik Revolution, the October Uprising, the October Coup or Red October, was a Revolution in Russia led by the Bolshevik Party of Vladimir Lenin that was instrumental in the larger Russian Revolution of 1917–1923 CE. It was the second revolutionary change of Government in Russia in 1917 CE. It took place through an armed insurrection in Petrograd (now Saint Petersburg) on 7 November 1917 CE [O.S. 25 October]. The rise of the Bolshevik and anti-Bolshevik factions was the precipitating event of the Russian Civil War. The October Revolution followed and capitalized on the February Revolution earlier in the year. Contrary to popular belief, Lenin did not overthrow the Tsar. The February Revolution had overthrown the Tsarist autocracy, resulting in a Provisional Government. The provisional government had taken power after being proclaimed by Grand Duke Michael, Tsar Nicholas II's younger brother, who declined to take power after the Tsar stepped down. During this time, urban workers began to organize into councils (Soviets) wherein revolutionaries criticized the provisional government and its actions. The Provisional Government remained widely unpopular, especially because it was continuing to fight in World War I, and had ruled with an iron fist throughout the summer (including killing hundreds of protesters in the July Days). Events came to head in the fall as the Directorate, led by the left-wing Socialist Revolutionary Party, controlled the government. The left-wing Bolsheviks were deeply unhappy with the government, and began spreading calls for a military uprising. On 10 October 1917 CE (O.S.; 23 October, N.S.), the Petrograd Soviet, led by Trotsky, voted to back a military uprising. On 24 October (O.S.; 6 November, N.S.) the Government shut down numerous newspapers and closed the city of Petrograd in an attempt to forestall the revolution; minor armed skirmishes broke out. The next day a full scale uprising erupted, as a fleet of Bolshevik sailors entered the harbor and tens of thousands of soldiers rose up in support of the Bolsheviks. Bolshevik Red Guards forces under the Military-Revolutionary Committee began the occupation of government buildings on 25 October (O.S.; 7 November, N.S.), 1917 CE. The following day, the Winter Palace (the seat of the Provisional government located in Petrograd, then capital of Russia) was captured. As the Revolution was not universally recognized, the country descended into civil war, which would last until 1923 CE and ultimately lead to the creation of the Soviet Union in late 1922 CE. The historiography of the event has varied. The victorious Soviet Union viewed it as a validation of their ideology, and the triumph of the worker over capitalism. During Soviet times revolution day was made a national holiday, marking its importance in the country's founding story. Contemporary Russia now distances itself from its Soviet past by removing the October Revolution as a national holiday. On the other hand, the Western Allies saw it as a violent coup, which used the democratic Soviet councils only until

	they were no longer useful. The event inspired many cultural works, and ignited communist movements across Europe and globally. Many Marxist–Leninist Parties around the world still celebrate revolution day.
1335 – 1339 AH 1917 – 1921 CE	During the Bolshevik takeover and Russian Civil War, Chechen territory is alternately controlled by Red and White forces. Chechens led by Sheikh Uzun Haji fight first against the Whites and subsequently against the Bolsheviks.
1337 AH 1919 CE	After losing virtually their entire Empire, the Ottomans capitulate on October 19 and sign the Armistice of Mudros with the Allies on October 30. World War I ends on November 11. Syria becomes a French protectorate. The first revolution in Egypt led by Saad Zaghlul against British occupation. After the Third Anglo-Afghan War ended with the signing of the Treaty of Rawalpindi King Amanullah Khan declared Afghanistan a Sovereign and fully Independent State.
1338 AH 1920 CE 1338 – 40 AH 1920 – 2 CE	Ottoman Sultan Mehmed VI signs the Treaty of Sèvres reducing the Empire to a fraction of its previous size and allowing for the indefinite presence of Allied forces in Turkey. The treaty is rejected by nationalist leaders, who vow to block its implementation. Emirate of Bukhara and Khanate of Khiva conquered by Bolshevik Russia Armenia first defeated by the Turkish nationalists then the Soviets. Short-lived Hashemite Kingdom of Syria establish, which surrendered to French forces after the Battle of Maysalun Turkish War of Independence
1335 AH 1918 CE	World War I ends with the defeat of the Ottoman Empire, which was the last of the Islamic Empires. Many Regions populated by Muslims in Africa and Asia are colonized by Europeans. Traditional religious ways of life are threatened and, in some cases, destroyed.
1335 – 1363 AH 1918 – 1945 CE	While Political Instability of the interwar years can fairly be attributed to the Serb-Croat conflict over State authority, the case against Serbian centralism emerges more clearly in the repressive measures used by the Belgrade Government in consolidating control over Macedonia and Kosovo, known simply as South Serbia. A combination of Army units and a Gendarmerie operating under the Ministry of Interior maintained a Regime of semi-Martial Law throughout the two interwar decades. Their forces did face attacks from Kosovar Albanian bandits and rebels and from pro-Bulgarian groups of the Internal Macedonian Revolutionary Organization (IMRO) based in Northeastern Macedonia (Pirin Macedonia), but the Serbian responses and reprisals were disproportionately harsh. In addition, a campaign in Kosovo to "repatriate" Kosovar Albanians to Turkey as "Turks" forcibly expelled thousands to Turkey. Yet even with their departure and that of those pushed from their Ottoman-era holdings by the land reform legislation of 1921 CE—with their properties transferred to Serb

	Colonists—a Kosovar Albanian plurality remained in place.
1338 – 1343 AH 1920 – 1925 CE	Sporadic armed resistance continues against Bolshevik forces.
1339 AH **1921 CE**	**Wisaal Hazrāt Syedna Shah Abdul Hayy Chattgami Jahangir Shah Saani al Muqallab ba Fakhrul Arfeen رحمۃ اللہ وَتَعَالٰی علیہ.** **In 1304 AH Hazrāt Abdul Hayee رحمۃ اللہ وَتَعَالٰی علیہ went to Gungo in Saharanpur, joined the 'Dars' of Hazrāt Maulvi Rashid Ahmad رحمۃ اللہ وَتَعَالٰی علیہ and attained his Certificate as Qualified in The Holy Traditions of the Prophet صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم. Hazrāt Abdul Hayee رحمۃ اللہ وَتَعَالٰی علیہ stated, "People possess different Temperaments, of these 'Warah' (Devotion) is one, 'Zuhd' (Renunciation, Austerity, Self Discipline, Self Denial/ Abnegation) is another and 'Irfan' ('Knowledge, Allah سُبْحَانَهُ وَتَعَالٰی Awareness, Wisdom, Gnosis') is yet another. 'Zuhd' is the 'Tariqah' (Methodology) of the 'Shattariya' Sillsila while 'Irfan' is a Grand and Wondrous Thing. While I was studying 'Ahadith' in Gungo, many people began to take 'Ba'ait' (Initiation) at the Hands of Hazrāt Hazrāt Maulvi Rashid Ahmad رحمۃ اللہ وَتَعَالٰی علیہ. People asked why I did not follow Suit, but I replied that there is no doubt that Hazrāt Maulvi Rashid Ahmad رحمۃ اللہ وَتَعَالٰی علیہ is the very Picture of Renunciation ('Zuhd'), however, I have a different Temperament, what can I do?" He would repeat the Verse:** **زہد و تقویٰ در فگندم زیر پائے آں صنم.** **مزہبم عشق است و رندی مشربم جوش و خروش.** **Upon My Oath, Renunciation and Piety lie beneath the Feet of My Beloved.** **My Religion is Love and My Inclination Abandonment in Enthusiastic Passion!** **Hazrāt Sahib رحمۃ اللہ وَتَعَالٰی علیہ spent 14 years from 1291 AH to 1304 AH with dedication and utmost resolve, enduring all the hardships of travel and constant study. He emerged from this period to become a most accomplished and Erudite Scholar.** **Hazrāt Abdul Hayee رحمۃ اللہ وَتَعَالٰی علیہ received 'Ijazat Ba Khilafat' in the Qadriya Razzaqiya Sillsila from Hazrāt Maulana Maulvi Hafiz Mohammad رحمۃ اللہ وَتَعَالٰی علیہ.** **Henceforth, the Sillsila was renowned as; Sillsila e Aaliya, Naqšhbandiya Abul Aaliya, Qadriya Suhrawardiya; Qadriya Razzaqiya; Chishtiya Qalandariya; Firdausiya.** **On December 7, 1845 CE, Haji Imdadullah رحمۃ اللہ وَتَعَالٰی علیہ arrived at Banares. From there, he departed for Arabia for Hajj and Pilgrimage of the Tomb of the Shrine of The Holy Prophet Hazrāt Muhammad صلی اللہ وَتَعَالٰی علیہ و آلہ وسلم.**[16]

16 http://www.hadhrat.com/haji-imdadullah-muhajir-makki-r-a/, Profile of Haji Imdadullah رحمۃ اللہ وَتَعَالٰی علیہ. Retrieved 26 March 2017.

Although Haji Imdadullah رحمة الله وَتَعَالَىٰ عليه had very little formal education, due to his sincerity and practice on Shariah, he was Granted 'Ilm e Ladunni' (Divine Knowledge). Allah سُبْحَانَهُ وَتَعَالَىٰ had opened the Secrets of Shariah for him. He could solve intricate issues very easily. Anyone wanting to understand the depth of his Knowledge, merely has to read some of his books like Sharh Mathnawi, Maktuba't and Malfoozat. There were approximately 500 or more Ulema who have taken Ba'ait upon the hands of Hazrāt Haji Imdadullah Sahib رحمة الله وَتَعَالَىٰ عليه. When we look at the lives of the Akaabir (Foremost/ Prominent) we don't find so many Ulema who have taken Ba'ait with somebody who outwardly and apparently has very little Traditional Knowledge. Hazrāt Abdul Hayee رحمة الله وَتَعَالَىٰ عليه took time out to read the 'Mathnawi Sharif with him. Hazrāt Haji Imdadullah Muhajir Makki رحمة الله وَتَعَالَىٰ عليه readily Bestowed upon him the Ijazat of the Sillsila e Aaliyah's Nizamiya Quddusiya and Sabriya Quddusiya.[17]

Regarding his 'Nisbat' (Spiritual Affiliation) Hazrāt Abdul Hayee رحمة الله وَتَعَالَىٰ عليه said, I am 'Ba'ait' in Qadriya Shurwardiya and My Spiritual 'Talab' (Desire/ Attraction) is Chishtiya

Abul Aa'laiya." He quoted a Verse of Hazrāt Niaz Ahmad Barelvi رحمة الله وَتَعَالَىٰ عليه:

بدہ دستِ یقین اے دل بدستِ شاہِ جیلانی۔ کہ دستِ او بود اندر حقیقت دستِ یزدانی۔

With Certitude, my Hand is in the Hand of the Shah of Jilan.

Which in the Ultimate Truth is For and With Allah سُبْحَانَهُ وَتَعَالَىٰ.

Hazrāt Abdul Hayee رحمة الله وَتَعَالَىٰ عليه stated, "Our Sillsila e Aaliya is called Sillsila e Aaliya 'Mujummah Al Bahrain' (Confluence of Two Seas) because the Spiritual Teachings

Bestowed by Hazrāt Rasul صلى الله وَتَعَالَىٰ عليه و آله وسلم Allah سُبْحَانَهُ وَتَعَالَىٰ Bestowed His Special 'Faiz' and 'Barakah' to two of His Holy Companions, Hazrāt Amir ul Mo'mineen Abu Bakr Siddiq e Akbar رضي الله وَتَعَالَىٰ عنه , and Hazrāt Imam al A'ima, Syedna Ali al Murtaza كرم الله وَتَعَالَىٰ وجهو. Our Sillsila has received 'Faiz' from both 'Tariqahs' this is why it is called 'Mujummah Al Bahrain'. This is the Station of Hazrāt Khizr عليه سلم where Hazrāt Musa (Moses) عليه سلم met him and tried to Plumb the Depths of 'Ilm e Ladunni' (Intuitive Knowledge) as mentioned in the Holy Qurʾān.

In the last year of his Blessed Life, Hazrāt Abdul Hayee رحمة الله وَتَعَالَىٰ عليه saw a Dream in which The Incomparable Holy Prophet Mohammad صلى الله وَتَعَالَىٰ عليه و آله وسلم was Walking and Hazrāt Abdul Hayee رحمة الله وَتَعَالَىٰ عليه was following in His Holy Footsteps. Hazrāt Sahib رحمة الله وَتَعَالَىٰ عليه used to say, 'This Path is grounded in Good Manners; Humility and Traditions. Not for those who Deferred to, or those who Love Assemblies and Social Functions!"

Hazrāt Abdul Hayee رحمة الله وَتَعَالَىٰ عليه was very fastidious in Cleanliness and ensured that everything about him was immaculately clean. Purity was a deep concern with him and he would often bathe many times with cold

[17] Nuzhat al Khawatir wa Bahjat as Sami' wa'l Nawazir by Sheikh Abd al Hayee al Hussaini al Luknavi.

	water. He strictly observed all matters of Religious Practice and offered his Prayers in Congregation. **One day spoke to his Disciples and recounted the 30 Years of Intense Religious Efforts undergone by Hazrāt Mukhlis Ur Rahmān رحمة الله وَتَعَالَىٰ عليه and assured his Disciples that the efforts of the Preceptor assure a relatively easy Journey of those who follow him.** **Four years before Hazrāt Abdul Hayee's رحمة الله وَتَعَالَىٰ عليه Passing away, he deposited Rs. 700.00 with a Trader in Chatgam, for expenses related to his Funeral. He also gave Rs.120.00 in change to Hazrāt Maqbool Ali Shah رحمة الله وَتَعَالَىٰ عليه o distribute among the People on the Day of his Passing away.** **Two years before his Passing away, Hazrāt Fakhrul Arfeen said that 'My Father, Hazrāt Mukhlis ur Rahman رحمة الله وَتَعَالَىٰ عليه, spent the last two years of his Blessed Life, remaining mostly secluded and would talk very little. Also the ability of Tasting, of his Mouth departed, I too will now spend the rest of my life in semi seclusion, the ability of Tasting anything has departed from me. Now everything tastes the same." He informed his Nephew that, "Your Brothers, (Hazrāt Abdul Hayee's رحمة الله وَتَعَالَىٰ عليه children) are very young, look after them ensure that they have a good education." He also declared that, "When one of my Sons reaches the age of 20, clear indications will arise that he is destined to be the next 'Sajjada Nasheen' (Occupant of the Chief Seat of Direction of the Sillsila). On Tuesday, the 17th of Zul Hajj, 1339 AH, when Hazrāt's Personal Attendant entered his room, he saw that Hazrāt was lying absolutely still. He screamed out loud and called everyone. When they reached the room, they saw that Hazrāt رحمة الله وَتَعَالَىٰ عليه was still alive. At 11 am his Soul left his physical body for Life Everlasting.** **Books by Hazrāt Abdul Hayee رحمة الله وَتَعَالَىٰ عليه.** **'Tahqiq al-Adabir fi Simaa al-Mazamir''** **Tuhfat Ahl al-Iqan bi Shark al-Itqan'.** **'Al-Anhar al-Manbuah dla al-La 'ali al-Masnuah'** **'Al-Hashiah dla al-T'aqqubat Aid al-Mauzu 'at'** **'Al-Hawd al-Kawthar Shark Nukkbat al-Fikar'** **'Al-Fawdidwa al-Fardid dial 'Aqdid li al-Nasafi'** **'Ujiibat al-Zaman did Hashiak Mulld Hasan'** **' Tawdli al-Jabrut did Skark Musallam al-Tkabut'** **'Al-Jummdn wa al-Jawdkir Shark Al-Ashbak Wa al-Nazair',** **Rdkat al-Arwak Sharh Muqaddama Ibn al-Salak,** **Al-Faid al-Maufur dld-Hdskiat Abd al-Gafur,** **Husn al~ 'Afiyak did -Hashiat al-Kafiyah,** **Tuhfat al-Raki wa al-Sajidfil Haskiak did Sharh Mir Zahid** **Biddyat al-Rahmat Sharh Hiddyat al-Hikmat.**[18]
	40. Hazrāt Mohammed Nabi Raza Shah رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Abul A'laiya; Qadriya Shurwardiya; Qadriya Razzaqiya, Firdausia; Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya. **Once Hazrāt Syed us Saalikeen, Zubdatul Aarifeen, Faqhrul Kaamileen,**

[18] Moulana Mohammad Maksudur Rahman, Al-Asal al-Musaffa min Nahal al Mustafa, Barik Printing Press, Dhaka, Bangladesh, 2009, pp. 11-12.

Sayyidi o Maulaae Shah Mohammad Abdul Hayy, Islamabadi, Chaatgaami رحمة الله وَتَعَالَىٰ عليه, with an intention to travel across India, came to Calcutta and stayed at the place of Deputy Badi ul Aalam Sahib. Deputy Sahib was Hazrāt's disciple (Murid). During Hazrāt's Mohammad Abdul Hayy رحمة الله وَتَعَالَىٰ عليه stay at Deputy Sahib's house, Hazrāt Dada Miyan رحمة الله وَتَعَالَىٰ عليه first met Hazrāt Mohammad Abdul Hayy رحمة الله وَتَعَالَىٰ عليه and at the first glance of Hazrāt, Hazrāt Dada Miyan's رحمة الله وَتَعَالَىٰ عليه heart started burning with devotional love of the True Lord (Allah سُبْحَانَهُ وَتَعَالَىٰ). Hazrāt Faqhrul Aarifeen رحمة الله وَتَعَالَىٰ عليه specially prayed to Allah سُبْحَانَهُ وَتَعَالَىٰ to give him Hazrāt Dada Miyan رحمة الله وَتَعَالَىٰ عليه as his disciple and the prayer was fulfilled because in the morning Hazrāt Qibla Mohammed Nabi Raza Shah (Dada Miyan) رحمة الله وَتَعَالَىٰ عليه became the disciple (Murid) of Hazrāt. After becoming the Murid, Hazrāt Dada Miyan's رحمة الله وَتَعَالَىٰ عليه Heart and feelings turned away from worldly affairs and after some days with the permission (Ijaazat) of Nawab Sahab, Hazrāt Dada Miyan رحمة الله وَتَعَالَىٰ عليه started his prayers for spiritual attainment (Riyaazat o Mujaahidaa) and his routine was totally changed, whole night he used to offer Namaz (Qayamul Lail) and at days he used to Fast (Saaem un Nahar). At times he used to offer fajr prayer with the Ablution (Wuzu) of Isha. Remaining in the contemplation of The Almighty سُبْحَانَهُ وَتَعَالَىٰ had became sign of his life. He did many Chillas (40 days of solitary confinement in the contemplation of The Almighty سُبْحَانَهُ وَتَعَالَىٰ for Spiritual Attainment). Hazrāt Dada Miyan رحمة الله وَتَعَالَىٰ عليه performed one such Chilla at Mirza Khel. During the day he Fasted and used to open his Fast (Iftaar) with little food and his whole night passed in prayers (Ibaadat). During the whole forty days he only ate Bhaaji prepared from banana leaves.

He performed second Chilla at Dhaka (Bangladesh) and third at Bhainsori Sharif. During the days of Chilla no one was allowed to speak to Hazrāt. Fourth Chilla was also performed at Bhainsori Sharif's masjid in which Hazrāt opened the fast with only a date (Khorma) and a quarter glass of water. Hazrāt Dada Miyan's رحمة الله وَتَعَالَىٰ عليه younger brother, Hazrāt Inayat Hasan Shah رحمة الله وَتَعَالَىٰ عليه remained at the service of Hazrāt during this Chilla. When Hazrāt come out of Chilla he embraced Hazrāt Inayat Hasan Shah رحمة الله وَتَعَالَىٰ عليه and said I have completed your inner spiritual teachings and it will be declared at the proper time. For four years Hazrāt toured Hyderabad, Gulbarga, Khuldabad, Aurangabad, Jhansi, Ajmer Sharif and Bengal's different cities and gave the message of the righteous path. During his tour, once Hazrāt stayed at an old and damaged mosque of Khuldabad Sharif. It was winter season and only an old blanket (Kambal) was available to keep the cold away and in such a situation a scorpion bit Hazrāt. Hazrāt was in pain, he spent the whole night walking in the mosque in the thought of Almighty Allah سُبْحَانَهُ وَتَعَالَىٰ. In the morning

	bleeding and lose motions started. After Namaz e Fajr the Imam of the Mosque presented some medicine from which the problem was a bit relieved and with the suffering. Hazrāt continued his journey and touring various places Hazrāt reached Gulbarga Sharif in the Holy shrine of Hazrāt Khwaja Banda Nawaz Gesudaraz رحمة الله وَتَعَالٰی علیه. At that time Hazrāt had only an old and torn blanket (Kambal) with him. A man emotionally presented Hazrāt a new and costly blanket. Hazrāt said take away this blanket and bring it tomorrow. At night Hazrāt went to the Holy Shrine (Mazar e Aqdas) of Hazrāt Khwaja Banda Nawaz رحمة الله وَتَعَالٰی علیه said humbly Hazrāt, I have not come for a blanket you know what I have come for so please complete my wish. In the same position Hazrāt started meditating (Muraqba) and during meditation Hazrāt felt as if a light has started releasing from his chest, now the condition (feeling) of the heart was mystical, what was bestowed upon him and what he had taken was known only to the Bestower and receiver. Next day the same person with the new and costly blanket came and Hazrāt accepted his blanket but during Mehfil e Samaa donated it to the Qawwals and continued with his journey. Touring different places, Hazrāt reached Ajmer e Muqaddas, the Shrine (Dargah) of Khwaja-e-Khwajgan, Ataa e Rasul صلی الله وَتَعَالٰی علیه و آله وسلم, Hazrāt Khwaja Moinuddin Chisti Sanjari رحمة الله وَتَعَالٰی علیه. Once Hazrāt Syedna Faqhrul Aarifeen رحمة الله وَتَعَالٰی علیه was at Ajmer e Muqaddas during the Urs Sharif, Hazrāt Khwaja Mohammed Nabi Raza Shah رحمة الله وَتَعَالٰی علیه also reached there during his journey and stayed at a room (Hujra). Peer o Murshid Sayyidna Faqhrul Aarifeen رحمة الله وَتَعَالٰی علیه himself came to his Hujra (room), but at the time Hazrāt was not there. He asked some people that a person with such appearance is staying in this room, where is his luggage. The reply was that person is having only a blanket and a cloth bag, he keeps the blanket with himself and the cloth bag is available. When the cloth bag was searched only a pair of wooden slippers (Choubi Na-a-lain) was in it. Peer o Murshid رحمة الله وَتَعَالٰی علیه announced Hazrāt Mohammad Nabi Raza Shah رحمة الله وَتَعَالٰی علیه is my true disciple (Murid) and mystic lover. The way he was followed my complete orders and did the spiritual practice, no other disciple could do. In short only after some years of Ba'ait (becoming a Murid) seeing the inner purity (Pakeezgi Nafs) devotion and practices of Hazrāt, Peer o Murshid رحمة الله وَتَعَالٰی علیه realized that his Disciple has attained complete control and purity, bestowed (gave) Khilafat and Ijaazat as destined during the Urs Mubarak of Hazrāt Makhdum e Aalam Shaikh Abdul Haq Rodolvi رحمة الله وَتَعَالٰی علیه and announced live this life with Mujahida (work) for the benefit of the people and for the raza of Allah سُبْحَانَهُ وَتَعَالٰی and his Beloved Prophet صلی الله وَتَعَالٰی علیه و آله وسلم. After Khilafat and Ijazat went to pay his Devotion in Ajmer Sharif at the Dargah of Aata e Rasul Hazrāt Khwaja Hind ul Wali صلی الله وَتَعَالٰی علیه و آله وسلم. At that

	occasion a Amaama Poshi was done in a special way by the Sajjada Nasheen.
1339 AH 1921 CE	Abdullah I of Jordan in made King of Transjordan His father was the Sharif of Mecca Faisal I of Iraq is made King of Iraq Abd al-Karim leads a revolt against colonial rule in Moroccan Rif and declares the "Republic of the Rif". Death of Ala Hazrāt Maulana Ahmad Raza Khan Barelvi رحمة الله وَتَعَالَىٰ عليه. Treaty of Kars between Soviet Russia and Turkey. Reza Khan Pahlavi stages largely bloodless coup in Persia
1340 AH 1922 CE	The Chechen Autonomous Oblast is formed.
1340 AH 1922 CE	Armistice of Mudanya Turkish Nationalists under the leadership of Mustafa Kemal seize control of Turkey and abolish the Ottoman Sultanate prompting Sultan Mehmed VI to flee Turkey; the 600-year-old Ottoman Empire officially ceases to exist. Egypt unilaterally granted independence by the United Kingdom
1341 AH 1923 CE	Mustafa Kemal secures Allied recognition of Turkey's Independence in the Treaty of Lausanne and subsequently declares the Republic of Turkey Ankara officially replaces Constantinople as Turkish Capital. Albanian Muslim's Congress breaks with Khalifate and reforms Islam in Albania by suppressing polygamy and the compulsory veiling of women.
1342 AH 1924 CE	The Turkish Grand National Assembly abolishes the Ottoman Khalifate and sends the remaining members of the Ottoman House into exile in a move that begins the extensive de-Islamization of the public sphere in Turkey. King Abd al-Aziz Ibn Saud conquers Mecca and Medina leading to the unification of the Kingdoms of Najd and Hejaz
1343 AH 1925 CE	Reza Khan seizes the government in Persia and establishes the Pahlavi dynasty The Great Syrian Revolt breaks out across the various Statelets of Syrian and Lebanon against French rule, which ultimately was put down by force in 1927. The The Solar Hijri, Iranian calendar was legally adopted on 31 March, under the early Pahlavi dynasty. The law said that the first day of the year should be the first day of spring in "the true solar year", "as it has been" ever so. It also fixed the number of days in each month, which previously varied by year with the sidereal zodiac. It revived the ancient Persian names, which are still used. It specified the origin of the calendar to be the Hijra of The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ, Holy Prophet Hazrāt Syedna Mohammad Imam Al Ambia صلى الله وَتَعَالَىٰ عليه و آله وسلم. from Mecca to Medina in 622 CE. It also deprecated the 12-year cycles of the Chinese-Uighur calendar which were not officially sanctioned but were commonly used. The Solar Hijri calendar also called the Iranian Hijri calendar, or Shamsi Hijri calendar, and abbreviated as SH and, sometimes, HS, is the official calendar

	of Iran and Afghanistan. It begins on the March equinox (Nouroz) as determined by astronomical calculation for the Iran Standard Time meridian (52.5°E, UTC+03:30) and has years of 365 or 366 days. Its determination of the start of each year is astronomically accurate year-to-year as opposed to the more fixed Gregorian calendar or "Common Era calendar" which, averaged out, has the same year length, achieving the same accuracy (a more simply patterned calendar of 365 days for three consecutive years plus an extra day in the next year, save for exceptions to the latter in three out of every four centuries). The start of the year and its number of days remain fixed to one of the two equinoxes, the astronomically important days which have the same duration of day as night. It results in less variability of all celestial bodies when comparing a specific calendar date from one year to others. Each of the twelve months corresponds with a Zodiac Sign. The first six months have 31 days, the next five have 30 days, and the last month has 29 days in usual years but 30 days in leap years. The Iranian New Year's Day always falls on the March equinox.
1345 AH 1926 CE	Cao Dai founded. **Caodaism** (Vietnamese: *Đạo Cao Đài*, Chữ nôm) is a monotheistic syncretic new religious movement officially established in the city of Tây Ninh in southern Vietnam in 1926 CE. The full name of the religion is *Đại Đạo Tam Kỳ Phổ Độ* (The Great Faith [for the] Third Universal Redemption). Adherents engage in practices such as prayer, veneration of ancestors, nonviolence, and vegetarianism with the goal of union with God and freedom from saṃsāra. Estimates of the number of Caodaists in Vietnam vary; government figures estimate 4.4 million Caodaists affiliated to the Cao Đài Tây Ninh Holy See, with numbers rising up to 6 million if other branches are added. However estimates vary. The United Nations found about 2.5 million Cao Dai followers in Vietnam as of January 2015 CE. An additional number of adherents in the tens of thousands, primarily ethnic Vietnamese, live in North America, Cambodia, Europe and Australia as part of the Cao Dai diaspora.
1345 AH 1926 CE	Abd al-Aziz Ibn Saud assumes title of King of Najd and Hejaz Lebanon proclaimed a Parliamentary Republic under French Protectorate.
1346 AH **1927 CE**	**Birth Hazrāt Syed Mir Mohammad Raza ul Ambiya Al Maroof Rumi Luckhnavi رحمة الله وَتَعَالَىٰ عليه bin Hazrāt Mir Syed Mohammad Ahmad Siddiq Shah رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Syed Mir Mohammad Reżā ul Ambiya Al Maroof Rumi Luckhnavi رحمة الله وَتَعَالَىٰ عليه was a living copy of his illustrious father, he shared the same mannerisms, the same manner of speaking, the same style in living. Thousands of people kept achieving Grace through his hands in like manner as his father before him. He was born on 26th September, 1927 in Ajmer Sharif.** **Hazrāt's forefather, Hazrāt Mir Syed Ya'qub Ali Shah رحمة الله وَتَعَالَىٰ عليه had**

	migrated from Hamadan, Iran. Hazrāt's illustrious father, Hazrāt Mir Syed Qatil Shah رحمة الله وَتَعَالَىٰ عليه had predicted his birth and announced his name before he was born. At the age of 6 years he was enrolled in Hazrāt Maulana Amjad Shah's رحمة الله وَتَعَالَىٰ عليه Madrassa Moiniya at the Shrine of Hazrāt Ghareeb Nawaz رحمة الله وَتَعَالَىٰ عليه, Maulana Sahib رحمة الله وَتَعَالَىٰ عليه was also the author of the famous 'Bihar Sharif,' a text book that is held in reverence by the Aalims of Hanafi Fiqh. As Hazrāt Shah Qatil رحمة الله وَتَعَالَىٰ عليه was fully qualified from Al-Azhar University, Cairo, he undertook the education of his Son as well as provided him with Sufi training. Hazrāt Rumi Shah رحمة الله وَتَعَالَىٰ عليه used to accompany his father when he went on journeys imparting education and training to his disciples at their home towns.
1347 AH 1928 CE	Turkey is declared a secular State. Hasan al-Banna founds the Muslim Brotherhood a neo-Salafi movement dedicated to social, political, and moral reform in Egypt The movement would later spread to other Arab Nations and to Pakistan
1347 AH 1929 CE	Militant conflicts between Palestinians parties and Jewish settlers in Jerusalem over access to the Wailing Wall
1348 AH 1930 CE	The Nation of Islam is created in the US. by W. D. Fard. It is based on some Islamic ideas, but contains innovations, such as the appointment or declaration of Elijah Muhammad as a Prophet.
1348 AH 1930 CE	The Rastafari movement began following the coronation of Haile Selassie I as Emperor of Ethiopia. **Rastafari**, also known as the **Rastafari movement** or **Rastafarianism**, is a religion that developed in Jamaica during the 1930s (CE). It is classified as both a new religious movement and a social movement by scholars of religion. There is no central authority in control of the movement and much diversity exists among practitioners, who are known as Rastafari, Rastafarians, or Rastas. Rasta beliefs are based on a specific interpretation of the Bible. Central is a monotheistic belief in a single God, referred to as Jah, who is deemed to partially reside within each individual. Rastas accord key importance to Haile Selassie, the Emperor of Ethiopia between 1930 CE and 1974 CE; many regard him as the Second Coming of Jesus and Jah incarnate, while others see him as a human prophet who fully recognized Jah's presence in every individual. Rastafari is Afrocentric and focuses attention on the African diaspora, which it believes is oppressed within Western society, or "Babylon". Many Rastas call for this diaspora's resettlement in Africa, a continent they consider the Promised Land, or "Zion". Some practitioners extend these views into black supremacism. Rastas refer to their practices as "livity". Communal meetings are known as "groundations", and are typified by music, chanting, discussions, and the smoking of cannabis, the latter regarded as a sacrament with beneficial properties. Rastas emphasise what they regard as living "naturally", adhering to ital dietary requirements, wearing their hair in dreadlocks, and following patriarchal gender

	roles.
1348 – 1357 AH 1930 – 1939 CE	An anti-Russian Millenarian Cult (from Latin *mīllēnārius* containing a thousand), is the belief by a religious social, or political group or movement in a coming fundamental transformation of society after which "all things will be changed". Millenarianism exists in various cultures and religions worldwide, with various interpretations of what constitutes a transformation. These movements believe in radical changes to society after a major cataclysm or transformative event. Millenarianist movements can be secular (not espousing a particular religion) or religious in nature) based on folk Islam is active in Chechnya. Throughout the 1930s (CE) and after, Chechens resist Stalin's collectivization and Sovietization policies.
1348 – 1429 AH 1930 – 2008 CE	Ayub Khan Ommaya MD, ScD (h.c.), FRCS, FACS was a Pakistani American Neurosurgeon and the inventor of the Ommaya reservoir The reservoir is used to provide chemotherapy directly to the tumor site for brain tumors. Ommaya was also a leading expert in traumatic brain injuries. Ommaya published over 150 articles, chapters, and books. His research focused on cancer treatment, traumatic brain injury, a CSF artificial organ, and philosophy of mind. Through discussions with Congressman William Lehman Chair of the House Appropriations Committee responsible for the Department of Transportation, he developed CDC's National Center for Injury Prevention and Control which as part of its mission focuses on traumatic brain injury. As part of this effort Ommaya commissioned the IOM report Injury in America. The report called for the creation of the CDC center. Ommaya's research provided the experimental data needed to model traumatic brain injury. His Centripetal theory was foundational to the biomechanics of traumatic brain injury. This work allowed for improved modeling of brain injury by engineers in their design of safety equipment in automobiles. Ommaya also did early work with the computed tomography (CT) scanner. His work with Sir Godfrey Hounsfield to determine the spatial resolution of the CT scanner opened the door for its use in stereotactic surgery. Spinal angiography was also pioneered by Ommaya, Di Chiro, and Doppman. This work allowed for the visualization of arteries and veins and allowed for understanding of spinal cord arteriography. The same team reported the treatment of spinal cord AVMs by percutaneous embolization of an intercostal artery using stainless steel pellets. This was one of the first reports of interventional neuroradiology. Ommaya made several significant contributions to many areas that concern neurological surgeons, treatment of cancer, hydrocephalus, traumatic brain injury, and arterio-venous malformations.
1342 AH 1931 CE	Jehovah's Witnesses emerged from the Bible Student movement under the influence of Joseph Franklin Rutherford.

1343 AH 1932 CE	A General Islam Conference held in Jerusalem over the Zionism question with delegates from North Africa, Egypt, the Arabian Peninsula and Mesopotamia issues first Pan Arabic resolution. Iraq granted independence by League of Nations
1355 AH 1936 CE	Increased Jewish immigration leads to the Arab revolt in Palestine The demonstrations turned violent in 1937 and met with violent repression from the British Army.
1355 AH 1936 CE	The Chechen and Ingush polities are merged into the Chechen-Ingush Autonomous Republic.
1357 AH 1938 CE	Mustafa Kemal Atatürk died. İsmet İnönü second President of Turkey.
1358 AH 1939 CE	Start of World War II.
1358 - 1364 CE	During the Third Afghan War, an Indian National of Noble, Land Owning Descent, Sardar Sikander Hyat-Khan initially worked as a War Recruitment Officer in his Native Campellpur (Attock) District of The Combined Punjab Province of British India, and later served as one of the first Indian Officers to receive the King's Commission, with the 2/67th Punjabis (later the 1/2nd Punjab Regiment). His Grandfather, Sardar Karam Khan had sided with General John Nicolson (in his single and individual capacity) and saved the General's life during an assault on the Sikh Forces of Sardar Sher Singh Attariwala, holding the Burj (Watch Tower) on the Strategic Margalla Pass, on the famed Grand Trunk Road, between Rawalpindi and Attock, in order to stop the retreating forces of Sardar Sher Singh after the Sikh defeat in the Battle of Gujerat, from joining up with his Father, Sardar Chattar Singh from Hazara. Sardar Sikander Hyat-Khan also served in World War I, becoming the highest ranked Indian to Command a Company on Active Service, for which he was awarded with a Knighthood and Decoration as a Member of the Military Division of the Order of the British Empire (MBE). In 1921 CE, Sir Sikandar was elected to the Punjab Legislative Council and his effective political role now began, as he became one of the main leaders of the Punjab Unionist Party] (later known as the Unionist Party), an all-Punjab political party formed to represent the interests of the landed gentry and landlords of Punjab which included Muslims, Sikhs and Hindus. He, in due course, took over Leadership of the Unionist Party from Sir Fazli Husein. Sir Sikandar Hyat-Khan led his Party to victory in the 1937 CE elections, held under the Government of India Act 1935 and then Governed the Punjab as Premier in coalition with the Sikh Akali Dal till his death under mysterious circumstances at the early age of 50, in 1942 CE. This Government maintained

	Harmony between the Muslims, Sikhs and Hindus of the Province in an exemplary manner due to the Statesmanship and accomodative behavior of Sir Sikandar Hyat-Khan and carried out many reforms for the better of the Punjabi Zamindar or an Agrarian community. When Punjabi farmers faced a crash of agricultural prices and economic distress in the late 1930s CE, Sir Sikandar took further measures to alleviate their misery in the Punjab Perhaps nothing underscores Sir Sikandar Hyat-Khan's commitment to the Independence of India, more than the reasons he broke with so many of his contemporaries and pushed for Indian support of the allies during World War II. Sikandar Hyat-Khan stood almost alone among notable Indian leaders at the time in believing that India should enter the war against the Axis powers for a combination of philosophical, strategic, and pragmatic reasons. Whereas most others, including Jinnah, and especially Gandhi and Nehru, saw it as the 'white man's war', viewed Great Britain as an oppressor and for that reason opposed involvement in the War, Sikandar Hyat-Khan's strategy was different (Coupland, 1943: 239–41). He, too, saw Britain as an occupying force but opposed staying neutral, or siding with the Russians, Japanese, or Germans, as some Indian leaders had suggested, for several reasons. These included his philosophical commitment to stamping out the evil and oppression that was being pursued against a vulnerable religious minority by the Nazis. This was something that as a devout Muslim and someone who devoted his life to fighting sectarianism made Sikandar Hyat-Khan empathetic to the plight of the Jews. Sikandar Hyat-Khan was also concerned that if Britain lost the War, British India would be open to invasion from forces in the East, West, and Northwest, as well as chaos at home. In a letter to Jinnah, dated 25 December 1941, Sikandar Hyat-Khan wrote: I have from the very outset of this War pleaded for a Policy of wholehearted and unconditional support, because it is my fixed conviction that bringing this war to a successful conclusion is of vital importance to India and the Muslims throughout the world… by withholding our support at this critical juncture we will be jeopardizing the safety of our country…If, God forbid, the Nazis and Japanese succeed in this war all our political aspirations, and ambitions of a free and equal partnership will be frustrated for good. Sikandar Hyat-Khan went on to critique Nehru's approach, writing that while Nehru demands immediate declaration of complete independence, he has not addressed how this will be achieved if the British lose this war. According Sikandar to Hyat-Khan, in the same letter, Nehru was 'banking on a victory of anti-Axis powers but without any help from the Political Party to which he belongs since it is wedded to a policy of non-violence'. Ultimately, Sikandar Hyat-Khan was successful in convincing a reluctant Jinnah and the Muslim League to support the War effort. In 1939 CE, at the start of the War, the Indian Army had just over 200,000 troops. Under Sikandar Hyat-Khan's leadership by 1940 CE, the Army's size was

	increased to a million. In total, India supplied more than two million Army, Navy, and Air Force Combatants (Khan, 2015 CE). The vast majority came from Sikandar Hyat-Khan's province, Punjab, and the Force quickly became the largest volunteer Force in the World at the time. A combination of Muslim, Hindu, Sikh, and Christian Soldiers fought primarily in West Asia and North Africa on behalf of the allies and against Nazism. It is a story not often told in the West that 89,000 of the more than 2 million Indian soldiers were killed in Battle (Khan, 2015). He also had strategic reasons for supporting the War. He was convinced that if India helped Britain, they would reward the Subcontinent with independence. His conviction had historical precedence since he himself had fought in World War I and following the War, Britain had taken steps to grant the subcontinent more autonomy. As Basu (2016 CE) has shown, during World War I, 1.2 million Indian soldiers fought alongside the Allied powers, and 72,000 lost their lives. In comparison, during World War II, two million Indian soldiers fought on behalf of Britain, with 89,000 casualties (Khan, 2015 CE). Sikandar Hyat-Khan stated at the time: 'I believe that Valor and Sacrifices of our Fighting Men alone can win India freedom just as they won [the] 1921 CE reforms by their sacrifices during last war'.[19] Sikandar Hyat-Khan's commitment to the War also reflected his understanding that once achieved, independence must be sustained. This meant that the subcontinent must not break away from Britain completely until it had developed a robust economy and the capacity to defend itself from internal and external threats. In a speech in the Punjab Legislative Assembly on 11 March, 1941 CE, Sikandar Hyat-Khan said: 'We want independence and freedom…but we cannot become independent merely by declaring that we are free … Unless we have strong, efficient and up-to-date defense forces our Independence will not be worth a day's life'. Hyat-Khan saw the War effort as an opportunity to help Greater India develop industry, skills, and expertise, particularly in building an economy and a Fighting Force capable of defending the Subcontinent. The fact that Sikandar Hyat-Khan's commitment to the War was intimately tied to his commitment to Independence partly explains why he reacted so strongly to Churchill's statement regarding the Atlantic Charter. The Atlantic Charter was a statement issued on 14 August 1941 that set out American and British goals for the world after the end of World War II. The joint statement later dubbed the Atlantic Charter, outlined the aims of the United States and the United Kingdom for the postwar world as follows: no territorial aggrandizement, no territorial changes made against the wishes of the people (self-determination), restoration of Self-Government to those deprived of it, reduction of trade restrictions, global cooperation to secure better economic and social conditions for all, freedom from fear and want, freedom of the seas, and abandonment of the use of force, and disarmament of aggressor Nations. The

[19] Sikandar Hyat-Khan Statement to Press at Simla, October 1, 1942, India Office Records and Library L/I/1/1427.

	adherents to the Atlantic Charter signed the Declaration by United Nations on 1 January 1942, which was the basis for the modern United Nations. On 9 September 1941 CE, Churchill stated that the Charter, in particular its third principle of self-determination, did not apply to India. In a statement to the press in Simla on 1 October 1942 CE, Sikandar Hyat- Khan took Churchill to task for what he described as an 'embarrassment': [The] vast majority of my Countrymen certainly share my belief that [the] future destiny and safety of India lie in securing [the] status of free and equal partnership in [the] British Commonwealth. I am equally confident that if the Prime Minister could see his way to make [a] fresh declaration that India shall attain that status within a reasonable time after [the] War, say two or three years, all patriotic elements in [the] country will welcome it with enthusiasm. A few days later, the Secretary of State for India, Leopold Amery, spoke before the House of Commons in an effort to remedy the situation: I can only repeat, in order to remove any possible ground for misunderstanding, that the Prime Minister's statement of September 9 with reference to the Atlantic Charter expressly made it clear that the Government's previous declaration with regard to the goal of India's attainment of free and equal partnership in the British Commonwealth and with regard to our desire to see that goal attained with the least possible delay after the war, under a Constitution framed by agreement among Indians themselves, hold good and are in no way qualified. Whether such a retraction could be fully trusted is of course a different matter, as Sikandar Hyat-Khan's above-cited comment about 'embarrassment' indicates. The financial, industrial and military assistance of India formed a crucial component of the British Campaign against Nazi Germany and Imperial Japan. ... The Indian Army during World War II was one of the largest Allied Forces Contingents which took part in the North and East African Campaign, Western Desert Campaign. The numbers are staggering: up to three million Bengalis were killed by famine, more than half a million South Asian refugees fled Myanmar (formerly Burma), 2.3 million soldiers manned the Indian army and 89,000 of them died in military service. Thirty Indians won Victoria Crosses in the 1940s CE. There were non-combatants like cooks, tailors, mechanics, and washermen, such as a boot-maker to the Indian army named simply as Ghafur who died at the battle of Keren in present-day Eritrea and whose grave can still be seen there today. What do we know about the thousands of women who mined coal for wartime in Bihar and central India, working right up until childbirth? Or the gangs of plantation laborers from southern India who traveled up into the mountains of the northeast to hack out roads towards Myanmar and China? Or the lascars (merchant seamen) such as Mubarak Ali, remembered simply as "a baker" who died in the Atlantic when the SS City of Benares was torpedoed? It wasn't

	glamorous work: "coolies" loading and unloading cargo at imperial ports or clearing land for aerodromes did not share the prestige of fighter-pilots. The people who made up the war effort soon had their lives shaped again by the Partition of 1947 and the carving up of new Countries. This wartime history belongs to Nepal, Sri Lanka, Bangladesh, and Pakistan as much as India. In the rush to write new histories of Nation-States after 1947 CE, much of the history of the 1940s CE was locked out from official memory. Tales of the freedom struggle took precedence. And in Britain and the US, the emphasis was placed on remembering military contributions to major battles, not on the everyday lives of anonymous workers. As one report put it at the time, this was not the "forgotten army", but the "unknown army".[20] Thus the entire Free World has a debt of Gratitude to Sir Sikander Hyat-Khan for contributing significantly towards the War Effort in Men and Material. A debt that is unacknowledged to this day including the yearly commemoration of WWII to the lasting shame of the Leaders of the so-called Free World. It was Sir Sikandar's uncompromising stand that eventually forced the UK Parliament to disavow Churchill's statement and agree to Sir Sikandar's stance in view of the invaluable assistance that he was poviding to the War Effort and was the sole contributor to this Provision. In view of President Roosevelt backing Churchill, we owe NO Gratitude to the United States for our Freedom as the US has gone on to become the De Facto Neocolonial Power of the World and has constatly undercut Pakistan's Freedom by Economic, Political and Social subversion in order to maintaain it's position as a Player in the On-Going Great Game. Pakistan occupies a Unique position as the Gateway to the Warm Waters of the Strategic Oil Shipping Gulf and the Central Asian States as well as Russia and China.
1358 - 1364 AH 1939 – 1945 CE	Millions of Jews were relocated and murdered by the Nazis during the Holocaust.
1359 AH 1940 CE	All India Muslim League at Lahore formally resolves in favor of an independent Muslim State.
1359 AH 1940 CE	Long after Stalinist repression has quieted other regions of the Soviet Empire, a revolt breaks out in Chechnya.
1340 AH 1941 CE	British and Russian Forces invade Iran and Reza Shah is forced to abdicate in favor of his son Mohammad Reza Shah
1343 – 1344 AH 1943 – 1944 CE	During World War II (in Soviet parlance, "The Great Patriotic War"), some Chechens fight in the Red Army while others either directly or indirectly collaborate with German units by attacking Soviet forces.

[20] Has India's contribution to WW2 been ignored? By Yasmin Khan.

	As punishment for collaboration with Germany, Stalin abolishes the Chechen-Ingush Republic and deports its inhabitants to Northern Kazakhstan.
1344 AH 1945 CE	End of World War II.
1344 AH 1945 CE	In 1945 CE the six republics were created, two areas within Serbia had been accorded distinctive constitutional status—the Autonomous Province of Vojvodina and the Autonomous Region of Kosovo-Metohija. (The latter also was made an autonomous Province under the constitutional revision of 1963 CE). The creation of the autonomous provinces was intended to reflect their special circumstances as areas of ethnic complexity rather than any status as quasi-republics that might serve as "homelands" for the Hungarians (Magyars) or Albanians. In the decade after World War II, the Communist Regime considered its acknowledgment of ethnicity to be just a way-stage en route to the eventual creation of a broader Yugoslav identity. The Kosovar Albanians always presented a particular threat to this ambition. Even before the war's end, a revolt had broken out in Uroševac in support of the unification of Kosovo with Albania, and it was suppressed only in the summer of 1945 CE. Under the direction of Ranković, many thousands of Kosovar Albanian Muslims were subsequently deported to Turkey, their religious affiliation being used to justify their "repatriation." Kosovar Albanian protests in 1968 CE ushered in a Federal plan of accommodation. A separate Albanian-language university opened in Priština in 1969, but economic disadvantages, compared with facilities for Serbs in Kosovo as well as the rest of Yugoslavia, led to student protest and brutal suppression in 1981 CE.
1345 AH 1946 CE	Jordan Lebanon and Syria are granted Independence from Britain and France
1346 AH 1947 CE	India gains Independence from Britain, and Pakistan is created from the region's Muslim majority areas under the Leadership of Muhammad Ali Jinnah Disputes over the status of Kashmir leads to the first Indo-Pakistani War Kashmir is divided between India and Pakistan.
1347 AH 1948 CE	Arab countries attack the new state of Israel and suffer defeat in war with Israel Hundreds of thousands of Palestinians are displaced, Quaid-e-Azam Mohammad Ali Jinnah dies in Karachi.
1348 AH 1949 CE	Hasan al-Banna leader of the Muslim Brotherhood is assassinated by Egyptian Security Forces. Second East Turkestan Republic overthrown and re-incorporated into Xinjiang
1367 AH 1948 CE	The State of Israel is created. Some Palestinian and Lebanese refugees flee to the United States, among them, Muslims and Christians.
1370 AH	The history of Tibet from 1950 CE to the present includes the Chinese invasion

1950 CE	of Tibet in 1950 CE, and the Battle of Chamdo. Before then, Tibet had been a "de facto" independent state/province under the governance of the Republic of China. In 1951, Tibetan representatives in Beijing signed the Seventeen-point Agreement under duress, which affirmed China's sovereignty over Tibet while it simultaneously provided for an autonomous administration led by Tibet's spiritual leader, and then-political leader, the 14th Dalai Lama. During the 1959 CE Tibetan uprising, when Tibetans arose to prevent his possible assassination, the Dalai Lama escaped from Tibet to northern India where he established the Central Tibetan Administration, which rescinded the Seventeen-point Agreement. The majority of Tibet's land mass, including all of U-Tsang and areas of Kham and Amdo, was officially established in 1965 CE as Tibet Autonomous Region, within China.
1370 AH 1950 CE	**Wisaal Hazrāt Mir Syed Mohammad Ahmad Siddiq Shah, Qutb al Aqtaab, Sultan ul Sindh, Saif ul Qalaam, al Maroof Qatil رحمة الله وَتَعَالَىٰ عليه.** **Wisaal: 28 Safar ul Muzaffar 1370 AH, 9 December, 1950, Saturday (As Sabt).** **Shrine at Eidgah Maidaan, Bander Road, Karachi, Pakistan, near Memon Masjid.** **On 24 Rabbi ul Awwal, 1950, during the 'Urs' Ceremony of Hazrāt Nabi Reżā Khan رحمة الله وَتَعَالَىٰ عليه, in a gathering of his Khalifas and Murids announced that his Son and Khalifa Akbar, Hazrāt Syed Mir Mohammad Reżā ul Ambiya Al Maroof Rumi Luckhnavi رحمة الله وَتَعَالَىٰ عليه will be his successor and the entire Sillsila should take guidance from him. Gatherings of Ala Hazrāt's Murids were arranged in Hyderabad; Mirpur Khaas; Tando Adam and Karachi to announce the 'Sajjadgi'.** **During November, 1950 Hazrāt Sahib رحمة الله وَتَعَالَىٰ عليه started declining in health and was considerably weakened. Despite this he never let up on his spreading the message of Islam ('Tabligh'). During a visit to Quetta, he fell sick and had to stay in Quetta for some time. Upon feeling better he left for Karachi. However, after a few days rest he left for Tando Mohammad where he again succumbed to his illness. His sons and relatives were called from Karachi and they arrived along with some Doctors who advised that he should be shifted to Karachi and operated upon. Qibla Ala Hazrāt Sahib رحمة الله وَتَعَالَىٰ عليه fell unconscious and was operated upon but failed to regain consciousness for 20 hours after the operation. Those who visited him clearly heard the resonance of 'Kalima Taiyyaba' emanating from Hazrāt Sahib's heart. After this he uttered a loud cry of 'Allah سُبْحَانَهُ وَتَعَالَىٰ and passed away from this world, Inna Lillih hay wa Inna alayhe Ra'ajoon (From Him have we come and Unto Him we are returning). As soon as the Collector Karachi was ordered by Federal Minister Interior, Khwaja Shahabuddin to arrange for a place to bury the Hazrāt, arranged for a Plot in Eidgah Maidan, Bandar Road, Karachi adjoiing the Mazaar of Hazrāt Alam Shah رحمة الله وَتَعَالَىٰ عليه. His funeral was largely attended by most of Pakistan's leading Allama, especially of the Jamiat Ulema e Pakistan as well as prominent Religious personalities and Ahl e Sillsila. His Urs are celebrated on 26, 27, 28**

	Safar al Muzaffar every year with great fervor and thousands of his followers and those of his Khalifas either attend or hold similar functions in their areas.
	43. Hazrāt Syed Mir Mohammad Al Maroof Rumi Shah رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Abul A'laiya; Qadriya Shurwardiya; Qadriya Razzaqiya, Firdausia; Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya. **He had the distinction of writing the Katah on the Wisaal of Hazrāt Shah e Shakoor, Taj ul Auliya رحمة الله وَتَعَالَىٰ عليه.** **At the time of the partition of the Sub Continent Hazrāt's father and his entire family as well as countless disciples migrated to Pakistan, thus showing their great love for the new Country. They traveled by ship and when they disembarked took up accommodations in Garhi Khata, Karachi. During the Urs Celebrations of Ala Hazrāt Nabi Reżā Khan رحمة الله وَتَعَالَىٰ عليه, Hazrāt Shah Qatil رحمة الله وَتَعَالَىٰ عليه announced the Successorship ('Sajjada Nasheen') of Hazrāt Rumi Shah Sahib رحمة الله وَتَعَالَىٰ عليه. Great Religious Scholars like Maulana Sir Jallali, Maulana Hamid Badayuni, Maulana Zahoor ul Hassan Dars, Behzad Luckhnavi and countless others were in attendance.** **When Hazrāt Shah Qatil رحمة الله وَتَعَالَىٰ عليه passed away on 28 Safar ul Muzaffar, 9, December, 1950, his Pir O Murshid Hazrāt Shah Abdul Shakur رحمة الله وَتَعَالَىٰ عليه warded Khilafat and Ijazat to Hazrāt Rumi Shah رحمة الله وَتَعَالَىٰ عليه. After this Hazrāt Rumi Shah رحمة الله وَتَعَالَىٰ عليه went around Pakistan and India in connection with spreading the Message of Islam, Shariat and Tariqat. Approximately 1,50,000 to 2,00,000 individuals became his disciples.**
1370AH 1951 CE	Libya becomes independent.
1371 AH 1952 CE	King Faruq of Egypt forced to abdicate by the free officers led by Gamal Abdel Nasser The McCarren – Walter Act relaxes the US ban on Asian immigration. Muslim students come to the US. from many Nations.
1372 AH 1953 CE	Backed by American and British Intelligence Agencies, General Zahedi leads a coup against Mohammed Mossadegh returning the Shah to power. Death of King Abd al-Aziz Ibn Saud of Saudi Arabia The foundation stone is laid to enlarge the Holy Prophet's mosque صلى الله وَتَعَالَىٰ عليه و آله وسلم in Medina Hizb ut-Tahrir founded.
1373 AH 1954 CE	**Birth Sardar Taimur Hyat-Khan.** **Sardar Taimur was born on the 7th of September, 1954, in Murree, a Hill Station in Pakistan. At the age of 5 he had the distinctive memory of seeing a 'Nanga Majzoob', one of the Sky Clad, Possessed of Allah سُبْحَانَهُ وَتَعَالَىٰ. The Person appeared out of the Jungle, on the Road just above the House where Taimur was living. In later years he was to recollect the instant when their Eyes Met, leaving the child astonished. The Memory was to come back with**

	absolute clarity, later on in life.
1373 AH 1954 CE	Algerian War of Independence begins. Gamal Abdel Nasser bans the Muslim Brotherhood.
1374 AH **1955 CE**	**Wisaal Hazrāt Shah Abdul Shakur, Taj ul Auliya رحمة الله وَتَعَالَىٰ عليه.** **“Saal e Wisaal, Rumi yeh Haatif nay Khay Dia,** **Shah e Shakoor; Shah e Jehan; Taj ul Auliya. 1384 AH.2** **The Year of Attainment, Rumi, The Angel Called out from the Unseen.** **King of Those Who are Appreciative ('Shakur' is also a Divine Attribute The Appreciative);** **King of The World; Crown of the Friends of Allah سُبْحَانَهُ وَتَعَالَىٰ.**[21] **For some time before his 'Wisaal', Hazrāt Sahib entered into a State of Divine Meditation where he was in the State of 'Fana' (Lost to all Other than Allah سُبْحَانَهُ وَتَعَالَىٰ), a State of “I am Not” or Annihilation. In his last days Hazrāt Sahib had grown very weak and had almost stopped eating. On the insistence of his children and followers he would eat a few mouthfuls. His heart would resound with the sound of 'Zikr' which was evident to all who approached him. As he was already a stranger to sleep so in his final days he stopped even lying down and would remain propped in 'Sajda' (Ritual Prostration) with the support of Pillows. He has attained unto the Blessed State of 'Baqa' (Particular State of Life 'With' Allah سُبْحَانَهُ وَتَعَالَىٰ, 'Through Allah سُبْحَانَهُ وَتَعَالَىٰ, 'In Allah سُبْحَانَهُ وَتَعَالَىٰ, and 'For Allah سُبْحَانَهُ وَتَعَالَىٰ. It is the summit of the mystical Stations, Stage where the Seeker finally gets ready for the Constant Vision of Allah سُبْحَانَهُ وَتَعَالَىٰ. Hence, it can be termed as Divine Eternity or Resurrection), a State of “Thou Art.”** **Guides of the Path to Allah سُبْحَانَهُ وَتَعَالَىٰ taught us,** **"Remember Allah سُبْحَانَهُ وَتَعَالَىٰ so much** **that you are forgotten."** **Beloved, now you know** **the reasons of my** **absent-mindedness.** **There is hardly any time left** **when I am not drowned** **in the thought of my Existence Giver.** **How can you not drown** **in such a vast Ocean** **that encompasses the entire Universe** **trillions times over?**[22] **While in Naseerabad, India, during a 'Mehfil e Samaa' (Chishtiya Musical Gathering), Hazrāt Sahib had announced “Khilafat ba Ijazat' (Robe of Permission) to all three of his sons; Hazrāt Hakeem Ali Ahmad Shah al Muqallab ba Allaudin Shah رحمة الله وَتَعَالَىٰ عليه, Hazrāt Abdus Sattar Shah 'Tegh' رحمة الله وَتَعَالَىٰ عليه and Hazrāt Abdur Rauf 'Nayyar' رحمة الله وَتَعَالَىٰ عليه. Hazrāt Abdus Sattar Shah رحمة الله وَتَعَالَىٰ عليه was appointed as the 'Sajjada**

[21] Katah by Hazrāt Mir Rumi Lucknawi, Qatili; Shakuri رحمة الله وَتَعَالَىٰ عليه.

[22] Sadiq Alam, dedicated to Husna Jahan. http://www.techofheart.co/2018/12/remember-god-so-much-sufipoem.html

	Nasheen who passed away in 1946 in Bombay after a few days illness. On the 12th of September, 1956 in the presence of Aali JanabHazrat Allama, Maulana Abul Hasnaat Syed Mohammad Ahmad Qadri رحمة الله وَتَعَالَىٰ عليه, Hazrāt Abdus Sattar Shah 'Tegh' رحمة الله وَتَعَالَىٰ عليه was appointed as 'Sajjaada Nasheen'
	42. Hazrāt Mir Syed Mohammad Ahmad Siddiq رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Abul A'laiya; Qadriya Shurwardiya; Qadriya Razzaqiya, Firdausia; Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya. Hazrāt Sahib's رحمة الله وَتَعَالَىٰ عليه Honored Father used to reside in Mohalla Makeri of Ajmer Sharif but then moved to Mount Abu Whish is a famous hill in Rajputana. Here in Abu Road a certain Doctor Wilayat Hussain Sahib used to reside. Hazrāt's Father used to visit the Doctor and take Hazrāt رحمة الله وَتَعَالَىٰ عليه along with him. There is a famous saying that scent and love can never be kept hidden. The Doctor was attracted towards Qibla Hazrāt Sahib and used to feel disturbed whenever he left his presence. The traces of Sainthood were evident even in his childhood. Doctor Sahib could not restrain himself and finally requested Hazrāt's father to leave the child with him as he was issue-less and promised to spend all his wealth on imparting knowledge to the child as he was very well off. Qibla Hazrāt Sahib's father agreed and placed Hazrāt Sahib رحمة الله وَتَعَالَىٰ عليه in the Doctor's charge. As a result the good Doctor imparted English and Medical training to Qibla Hazrāt Sahib رحمة الله وَتَعَالَىٰ عليه and then took him to Egypt to further his studies. The Hazrāt gained his diploma from Al Azhar University and after his qualification returned to Hindustan. Hazrāt's father then married the Hazrāt to his brother in law's (Hazrāt Sahib's maternal uncle, Haji Syed Alauddin) daughter. In 1904, Hazrāt Sahib opened a Medical Store in Faqir Gunj, Ajmer Sharif. Hazrāt Sahib was always engaged in prayers and devotion and the affairs of the Medical Store were neglected, as a result the Store was soon closed. Providence had in mind to make him a Doctor of spiritualism and not a healer of the body. Despite being engaged in worship, Hazrāt Sahib رحمة الله وَتَعَالَىٰ عليه used to feel that something was lacking and this greatly agitated his mind. This was the lack of a Spiritual Guide, he would remember his presence in the Holy Court of the Holy Prophet صلى الله عليه وسلم and feel the emptiness of his worship. As a result he kept searching for his Murshid. When ever he heard of any Darvaish or Faqir, he would straight away repair to his presence but could not discern the face that he had seen in his Vision. During this time a Holy Saint Hazrāt Shah Abdul Shakur Luchnavi رحمة الله وَتَعَالَىٰ عليه took up his abode in Naseerabad Cantonment, Ajmer Sharif. Hazrāt felt an urge to visit him and straight away saw that he was the same Buzurg that he had been show by Hazrāt Ghareeb Nawaz رحمة الله وَتَعَالَىٰ عليه. Hazrāt Qatil Shah رحمة الله وَتَعَالَىٰ عليه took Ba'ait from his venerable hands and immediately felt his grace and a contentment descended upon him. Hazrāt رحمة الله وَتَعَالَىٰ عليه would visit his Sheikh every day and out of deep respect would remove his shoes when ever he entered the area of Naseerabad Cantonment. Hazrāt Qibla رحمة الله وَتَعَالَىٰ عليه now spent all his time in worship and ignored the affairs of the world completely. One day he visited

his Sheikh and was told that he had not yet brought his Nafs (Ego) under control. Hazrāt Syed Mir Mohammad Siddiq رحمة الله وَتَعَالَىٰ عليه spent all that night in sincere devotion and visited his Sheikh next morning. Upon seeing him his Sheikh رحمة الله وَتَعَالَىٰ عليه exclaimed, "You have brought your unruly Nafs completely under control and killed every vestibule of the Nafs e Ammara Bil Su (Lower Self Commanding to Evil) henceforth you will be called Qatil Shah (Killer) and Blessed him with the Robe of Permission (Khilafat O Ijazat).

Hazrāt Syed Mir Mohammad Siddiq رحمة الله وَتَعَالَىٰ عليه now spent all his time in spreading the message of Islam and visited many places all over India. Not only did he gather approximately 1,25,000 souls in his Ba'ait but they were not restricted to only India, a large number of followers were present even in Russia and other foreign Countries. At this time the Hindu fanatics, Aryan extremists started a campaign in Rajputana and Ajmer Sharif called The Shudi Movement. Their followers would visit the villages surrounding Ajmer Sharif and force the common Muslims to adopt their religion. As a result the campaign gained strength and their false teaching spread far and wide. Hazrāt Sahib رحمة الله وَتَعَالَىٰ عليه saw that no Muslim Scholars were opposing this movement and thus he took up this task himself. He used to visit far flung villages and spread the light of true faith and dispel the darkness of the Hindu superstitions. He was so eloquent in his speech that his words would go straight to the hearts of his audience. As a result not only the deceived Muslims but also many Hindus took to the fold of Islam, among them were, Babu Shankar Prashad; Railway Officer Seth Sawa Laal; Merchant Seth Gona Laal Jaipuri and Arjun Laal Shethi Jaipuri, who was a prominent leader of the Indian Congress and companion of Mohan Das Gandhi took repentance at the hands of Hazrāt Syed Mir Mohammad Siddiq رحمة الله وَتَعَالَىٰ عليه. As soon as Arjun Laal became a Muslim their was great uproar among the rank and file of the Hindus and urgent meetings were called. They decided to oppose the efforts of Hazrāt Syed Mir Mohammad Siddiq رحمة الله وَتَعَالَىٰ عليه otherwise a day will come when there will be no Hindu left in India. Despite this, people would flock to visit the Sheikh and listen to his sermons. They would be enchanted and realized that they should reform themselves in order to spend a good life in this world as well as the next. They joined the ranks of his followers in the thousands. In this regard he established an Institution in Ahmadabad, which was a center of Hindu fanaticism and called it "Dar Al Uloom" (Center of Knowledge). This Institution is still flourishing in Ahmadabad. Thus, Hazrāt Syed Mir Mohammad Siddiq رحمة الله وَتَعَالَىٰ عليه was successful by the Grace of Allah where many learned scholars of Islam had failed to take up the challenge.

Efforts for the Establishment of Pakistan:

When the Indian Congress and the All India Muslim League were pitched in electoral campaigns, Hazrāt Syed Mir Mohammad Siddiq رحمة الله وَتَعَالَىٰ عليه issued articles in the Newspapers of Bombay such as 'Inqilab'; 'Khilafat' and 'Al Hillal' in favor of the Muslim League and urged his followers to vote for the League along with their entire families and friends. He was very well aware of the deceit of the Hindus and knew that they would leave no stone upturned to harm Islam and the Muslims in the Sub Continent. He

undertook whirlwind tours and spread the message of Pakistan in every nook and cranny with the result that the Muslim League was successful and Pakistan came into being by the Grace of the All Mighty.

In 1948, Syed Maulana Ahmad Saeed Kazmi participated in a A'alama Conference in Multan. Hazrāt Makhdum Maulana Nasir Jalali; Maulana Zahoor ul Hassan and Ala Hazrāt Syed Mir Mohammad Siddiq رحمة الله وَتَعَالَىٰ عليه along with his eldest Son and Khalifa Hazrāt Rumi Shah رحمة الله وَتَعَالَىٰ عليه participated from Karachi. It was decided that a Political Party called Jameeiat Ulema e Pakistan should be established and is so done immediately. Hazrāt Abul Hassnat Sahib, Khateeb of Wazir Khan Mosque, Lahore was appointed as President of the Party while Hazrāt Syed Mir Mohammad Siddiq رحم 777 ة الله عليـه was appointed as Mentor for Sindh and Karachi. After deliberations and with the counsel of Makhdum Maulana Nasir Jalali and Maulana Zahoor ul Hassan, it was decided that Hazrāt Maulana Allama Abdul Hamid Badayuni should be appointed as President for Sindh Province.

Construction of Memon Mosque:

A Mosque was established in Boltan Market, Bandar Road, Karachi by the name of New Memon Masjid. Ala Hazrāt Syed Mir Mohammad Siddiq رحمة الله وَتَعَالَىٰ عليه took part prominently in the construction of the Mosque and told his followers to participate physically and financially in it's construction. The construction of the Mosque came about in a strange manner. One day Ala Hazrāt Syed Mir Mohammad Siddiq رحمة الله وَتَعَالَىٰ عليه was present in Tayyab and Musa Company in Chaglla Street, Karachi. Seth Haji Ibraheem came in search of the Hazrāt and stated that he wished that a Mosque should be established in the ground next to the old graveyard situated in Boltan Market. The Seth asked if the Shariat allowed the construction of a Mosque in an old Graveyard. Ala Hazrāt رحم 7 ة الله عليه had obtained knowledge from Al Azhar University, Egypt and confirmed that such was the case and that he would obtain the requisite Fatwas from other A'alama as well. He called Seth Mohammad Chinoi and told him to associate himself with Seth Haji Ibrahim and construct the Mosque. The faction of Maulana Mohammad Sadiq Khaddaywalay had occupied half of the land and they opposed the construction of the Mosque.

Despite being persuaded, they would not agree to the construction. Ala Hazrāt Syed Mir Mohammad Siddiq رحمة الله وَتَعَالَىٰ عليه obtained a Fatwa that stated that any Graveyard more than 100 years old and not being used as a Graveyard presently could be used to construct a Mosque and told his followers to show it to the occupants, despite this they did not agree. On 15, July, 1949 (9 Ramzan ul Mubariq) Ala Hazrāt Syed Mir Mohammad Siddiq رحم 7 ة الله عليـه along with Seth Mohammad Chinoi, Secretary New Memon Masjid Committee and Haji Ibrahim, President of the Committee as well as hundreds of his Murids and followers and the Police went to the Maidan and gained possession. Ala Hazrāt Syed Mir Mohammad Siddiq رحمة الله وَتَعَالَىٰ عليه remained present all day long and laid the foundations of the Mosque himself. Today this is one of the largest and most beautiful Mosques of Karachi.

Mannerisms and Behavior:

	Ala Hazrāt Syed Mir Mohammad Siddiq رحم 7 علیہ ة اللہ , Qutb e Sindh, shone like a full moon on the horizon of Sindh. Wherever he went a profuse wellspring of well being and contentment would arise. He spread light and love every where, his assembly was the refuge of all those who were tormented and turned thousands towards spirituality. He was extremely soft spoken and well mannered. If he was going anywhere and came across anyone who turned towards him, he would remain in attendance until that person himself would not request leave to depart no matter how long he was delayed, he never took precedence in departing. If someone grasped his hand, he would not remove his hand until that person himself would do so. He never showed anger or annoyance on his face in order to reassure his interlocutors, if he saw anyone dejected or sad, he too would be sad. Allah اَلٰی 7 بْحَانَہُ وَتَعَ 7 سُ had Imparted such sweetness in the Hazrāt's speech that who ever once heard him would be entranced and would long for further meetings and interaction. He was always deferential towards he elders and expressed loving care for those younger than himself. Whomsoever came to his door would be served with food and drink by Ala Hazrāt himself. Whenever his family members or followers would ask him to allow them to serve his guests he would reply that these guest are his and in accordance with the Sunnah of the Holy Prophet صلی اللہ علیہ و آلہ وسلم , he would serve them himself. No matter how an unbeliever would come to him, he would take faith and arise with conviction. It was this and the fact that he spent his whole life in accordance with the Holy Sunnah of the Blessed Prophet صلی اللہ علیہ وسلم that when he passed away from this world he had over 1,25,000 followers all over the world. He was wont to treat everyone with the same respect and love, no matter what so ever was his station in life or personal beliefs.
1375 AH 1956 CE	Navayana Buddhism (Neo-Buddhism) was founded by B. R. Ambedkar initially attracting some 380,000 Dalit converts from Hinduism. Navayana (Devanagari *Navayāna*) means "new vehicle" and refers to the re-interpretation of Buddhism by Bhimrao R. Ambedkar;[a] it is also called Neo-Buddhism, and Bhimayāna (after Ambedkar's first name, Bhimrao). Ambedkar was born in a Dalit (untouchable) family during the colonial era of India, studied abroad, became a Mahar Dalit leader, and announced in 1935 CE his intent to convert from Hinduism to Buddhism. Thereafter Ambedkar studied texts of Buddhism, found several of its core beliefs and doctrines such as *Four Noble Truths* and "non-self" as flawed and pessimistic, then re-interpreted these into what he called "new vehicle" Buddhism, or *Navayana*. Ambedkar held a press conference on 13 October 1956 CE, announcing his rejection of Theravada and Mahayana Buddhism, as well as of Hinduism. Thereafter, he left Hinduism and adopted Navayana, about six weeks before his death. Its adherents see Navayana Buddhism not as a sect with radically different ideas, but rather as new movement founded on the principles of Buddhism.
1375 AH 1956 CE	Morocco becomes independent. Tunisia becomes independent.

	Tripartite Aggression in Egypt caused by Nationalization of the Suez Canal
1376 AH 1957 CE	The Bey of Tunisia is deposed, and Bourguiba becomes President. Enlargement of the Haram in Mecca begins. The Federation of Malaya later renamed Malaysia gains independence from Britain
1376 AH 1957 CE	As part of Nikitia Khrushchev's de-Stalinization campaign, the Chechens are formally rehabilitated and permitted to slowly resettle their traditional homeland. Over subsequent years, returning Chechens clash with Avars and Dargins who occupied the region after the 1944 deportation.
1377 AH 1958 CE	October 7, President Iskander Mirza declares Martial Law. General Ayub Khan assumes the powers as Chief Martial Law Administrator. "Free Officers" of the army overthrow Hashemite monarchy of Iraq in 14 July Revolution
1379 AH 1960 CE	Mali and Senegal become independent. Great Turk scholar Bedi-az-Zaman said Nursi had died in Urfa (Turkey). Military coup in Turkey urges executive, military, judiciary branches and university.
1380 AH 1961 CE	Kuwait becomes independent as British mandate. Kuwait becomes the first Gulf country with a written constitution and parliament.
1381 AH 1962 CE	Algeria becomes independent. Death of Zaydi Imam of Yemen (Ahmad). Crown Prince Bahr succeeds him and takes the title Imam Mansur Bi-Llah Muhammad. Muslim World League is founded in Mecca. North Yemen Civil War begins.
1382 AH 1963 CE	Ba'athists and Arab nationalist sympathizers in the Iraqi Army engineer Ramadan Revolution seeing the government as insufficiently pan-Arabic and pro-Communist. The *White Revolution* a series of major economic reforms by Shah Mohammad Reza Pahlavi intended to effect industrial development and redistribute rural land in Iran, though popular also increase social tensions leading to massive pro-Islamic rioting in June Birth of great Historian Mudaser Ijaz at Old Anarkali, Lahore, Pakistan.
1384 AH 1965 CE	American Muslim leader Malcolm X is assassinated. The second Indo-Pakistani War results in a stalemate. Malaysia grants independence to Singapore In Indonesia anti-communist witch-hunts give political Islamists an advantage over Communists. Revisions of Immigration Law further open the doors for Muslim immigration to the US.

1385 AH 1966 CE	The **International Society for Krishna Consciousness** (**ISKCON**), known colloquially as the **Hare Krishna movement** or **Hare Krishnas**, is a Gaudiya Vaishnava religious organisation. ISKCON was founded in 1966 in New York City by A. C. Bhaktivedanta Swami Prabhupada Its core beliefs are based on Hindu scriptures, particularly the *Bhagavad Gita* and the *Bhagavata Purana* and the Gaudiya Vaishnava tradition, which has had adherents in India since the late 15th century and American and European devotees since the early 1900s. ISKCON devotees follow a disciplic line of *Brahma Madhva Gaudiya Sampradaya* and are the largest branch of Gaudiya Vaishnavism. Vaishnavism means 'worship of Vishnu', and *Gauḍa* refers to the area where this particular branch of Vaishnavism originated, in the Gauda region of West Bengal The organization was formed to spread the practice of Bhakti yoga the practice of love of God in which those involved (*bhaktas*) dedicate their thoughts and actions towards pleasing Krishna, whom they consider the Supreme Lord Its most rapid expansions in membership as of 2007 CE have been within India and especially after the collapse of the Soviet Union, in Russia and the rest of the formerly Soviet-aligned states of Eastern Europe and Central Asia. Today, it has around a million congregational members worldwide, and despite its relatively small number of followers in the West, it has been described as influential
1386 AH 1967 CE	In the Six-Day War between Israel and Egypt Syria and Jordan Israel seizes control of Jerusalem the West Bank Gaza Strip, the Sinai Peninsula and the Golan Heights More Palestinians are displaced. Beginning of *Infitah* policy in Egypt as Sadat moves away from Soviet Union in wake of Six-Day War. People's Republic of South Yemen becomes independent. Biafra attempts to secede from Nigeria triggering Nigerian Civil War
1387 AH 1968 CE	The enlargement of the Haram in Mecca is completed. Israel begins building Jewish settlements in territories occupied during the Six-day war Ba'ath Party stages a bloodless military coup in Iraq.
1388 AH 1969 CE	King Idris of Libya is ousted by a coup led by Colonel Qadhdhafi
1390 AH 1971 CE	Bengalis in East Pakistan under the leadership of Sheikh Mujibur Rahman begin campaigning for independence from West Pakistan prompting a heavy-handed military reprisal from Pakistani forces. India enters the conflict, causing the third Indo-Pakistani War which culminates in the creation of Bangladesh
1391 AH 1972 CE	During the Summer Olympic Games in Munich West Germany eleven members of the Israeli Olympic team were taken hostage by Palestinian terrorist Group Black September in what is known as the Munich massacre
1392 AH	King Zahir Shah of Afghanistan is overthrown.

1973 CE	Yom Kippur War also known as 1973 Arab-Israeli War, amounting to a failed attempt to recapture the Sinai peninsula and Golan Heights by Egypt and Syria from Israel
1393 AH 1974 CE	Turkey launched a military invasion on Cyprus 1974 following the coup d'état engineered by the Greek junta
1394 AH 1975 CE	Indonesia invades and occupies East Timor King Faisal of Saudi Arabia is assassinated by his half-brother's son Faisal bin Musa'id Death of Elijah Muhammad leader of Nation of Islam among African Americans in North America. Warith Deen Muhammad assumes leadership of Nation of Islam and shifts movement toward Islamic Orthodoxy, renaming it American Muslim Mission. Sectarian civil war begins in Lebanon Before it would end in 1991 outside powers, including Syria and Israel, would become involved, more than 100,000 would die and a million refugees would leave Lebanon. Wallace D. Muhammad, the son of Elijah Muhammad, takes over leadership of the Nation of Islam after his father's death and brings most of his followers into mainstream Islam. He later creates the Muslim American Society, which attracts many members, most of whom are African-American.
1395 AH 1976 CE	The Iranian Shah Mohammad Reza Pahlavi changed the origin of the Solar Hijri calendar to the beginning of Cyrus the Great's reign as its first year, rather than the Hijra of The Last Prophet of Allah سُبْحَانَهُ وَتَعَالَىٰ, Holy Prophet Hazrāt Syedna Mohammad Imam Al Ambia صلى الله وَتَعَالَىٰ عليه و آله وسلم. Overnight, the year changed from 1355 to 2535. The change lasted until the revolution in 1979, at which time the calendar reverted to Solar Hijri.
1396 AH 1977 CE	General Zia ul-Haq topples Prime Minister Bhutto in bloodless coup Zia committed himself to a policy of Islamization of Pakistan.
1397 AH 1978 CE	Soviet authorities permit Mosques to reopen in Chechnya.
1399 AH 1979 CE	Years of political tension and unrest in Iran climax as the autocratic Pahlavi regime is overthrown by a popular revolution. In its place, Iranian clerics led by Ayatollah Ruhollah Khomeini establish an Islamic government and declare Iran an Islamic Republic Groups of students loyal to the new regime seize control of the American embassy in Tehran and take 66 officials hostage. Revolution results in the establishment of the Islamic Republic of Iran, the first attempt at an Islamic state in the modern era. Religious students in Saudi Arabia seize control of the Haram of Mecca sparking a two-week standoff with Saudi security forces. The crisis comes to an end when Saudi forces storm the mosque, killing 237 of the 300 men and apprehending the remainder. All surviving conspirators in the plot are publicly executed.

	The Soviet Union invades Afghanistan
1400 AH 1980 CE	Muhammad Asad publishes his Magnum opus The Message of The Qur'an Iraq invades Iran, beginning the 8-year Iran–Iraq War In a move not recognized internationally, Israel confirms its Capital as the united Jerusalem General Evren deposes Turkish prime minister in a coup in which 500,000 were arrested. The Military would rule for three years, then Evren acted as President until the end of 1989 CE.
1401 AH 1981 CE	The 444-day Iranian hostage crisis comes to an end. Egyptian president Anwar Sadat is assassinated by militants opposed to his autocratic policies and recognition of Israel Succeeded by Muhammad Hosni Mubarak
1402 AH 1982 CE	Israel invades Lebanon
1403 AH 1983 CE	Second Sudanese Civil War breaks out after central government attempts to impose *shariah* law on non-Muslims. Two million would die in the course of the 22-year war, which resulted in the grant of automy to the southern part of the State.
1403 AH 1984 CE	Operation Blue Star in the holiest site of the Sikhs the Golden Temple in Amritsar led to Anti-Sikh riots in Delhi and adjoining regions, following the assassination of Prime Minister Indira Gandhi
1407 AH 1987 CE	First Intifada begins as Palestinians engage in widespread Civil Disobedience and strikes. The uprising lasts until 1993 CE.
1408 AH 1988 CE	The Iran–Iraq War comes to an end following much loss of life. First Nagorno-Karabakh War an ethnic conflict between ethnic Armenians and supported by the Republic of Armenia in the southeast corner of former Soviet Republic Azerbaijan President Muhammad Zia-ul-Haq of Pakistan was killed in a plane crash caused by a mysterious mid-air explosion. "October riots " a series of demonstrations and other street disturbances mainly by young people, take place in Algeria, contributing to the pressure which together with dismal economic conditions led to the abandonment of the one party system and adoption of a constitution with democratic elements.
1409 AH 1989 CE	The Soviet Union withdraws the last of its forces from Afghanistan. Afghan mujahideen factions begin fighting each other.
1409 AH 1989 CE	**Birth of Abdullah Tirani (Now Abdullah Ajizvi) in a Sufi Family on 8th December 1989 CE/ 1409 AH in Izmir, Turkey. As His name suggests his Parents were Ethnic Turks and had immigrated from Tirana, Albania. The capital and largest city of Albania It is located in the center of the Country, enclosed by mountains and hills with Dajti rising to the east and a slight**

	valley to the northwest overlooking the Adriatic Sea in the distance. Due to its location at the Plain of Tirana and the close proximity to the Mediterranean Sea the city is particularly influenced by a Mediterranean seasonal climate. It is among the wettest and sunniest cities in Europe, with 2,544 hours of sun per year. During the Balkan Wars Tirana was temporarily occupied by the Serbian army and many of its Albanian inhabitants fled to Turkey **His Family had a deep Sufi Background and educated their son in Theology.**
1410 AH 1990 CE	**Aug** A series of rallies are held throughout Chechen-Ingushetia to protest the failure of the region's Supreme Soviet to clarify certain issues, notably the republic's sovereignty status. **Sep** The Soviet media reports that returning Chechen and Ingush deportees from Kazakhstan are provoking tensions with ethnic Russians in an effort to force Slavs to leave the republic. **Nov** A "National Congress of Chechen People" adopts a declaration of Chechen sovereignty. The status of Chechnya within the USSR/Russian Federation is declared as subject to negotiation. **Nov** The Supreme Soviet of the Chechen-Ingush republic declares sovereignty with the full prerogatives of an independent state.
1410 AH 1990 CE	Iraq invades Kuwait North Yemen and South Yemen reunite.
1411 AH 1991 CE	A coalition of United States led forces attacks Iraq and reverses its attempted military annexation of Kuwait US-backed economic sanctions are imposed on Iraq The sanctions are widely blamed for subsequent dramatic increases in famine, birth defects, and infant mortality amongst Iraqis. The Soviet Union collapses. Azerbaijan Kazakhstan Kyrgyzstan Tajikistan Turkmenistan, and Uzbekistan all predominantly Muslim former Soviet republics, become independent. Armenian military occupies one-sixth of Azerbaijani territory expelling over 800,000 ethnic Azerbaijanis from the occupied lands and Armenia proper. United Somali Congress topples regime of military dictator Siad Barre The national military forces disband and form regional militias as part of Somali Civil War Algerian Civil War begins after Islamic party Islamic Salvation Front (Front Islamique du Salut (FIS)), which opposed State planning and supported State implementation of *sharia* laws, wins substantial majority of first stage of Parliamentary Elections. A Military Coup takes place and the FIS is banned and leaders imprisoned. The war would last until 2002 CE.
1411 AH 1991 CE	**Mar** In the town of Nazran, citizens rally for the restoration of Ingush statehood within a separate Ingush polity. Protestors also demand the return of the majority-Ingush region of Prigorodny incorporated into the neighboring republic of North

	Ossetia by Stalin. As part of his effort to politically weaken his rival Mikhail Gorbachev (President of the USSR), Boris Yeltsin (Chairman of the Russian Supreme Soviet) visits Chechen-Ingushetia and promises to assist the region in achieving autonomy within Russia. **Jul** The parliament of Ingushetia declares the region an autonomous republic within the Russian Federation. Although formal union still exists, this is the first step in dividing Chechen-Ingushetia into an Ingush republic and a Chechen republic, a situation which prevailed in the first two decades of Soviet rule. **Aug 1** In the wake of the failed anti-Gorbachev coup in Moscow, political factions in Chechnya mobilize for control of the republic, a process which includes rallies and strikes. The two main contenders for power are the "National Congress of Chechen People," representing a broad anti-Communist coalition, and the republic's Communist-controlled Supreme Soviet. **Oct** Russian media report that Chechen factions have resorted to sporadic violence in their competing bids to control the region. Leader of the "National Congress of Chechen People," Dzhakhar Dudayev, declares that his organization is assuming legislative and executive power in Chechnya. Dudayev wins 85 percent of the vote in Chechnya's presidential elections. **Nov** In his first act as President of Chechnya, Dudayev declares the sovereignty of the Chechen republic. Russian media report that both pro- and anti-Dudayev forces are forming military units and securing armaments. In another indicator of unrest, reports indicate an accelerated departure of Russian families from Chechnya. **Dec** Over 97 percent of Ingushetia's voters favor a referendum calling for the establishment of a separate Ingush polity within the Russian Federation. Later in the month Ingushetia declares itself a separate republic, in effect dividing Chechen-Ingushetia into two political units. The USSR is dissolved.
1412 AH 1992 CE	**Jan** The Chechen republic formally declares its recognition of the pre-1934 border with Ingushetia. **Feb** The Dudayev regime declares that it will pursue an independent foreign policy, in particular with Islamic countries such as Turkey. Russian military installations are plundered by apparently pro-Dudayev Chechens. A new anti-Dudayev political movement is formed known as "Daymokhk" (Fatherland). **Mar** The Latin alphabet is reintroduced in Chechnya. Armed clashes occur between pro- and anti-Dudayev forces, prompting the republic's parliament to declare a state of emergency. The Dudayev regime accuses Russian (Confederation of Independent States) forces of providing arms to its internal opponents. **Jun** Amid dangerous security conditions, Russian army units complete their withdrawal from Chechnya. At the same time, the emigration of Russian civilians from the republic continues. **Jul** The Chechen parliament accuses Dudayev of usurping power in the republic

	and ruling arbitrarily and against democratic norms. **Oct** Chechen Cossacks (Russified Chechens) ask President Yeltsin to place their lands in Chechnya under the administrative jurisdiction of the neighboring Stavropol Kray.
1413 AH 1993 CE	**Feb** Anti-Dudayev members of parliament accuse the Chechen President with attempting to seize complete power in the republic. A new "National Reconciliation Council" emerges as an umbrella group for anti-Dudayev groups in Chechnya. **May** Large anti-Dudayev rallies are held in Grozny (capital of Chechnya). These demonstrations continue into June. Several key government buildings are occupied by opposition forces. Pro-Dudayev civilians as well as regular military forces of the republic surround the sector of the city held by the protesters. **Jun** Dudayev military units shell several buildings in Grozny which are occupied by dissident forces. According to Russian media, three sub-regions (known as rayons) declare their independence from the Dudayev government. **Jul** The now divided regions of Chechnya and Ingushetia conclude a treaty of friendship and cooperation.
1414 AH **1993 CE**	**Wisaal Hazrāt Rehmat Ali Shah رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Sahib had thousands of Murids in Multan, Piran Ghaib, Lahore, Rawalpindi, Hazara, Peshawar and Kohat as well as Karachi. Quite a number of Military personnel were attracted to his soothing personality and sought enlightenment at his hands, Major Ibrahim; (Late) Lt. Shahbaz; Capt Tareq Ashraf and Ex Capt Taimur Hyat as well as two of Hazrāt's sons served in the Pakistan Army. His eldest Son, (Late) Capt Sarfarz left the Army early and his second Son, Saeed Akhtar rose to the rank of Lt Col while serving his Nation during the Russian Invasion of Afghanistan. Both belonged to the Pakistan Armored Corps. His third Son, Hazrāt Shahid Sahib served as Sajjada Nasheen during his Father's absence in Muscat, Oman and the fourth Son, Hazrāt Abid Shah is an MBBS Doctor in Rawalpindi. Hazrāt Rehmat Ali Shah رحمة الله وَتَعَالَىٰ عليه finally settled in Rasul Town (now Gulrez II), behind the Lahore High Court Registry, Rawalpindi. At the time of his settling there, the entire area was a wilderness and devoid of water. A small spring appeared miraculously during the construction of his 'Astana e Aliyah' (Residence). Hazrāt Rehmat Ali Shah رحمة الله وَتَعَالَىٰ عليه undertook many tours of Lahore and Multan as well as Hazara during his Khalifat. Hazrāt Jan Mohammad Al Muqallab ba Jani Sarkar, was his Khalifa Akbar in Sillsila Aliyah Qadriya Naushahiya (Gained by Hazrāt Ajiz, Rehmat Ali Shah رحمة الله وَتَعَالَىٰ عليه from his Father in Law's Pir O Murshid, his youngest Son Hazrāt Abid Bhai is Ba'ait in Sillsila Jehangiriya but holds Khilafat ba Ijazat from Qadriya Naushahiya). Hazrāt Rehmat Ali Shah رحمة الله وَتَعَالَىٰ عليه left this world on the 18th of December, 1993. (Late) Capt (Retd) Sarfarz رحمة الله وَتَعَالَىٰ عليه was Sajjada Nasheen after his father and Lt. Col. (Retd.) Saeed Akhtar is currently the Sajjada Nasheen.**

	45. Sardar Taimur Hyat-Khan. Naqšhbandiya Abul A'laiya; Qadriya Shurwardiya; Qadriya Razzaqiya, Firdausia; Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya. **He has written extensively on Sufism (especially on the Sillsila e A'aliya Mujumma Al Bahrain, Jehangiri); Sustainable Development and Environment Protection. He is now settled in Abbottabad, Pakistan. He was awarded Khilafat ba Ijazat by Hazrāt Rehmat Ali Shah Ajiz رحمة الله وَتَعَالَىٰ عليه.**
1415 AH **1994 CE**	**Wisaal Hazrāt Syed Mir Mohammad Al Maroof Rumi Shah رحمة الله وَتَعَالَىٰ عليه.** **Hazrāt Rumi Shah رحمة الله وَتَعَالَىٰ عليه went around Pakistan and India in connection with spreading the Message of Islam, Shariat and Tariqat. Approximately 1,50,000 to 2,00,000 individuals became his disciples. He, himself, passed away from this world while he was on tour. He had chosen a place near Kamoke Mundi, Main G.T. Road, Punjab, Pakistan as his last resting place. He had gone to RAwaalpindi to preside in the 'Chelum' of his Murid and Khalifa, Hazrāt Pir Rehmat Ali Shah Ajiz رحمۃ اللہ علیہ 7 and reached there on Thursday, 21st January, 1994 and presided over a Mehfil e Sama. Next day, on Friday the 22nd of January during the Friday Prayers he quietly passed away in the first Sajda of 'Farz' (Obligatory) Prayers, the day was 8, Shabaan al Moazzam, 1415 AH. His followers took the blessed body to Kamoke and he was laid to rest. Hazrāt Syed Mohammad Ejaz ul Ambiya, Syed Imam Ali and Syed Inam Ali survive him and are busy with the affairs of the Sillsila. Hazrāt Rumi Shah Sahib رحمة الله وَتَعَالَىٰ عليه had over one hundred and fifty Khalifas who are busy in guiding people along The Path to Allah سُبْحَانَهُ وَتَعَالَىٰ.** **احمد صدّیق ہو یا حضرت سیف الکلام۔** **دستگیرِ بیکسان خلق مقبولِ انام۔** **جامِ ساقی بادۂ عرفاں کا مجھ کو بھی مِلے۔** **ہے یہ رُومی تیرے میخانہ کا دیرینہ غلام۔**
	44. Hazrāt Rehmat Ali Shah رحمة الله وَتَعَالَىٰ عليه. Naqšhbandiya Abul A'laiya; Qadriya Shurwardiya; Qadriya Razzaqiya, Firdausia; Chishtīya Qalandariya; Chishtīya Nizamiya; Chishtīya Sabriya. **مہربانِ ما غریبان۔ خادمِ ہند الولیؒ۔** **پرستارِ بابا فریدؒ۔ گوہرِ صابر کلیریؒ۔** **صد شکر کامل ولیؒ۔ پیرِ عاجزؒ رحمتِ مولا علی کرم اللہ وجہہ۔** **Taimur Khak Paye Ajizرح** **Benefactor of Poor 'I', Servitor of The Saint of All Hindرح.** **Dedicated to Baba Farid رح, The Treasure of Sabir Kalyari رح.** **Much Gratitude I Owe to The Perfected Saint, The Humble Beneficence of Hazrāt Ali كرم الله وَتَعَالَىٰ وجهو**

Hazrāt Shah Ajiz رحمة الله وَتَعَالَىٰ عليه was a very active and alert Faqir. He was very much against any kind of laziness and sloth. He would constantly urge his followers to strive their utmost on the Path to Allah سُبْحَانَهُ وَتَعَالَىٰ. He took up employment in the Pakistan Air Force where he rose to the rank of Warrant Officer Technical. His training was in Kohat where he established a life long friendship with Hazrāt Samin Shah رحمة الله وَتَعَالَىٰ عليه, an Alavi Saint, who also served in the PAF as a Signals Technician Warrant Officer in Air Traffic Control.

Hazrāt Ajiz Shah رحمة الله وَتَعَالَىٰ عليه remained stationed in Chaklala, Rawalpindi and Mauripur Air Base, Karachi. He also had an extensive stay in Multan, Pakistan where he earned the name of Multani Baba. After his retirement he took up employment with the Oman Royal Air Force, Air Traffic Control thus establishing the principle that, if possible, a Faqir must strive to earn lawful income as long as he, or she, is either able to, or allowed by Allah سُبْحَانَهُ وَتَعَالَىٰ.

'Ta'alim' (Teaching):

Hazrāt Rehmat Ali Shah رحمة الله وَتَعَالَىٰ عليه taught the following:

موتواقبل انت موتو

"Die to your Lower Self Commanding to Evil Before you Die".

"Sar e Barhana Neestam, Daaram Kullah e Chahr Tarq!
Tark e Dunya; Tark e Uqba; Tark e Khud Ra; Tarq e Tarq!"

Hazrāt Rumi رحمة الله وَتَعَالَىٰ عليه.

My Head is not Bare, it is Adorned with the Turban of Four Abandonment's! Abandon all Worldly ambition; Abandon all Other Worldly Desire; Abandon Your 'Self'; Abandon the Act of Abandoning!"

He explained that 'Tarq e Dunya' does no entail leaving civilization to withdraw into seclusion, it means secluding your self from the World, or being 'In' Society but not 'Of' Society as it is far more manly to Restrain your self, in the midst of temptation rather than away from it. He رحمة الله وَتَعَالَىٰ عليه, would elucidate this with the Homily of the two Sages who were Brothers. The younger abandoned the World Physically, while the elder did so internally. One day the secluded one came to the City to inquire after his brother, who was maintaining a shop in the Market Place. After greetings and assurances of well being, the elder brother excused himself for a while and asked the younger to look after the shop. "Be careful of the Jar full of water that is hanging here, see that it does not suffer some mishap." His younger brother assured him and asked him to return swiftly, as he too had to go back into the wilderness. While he was minding the shop, a young and beautiful woman came that way, the younger brother was stricken by her beauty. No sooner was he so distracted, his elbow hit the jar, which fell to the ground and shattered. He hastily mopped up the pieces, just in time for his elder brother's arrival. The elder saw that the jar was missing and the floor was wet. "So," he said, "You have come to know the essence of remaining absorbed with Allah while being a part of Society, rather than being easily absorbed in the Wilderness where there is no distraction." The younger brother was ashamed and vowed to change his manner of seeking.

In relation to 'Tarq e Uqba', he recited the famous saying of Hazrāt Bibi Rabia Basri سُبْحَانَهُ وَتَعَالَىٰ. She said:

	“O Lord, if I Worship Thee in Fear of Hell, Cast me into Hell! **If I Worship Thee in Hope of Heaven, exclude me from Heaven!** **But if I Worship Thee for Thine Own Sake, Withhold not Thine Everlasting Beauty!** **We must be completely disinterested and devoted to The All Mighty Allah سُبْحَانَهُ وَتَعَالَىٰ and not retain even the slightest self interest.** **For 'Tarq e Khud Ra', he said that the 'I', or 'Me' within us, is what is the stumbling block and repeated the verse of Hazrāt Zaheen Shah Taji سُبْحَانَهُ وَتَعَالَىٰ.** **“Hota Kaheen Woh Gum, tau Ussay Dhoondtay Zaheen!** **Woh Khud He Gum Hain Jinnay Khuda key Ra'hi Ta'alash!”** **If He were Lost, it would be Worthwhile Seeking Him.** **Themselves are Lost, those who Search for Him!** **And:** **“Khud ko Na Deekhna hay Ussay Dekhnay Key Sharat.** **Ha'ill Darmian mein Hijab, Yeh he tau Hayy!** **Not to 'See' Yourself is the Rule for Seeing Him!** **The Only Veil Between Us is this, and Nothing Else!** **Hazrāt Rehmat Ali Shah رحمۃ اللہ وَتَعَالَىٰ علیہ said, “Be Like the Tear Drop which is Dissolved in the Ocean and is Lost to Itself!”** **For 'Tarq e Tarq' he elucidated the fact that true self abandonment came about when the Abandoner ceases to own his Actions and is as an Empty Vessel, devoid of all attributes and desires. To exist solely in Harmony with Allah سُبْحَانَهُ وَتَعَالَىٰ in absolute absorption without even awareness of Self is the ultimate Station that we must set as our goal in pursuit of 'Haq' (Ultimate Truth).** **One of His Most Pertinent sayings was:** **‘Khabardaar Us Waqt Say Jub Nafs Eman Key Shakal Ikhtiyar Kar Lay.”** **Beware Lest The Lower Self assume The Garb of Piety!**
1415 AH 1994 CE	**Aug** The "Provisional Council of Chechnya," a coalition of anti-Dudayev forces, declares that it is taking power in the republic. This move apparently has Moscow's approval. Fighting breaks out in the republic between pro- and anti-Dudayev forces. **Sep** Fighting intensifies in Chechnya as Dudayev attempts to suppress armed resistance to his rule. Combat continues over subsequent months. **Dec** Amid a complicated political situation in Moscow, President Yeltsin orders the Russian army to occupy Chechnya, liquidate the Dudayev government, and restore order in the republic. This is the largest military action by Russia's armed forces since the invasion of Afghanistan. Large-scale clashes ensue between Russian troops and Chechen fighters. The once politically fractured Chechens now, for the most part, unite behind Dudayev as the embodiment of resistance against Russia. Russian troops encounter some resistance as they move through Ingush regions towards Chechnya. Ingushetia formally pledges to assist Chechnya in its struggle against Moscow. Many refugees from the conflict seek safety in Ingush regions.

1415 AH 1994 CE	First war between Russia and Chechen Republic begins.
1416 AH 1995 CE	**Jan** The Organization of the Islamic Conference (OIC) denounces Russia's invasion of Chechnya. Human Rights Watch issues a report which accuses both Russian and Chechen forces of violating human rights. After a humiliating delay caused by tenacious Chechen resistance, Grozny is largely secured by Russian forces. In the first of several such statements, Yeltsin prematurely declares the military phase of the Chechen conflict over. **Feb** With the fall of Grozny, Chechen forces revert to traditional clan-based forms of guerrilla resistance. Armed clashes with Russian forces continue over subsequent months. In addition, Chechen rebels periodically resort to taking Russians hostage. The parliament of Estonia calls on the Estonian government to extend full diplomatic recognition to the Dudayev government of Chechnya, which has gone into hiding but continues to direct resistance. **Jun** Hundreds are taken hostage when Chechen fighters seize a hospital in the town of Budennovsk. This and similar hostage-taking incidents apparently embarrasses Dudayev, and he eventually calls for the prosecution of perpetrators under Islamic law. **Dec** Defying a ban of such activities, about 3,000 Chechens protest on the streets of Grozny to mark the anniversary of the Russian military assault. Almost all Chechens boycott elections intended to validate the Russian-installed government of Doku Zavgayev (commensurate with his popular standing in Chechnya, Zavgayev divides his time between Moscow and a fortified compound at the Grozny airport). A major clash between Russian and Chechen units occurs in Gudermes, Chechnya's second largest city.
1417 AH 1996 CE	Taliban forces seize control of most of Afghanistan and declare the Islamic Emirate of Afghanistan After leading his Welfare Party to a surprise victory in the 1995 general elections, Necmettin Erbakan becomes the first pro-Islamic Prime Minister of modern Turkey Al Jazeera Satellite Channel with loan from the Emir of Qatar launches Arab language satellite news service.
1417 AH 1996 CE	**Jan 17** Abandoning hopes of saving hostages, Russian troops pounded Chechen rebels in the village of Pervomaiskoye in Dagestan on Chechnya's border. About 2000 people were taken hostage on 9 January by 200 rebels led by Salman Raduyev. All but about 120 hostages were released after a day, but the rebels were using the remaining hostages as shields in an attempt to enter Chechnya. Russian security chief Mikhail Barsukov then set a 14 January deadline for the release of the hostages. The rebels refused and on 15 January, Russia began bombing the village with artillery and helicopters. The siege ended on 18 January when Russia displayed a huge show of force. President Yeltsin said 82 of the

	100+ hostages were freed and that 26 Russian troops and most of the rebels were killed. **Jan 25** The Council of Europe voted 164-35 to admit Russia despite fierce criticism of Moscow's military crackdown in Chechnya and its human rights record. The Council was set up in 1949 CE to safeguard democracy and human rights on the continent. As a member, Russia's duties will include ratification within one year of conventions guaranteeing human rights, protecting minorities, and outlawing torture. **Feb 5** Thousands of separatist supporters staged an anti-Russian demonstration in Grozny, stepping up pressure on Moscow to withdraw its troops. Armored vehicles took up positions near the protest, but the crowd dispersed without violence. **Feb 15** Yeltsin ruled out a rapid withdrawal from Chechnya and demanded the execution of leaders Dudayev, Shamil Basayev and Salman Raduyev who commanded hostage-taking raids outside Chechnya in January. **Mar 8** Chechen gunmen protesting Russia's treatment of their homeland seized a Turkish Cypriot passenger jet and forced it to fly to Bulgaria and then Germany. **Apr** Amid continuing fighting in Chechnya and efforts by Yeltsin to end the conflict before presidential elections, Dudayev is killed in an air strike that reportedly specifically targets him. His death was confirmed by his top field commander on 24 April 1996. A report by the U.N. Commission on Human Rights called on Russia to put an end to the bombardment of towns and villages in the rebel region of Chechnya. The report said the Russian army was using disproportionate force against separatists which resulted in high numbers of civilian casualties. **May 13** Prime Minister Chernomyrdin asked the OSCE to make contact with Chechen separatists on his behalf. **Jun 8** Masked gunmen killed Yusup Elmurzayer, the head of Chechnya's Urus-Martan regional administration. He had opposed the rebels, but maintained dialogue with them. He also had criticized the Russians. **Jun 10** Russia and Chechen leaders agreed to a new peace deal. It is not a lasting solution, but was likely to help Yeltsin in the polls. Two explosions injured six members of a convoy of rebels and international mediators returning from the negotiations, casting doubts over the peace deal. **Jun 14** Chechens began voting for a regional parliament and Russian president in elections opposed by the rebels who see Chechnya as an independent state. **Jul 13** Fighting broke out on 9 January, days after Yeltsin's election victory. Germany, the U.S. and the OSCE have expressed concern at the escalation of violence. Bombs in Moscow on busses and the metro exploded killing several people and injuring several others. **Jul 18** Rebel field commander Salman Raduyev, reported to have been killed after leading a hostage raid in January reappeared and said former separatist

	leader Dzhokhar Dudayev was also alive. His comments could not be independently confirmed, but neither was Dudayev's death. Few Chechen leaders believe Duydayev is alive. **Jul 19** Russia's lower house of parliament urged Yeltsin to halt the fighting in Chechnya and restart peace talks. The Duma's resolution is non-binding and Yeltsin has ignored similar calls in the past. **Jul 23** Rebel leader Zemlikhan Yandarbiyev accused the Kremlin of breaking peace deals as the two sides battled for control of southern mountain areas. Fighting broke out almost as soon as Yeltsin won reelection on 3 July. **Aug 3** Two aid workers from the International Action Against Hunger organization were kidnapped by unidentified gunmen in Chechnya. Members of the Russian State Commission on Chechnya said they were ready to hold talks with separatist representatives during a four-day visit to the region. **Aug 13** Russian and Chechen leaders agreed to a truce to evacuate wounded after eight days of fighting in Grozny. Rebels seized much of the city on 6 August. Hundreds, possibly thousands, were thought to have been killed in the heaviest fighting in 18 months. Tens of thousands of civilians were trapped without food and medical supplies. **Aug 31** A peace deal was signed by Alexander Lebed, Yeltsin's envoy to the region, and Aslan Maskhadov, the Chechen military's chief of staff. Terms include a commission with co-chairmen (one Russian and one Chechen) to meet once a week in Grozny; the commission is charged with supervising the withdrawal of Russian troops and preventing violence and crime in the region; tasks include financing of house-building, getting businesses back to work, compensating victims of war, ensuring the region has fuel and provisions for the winter. **Sep 6** Thousands of Chechens celebrated the fifth anniversary of their declared independence and what they hope is an end to the conflict. **Oct 3** Russian Prime Minister Chernomyrdin and Chechen leader Zelimkhan Yandarbiyev agreed to set up a new joint body to rebuild Chechnya's economy and organize local elections. Chernomyrdin later warned that Russian sovereignty over the region was not open to negotiation. Under the peace agreement, the question of sovereignty was put on hold for five years. **Oct 27** Russia's new security chief Ivan Rybkin met Chechen rebel leaders for the first time. Separatists were worried that Lebed's dismissal would jeopardize the peace deal signed 31 August. Rebel leaders attended a congress in southwest Chechnya at which they said there could be no compromise on independence from Moscow. **Nov 18** A blast killed 56 at a military block of flats in Russia's Dagestan region which borders Chechnya. Some officials speculated that the blast was linked to the Chechen conflict. Chechen leader Yandarbiyev denied that separatists were responsible.

1418 AH 1997 CE	**Jan 5, 1997**Russia announced it had withdrawn the last of its troops from Chechnya, formally ending the two-year long conflict. Separatists agreed to postpone a decision on Chechnya's status in return for the withdrawal of Russian troops. There has been sporadic violence in the region since the peace deal was signed in August. **Feb 12** Aslan Maskhadov took office as Chechnya's President after elections 27 January. **Feb 13** The outgoing president of Chechnya, Zelimkhan Yandarbiyev, thanked the Checheny people for their conduct of the war against Russia and promised that he would continue to devote himself to creating an independent state. He added that he was confident that the world would recognize Chechnya as independent. Yandarbiyev wished Chechen President-elect Maskhadov well in his new post and said that he was confident that the new president would pursue the policy of independence (BBC). **Feb 14** Russian President Boris Yeltsin urged newly installed Chechen President Aslan Maskhadov to protect the interests of ethnic Russians remaining in Chechnya. Yeltsin said that Chechnya should protect "human rights and freedoms, regardless of nationality and religious affiliation" (DPA). **Feb 15** Sources say President Maskhadov intends to take up both the premiership and the military command. Maskhadov's reasoning was that the Chechen Constitution allowed the holding of both posts. Maskhadov also said that he was going to urge for release of Chechen guerrillas who were captured during the hostilities and who at that time remained in Russian prisons and detention camps (ITAR-TASS). **Feb 20** The Islamic Order Union, which backed Movladi Udugov during Chechnya's Presidential elections in January, announced that it intended to turn into a powerful political organization in the republic. A Supreme Council was set up at the Union's session and Udugov was elected its chairman. The Union had 15,000 members. It received six seats in the local parliamentary elections in January. Udugov had been named acting Prime-minister. He would be responsible for relations with Moscow in Chechnya's new government (BBC). **Feb 21** Deputy Russian presidential representative in Chechnya, Viktor Medveditskov, said that the situation concerning Russian speakers in Chechnya had sharply deteriorated since federal troops left the Caucasus republic in late 1996. Medveditskov said that Chechen President Aslan Maskhadov suffered increasing pressure from the opposition, but he expressed hope that Maskhadov had enough strength to resist extremist politicians. Medveditskov quoted Maskhadov as saying that Groznyy would not receive any finances from Moscow if Chechnya insisted on independence (ITAR-TASS). **Feb 24** Chechen political scientist Shamil Beno said that the problem of unemployment was amid the most pressing ones in the republic. Beno noted that there were 200,000 jobless people in Groznyy in 1996 CE while their number

	was increasing significantly for 1997. Beno warned that the unemployment crisis would become irreversible if the government of Chechen President Aslan Maskhadov failed to work out a state employment program. Many analysts in Chechnya believe that this program should call for signing an agreement with Moscow that would allow Chechen citizens to receive foreign passports and transit visas and go to wherever their labor is needed (ITAR-TASS). **Mar 5** Four Russian journalists were abducted in Chechnya. The attackers fired three shots and punched holes in the tires of the journalists' car, then they took the journalists away to an unknown destination. Russian vice-premier Vitaly Ignatenko said that the increasing frequency of abduction of mass media people was becoming an "international issue", and suggested that the Organization for Security and Cooperation in Europe and other international organizations contribute to the solution of this problem (ITAR-TASS). **Mar 6** The Chechen government met in emergency session to discuss measures to find journalist Nikolai Zagnoiko from the Iter-Tass News Agency, and Yuri Arkhipov, Nikolai Mamulashvili and Lev Seltzer from "Radio of Russia", recently kidnapped in Chechnya. Secretary of Chechen Security Council, Akhmed Zakayev, and Russian Vice-Premier, Vitaly Ignatenko, agreed to maintain permanent contacts and exchange all information available about the fate of the kidnapped journalists (Itar-Tass). **Mar 12** Russia's State Duma, the lower house of parliament, approved the third and final reading of a limited amnesty for participants in the Chechen war. The amnesty covered both Russians and Chechens who committed "socially dangerous acts" in Russia's North Caucasus republics and Stavropol region from December 9, 1994 CE to December 31,1996 CE (DPA). **Mar 21** President Maskhadov said that he would soon announce the appointment of a new cabinet. Some former officials would stay, the president said (Xinhua News Agency). **Apr 2** Chechen President Aslan Maskhadov said that talks on the settlement between Russia and the separatist republic of Chechnya were at an impasse because Moscow categorically opposed Chechnya's insistence on independence. The situation had been complicated by a series of kidnappings of journalists in Chechnya (AFP). **Apr 9** One Ingush policeman was killed and another wounded in an exchange of fire with some 70 armed Chechens who tried to enter Ingush territory. The presidents of Chechnya and Ingushetia set up a commission to investigate the circumstances of the border clash. Chechen Interior Minister Kazbek Makhashev told ITAR-TASS that "the Chechens did not belong to any Chechen military or law-enforcement body". He noted that the incident did not have "any political basis" (BBC). **Apr 12** Members of the Abkhazia faction in the Georgian Parliament were on an official visit to Chechnya. In Groznyy, the Georgian delegation had meetings with

	Chechen President Aslan Maskhadov, parliament speaker Ruslan Alikhadzhiyev and First Deputy Prime Minister Shamil Basayev (BBC). **Apr 14** Chechen President Aslan Maskhadov went on a Moslem pilgrimage to holy sites in Saudi Arabia where he intended to hold talks with leaders of a number of Islamic states (dpa). **Apr 17** The run-off elections to the Chechen parliament were pronounced as valid. 63 legislators will be working in the new Chechen parliament (ITAR-TASS). **Apr 25** The Chechen field commander Salman Raduyev, who calls himself the "commander of Gen Dzhokhar Dudayev's army" , claimed that he and his fighters were responsible for planning and carrying out acts of terrorism in southern Russia (BBC). **Apr 30** Russian and Chechen negotiators who met for talks on the Moscow-Grozny draft accords passed a joint statement which condemned the recent terrorist acts in the Northern Caucasus. The statement was signed by the Russian Security Council Secretary Ivan Rybkin and the Chechen first Prime Minister Movladi Udugov (ITAR-TASS). **May 12** Yeltsin signed landmark peace treaty with Chechen President Aslan Maskhadov paving the way for normalization of ties despite Chechnya's unresolved status. Yeltsin, who sent thousands of Russian troops into Chechnya in December 1994 CE to crush the independence movement there, pledged never again to use force against the small, mainly Moslem Republic in the North Caucasus. Yeltsin made small concessions of form, by signing the document himself, receiving Maskhadov, and referring to the "Republic of Ichkeria." -- the Chechens' name for their Republic. But he was obtaining concessions of substance, such as Maskhadov's choice of the word "sovereignty" rather than "independence". The treaty, on "peace and the principles of relations between Russia and the Republic of Ichkeria"-- was brokered by the Organisation for Security and Cooperation in Europe (OSCE) and it aimed at building on a ceasefire deal. The deal was signed on 31 August and it halted 21 months of fighting between federal troops and separatist guerrillas. **May 14** Chechen Vice President Vakha Arsanov said that the signing of the Chechen -Russian treaty on peace had "put an end to the state of war between the two sides, and Chechnya in fact was becoming a subject of international law". The treaty signed by the Russian and Chechen presidents, "besides easing the political climate and (providing) economic advantages, would also allow settlement of another painful problem the return of POWs and detainees held by both sides" , Arsanov told reporters in Groznyy (BBC). **May 14** Following a visit to Moscow where Chechnya and Russia signed a landmark peace treaty, Chechen President Aslan Maskhadov said that Russia would remain Chechnya's main partner, both economically and politically, and would be placed ahead of the West and Arab countries (afp).

	May 21 The Russian government apologized to leaders of the independence-minded southern republic of Chechnya after Russian warplanes intercepted a plane carrying a Chechen delegation to an international conference in the Netherlands. Chechen Vice President Vakha Arsanov, who headed the delegation, demanded that all Russian officials leave Chechnya after the plane had been forced to return to the Chechen capital Grozny after its occupants refused to land at Russia's Mineralnye Vody airport for a customs inspection (dpa). **Jun 2** Six hostages, five Chechens and an Austrian businessman, were freed in Chechenia. The whereabouts of another seven abducted Russian journalists was still unknown (dpa). **Jun 6** Four journalists taken hostage in the early spring in Chechnya were released. Reports said that Zagnoiko and the three Radio Russia journalists were handed over to Magomed Tolboyev, secretary of Dagestan's security council, and then brought to Makhachkala, capital of the neighboring Russian republic of Dagestan. ITAR-TASS quoted Tolboyev as saying that the journalists were released as the result of a complex operation "based on personal contacts, with the cooperation of official Chechen structures, the ministry of internal affairs of Chechnya and Dagestan, and Russian federal structures." Three Russian journalists from the NTV television channel remained held by kidnappers in Chechnya (afp). **Jun 12** Chechen presidential aide Ruslan Kutayev said that the leadership of Chechnya was extremely indignant over another kidnapping in Groznyy of two correspondents of the Russian Public TV program "Vzglyad" (bbc). **Jul 1** Chechen governmental delegation arrived in Moscow to discuss three Moscow-Grozny accords. One was on Chechnya's oil sector and transportation of Azerbaijan's oil to the Russian seaport of Novorossiisk via Chechnya. Russian negotiators agreed to Chechnya's being an independent party in the oil transportation project. Two other accords were on customs and bank cooperation. The Chechen delegation led by Movladi Udugov, deputy premier, held talks with the Russian governmental commission chaired by First Deputy Prime Minister Anatoly Chubais (bbc). **Jul 4** Russian First Deputy Prime Minister and Minister of Fuel and Energy Boris Nemtsov ruled out the signing of a trilateral political agreement between Russia, Azerbaijan and Chechnya on the transportation of Azerbaijani oil from Baku to the Russian Black Sea port of Novorossiysk via Chechen territory. "There will be no political agreements between Azerbaijan, Russia and Chechnya on the transportation of Caspian early oil across the territory of Chechnya," Nemtsov said (bbc). **Jul 5** Russian First Deputy Prime Minister and Fuel and Energy Minister Boris Nemtsov said that Russian, Azerbaijani and Chechen oil companies were likely to sign an agreement on the transportation of Azerbaijani Caspian oil from Baku to the Russian Black Sea port of Novorossiysk via Chechen territory. President

	Aliyev of Azerbaijan observed that the trilateral agreement would be "purely commercial" and that it would be signed by oil companies rather than government officials (bbc). **Jul 5** Leaders of almost all political parties, public movements and associations of Chechnya gathered in Groznyy to discuss the situation in the republic and map out "ways to strengthen the Chechen nation's unity in the process of building an independent Islamic state". About 30 parties, movements and associations were expected to adopt a resolution containing an assessment of and suggestins regarding how to stabilize the tense situation in the republic (bbc). **Jul 5** Two British aid workers working for the "Center for Peacekeeping and Development" in Chechnya were kidnapped in the capital Grozny. The British Foreign Office in London said that it had asked Russian and Chechen authorities to do "all in their power" to secure their release. According to the Chechen government, the kidnappers were both making money and working for unidentified Russian political forces trying to disrupt the peace process in the republic (bbc). **Jul 11** Chechen President Aslan Maskhadov received requests from political and state officials in Chechnya to introduce presidential rule with elements of a special regime or state of emergency. Maskhadov did not agree to these requests, but stated that he would soon sign a decree on special measures to combat kidnapping (bbc). **Jul 12** Russia, Chechnya and Azerbaijan signed accords on banking, customs and oil transportation. The accords are expected to pave the way for a broad political and economic treaty between Moscow and Grozny, said Chechen first deputy prime minister Movladi Udugov. The oil accord had three parties and stipulated deliveries of Azerbaijan's Caspian oil to the Russian Black Sea port of Novorossiisk through Chechnya (itar-tass). **Jul 12** Chechen warlord Salman Raduyev warned that he would not obey an order by President Aslan Maskhadov to dissolve his armed faction, which numbers some 1,000 men. Raduyev said he had "no intention of taking off his military uniform and dissolving his army as long as Russia had not recognized the independence" of the breakaway republic of Chechnya. (afp). **Jul 16** The Russian Federal Security Service [FSS] and the Chechen National Security Service [NSS] signed an agreement on cooperation in Yessentuki. Chechen Vice President Arsanov said that at the initial stages, the document "will largely be of political significance", but in the long run the agreement may intensify the fight against crime in Chechnya (bbc). **Jul 26** Chechnya has begun to form its own professional army. A representative of the general staff of the republic's armed forces, Umar Khambiyev said that everyone who in the past two months had expressed the wish to become a professional soldier had to pass through a tight net of qualifying commissions. In his words, the main selection criteria were "physical health and moral qualities

	such as genuine faith in Allah and political reliability" (bbc). **Jul 29** Chechen Government Spokesman said that Chechenia had broken off further talks with Moscow on bilateral ties until Russia agreed to plan rebuilding the economy of the breakaway republic. During a meeting with Rudolf Thorning-Petersen, a representative of the Organisation for Security and Cooperation in Europe, Maskhadov accused Moscow of reneging on previous agreements and asked the OSCE to "take efforts to expand humanitarian assistance to Chechenia"(dpa). **Jul 30** Three persons were killed and one was wounded as a result of a powerful explosion outside the headquarters of Salman Raduyev in the center of Groznyy. It was reported that the explosion coincided with the time of Raduyev's arrival. Chechnya's foreign minister Kazbek Makhashev, who was at the crime scene, blamed foreign secret services for carrying out this act of terrorism. Chechen President Aslan Maskhadov arrived at the blast site to inspect the situation (itar-tass). **Jul 31** Chechnya's former first deputy prime minister and influential field commander, Shamil Basayev, denied reports that over 100 of his fighters were present in Georgia's breakaway republic of Abkhazia. "There is not a single man from my team in Abkhazia," Basayev said, adding that "my guys and I are in Groznyy and do not intend to leave it for anywhere". Also Chechnya's Minister of Culture Akhmed Zakayev, who was on a working visit to Georgia, said that "such statements do not conform to reality" and they aimed "to aggravate the situation in the region". Abkhazia made no comments on the issue (bbc). **Aug 15** Chechen authorities said that they had surrounded the building where Russian journalists were being held hostage. Chechen authorities said that they would storm the building if the captives were not released within 48 hours. Magomed Magomedov, a deputy prosecutor leading the hunt for those behind a wave of kidnappings said that the gunmen would not be prosecuted if they released the journalists. Local residents started fleeing neighboring houses while religious authorities were trying to intervene to prevent bloodshed (afp). **Aug 17** Former Chechen President Zelimkhan Yandarbayev founded a political party aimed at creating a Caucasian federation of states free from Russian domination. The party's objective would be to "liberate the Caucasus from the yoke of the Russian Empire" and create a "Union of Independent States on the historic lands of the Caucasus." The congress called on the peoples of the Caucasus to "come to the defense of Ichkeria and its independence"(afp). **Aug 20** An office of Chechnya opened in North Ossetia in accordance with the agreement between Presidents of the two neighboring countries. The task of the Chechen representation would be to establish political, economic and cultural ties between the two republics and help the return of refugees to the Chechen republic (itar-tass). **Aug 22** President Boris Yeltsin, who held talks with Chechen President Aslan

	Maskhadov in the Kremlin, said that the treaty to be drafted would "somewhat raise the level of sovereignty of the Chechen Republic." Yeltsin's offer however fell short of Maskhadov's goal of immediate recognition of his republic's 1991 declaration of independence. Yeltsin said that officials might need as much as two years to draw up the new treaty, which would consolidate a landmark peace treaty that he had signed with Maskhadov in May 1997 (afp). **Aug 24** 735 Islamic public and political movements of Dagestan and Chechnya gathered in the Capital of Groznyy to establish a new religious- political movement. The goal of the movement, called the Islamic Nation was "to prevent anti-Islamic expansion in the Caucasus, promote the consolidation of the Islamic public and political forces and ensure real unification of peoples of the Caucasus". Movladi Udugov, Chechen First Deputy Prime Minister and leader of the movement said that "the Islamic Nation would work to revive Dagestan in its historical borders". The new movement, however, set itself goals which went far beyond the limits and borders of the Caucasus. Udugov said, that "the movement will work for the unification of Islamic ideas in the world" (bbc). **Aug 31** One person was killed and 11 injured when ethnic-Chechens clashed with police in the southern region of Dagestan. The clash between several hundred armed Chechens and police took place in Khasavyurt, near the border with Chechnya. The Chechens aimed to free two arrested people. Khasavyurt has a large ethnic-Chechen population with close ties to neighboring Chechnya (bbc). **Sep 3** Despite numerous optimistic forecasts Moscow and Groznyy failed to sign an agreement on the transit of the first flow of Caspian oil via the Baku-Groznyy-Novorossiysk pipeline. The problem that remained unresolved concerned tariffs (bbc). **Sep 4** Russian President Boris Yeltsin condemned the public execution of two people in the breakaway southern republic of Chechenia, likening it to "lynch law" and calling it a "medieval act". The two people put to death were found guilty of conspiracy by an Islamic court. Chechenia had been running its own affairs since winning a 21-month war against Russian troops in August 1996 CE (central european time). **Sep 5** The social- political movement "For National Revival of the Chechen People and the Republic of Chechnya" condemned executions being carried out in compliance with decisions of the Sharia court in Chechnya. The movement made a statement saying that "these acts are incompatible with Islam and with spirituality and moral and ethical norms of a civilized society." The movement's membership comprises various strata of the Chechen diaspora in Russia, all of them being critical of the current administration of Chechnya (itar-tass). **Sep 15** Russia's First Deputy Prime Minister Boris Nemtsov said that Moscow would build a pipeline for the transport of Caspian Sea oil bypassing the breakaway southern republic of Chechenia. The pipeline would run north of Chechenia, Nemtsov said. Khozh-Akhmed Yarikhanov, head of the Chechen oil

company Yunko, said that the Russian government's decision to build the new pipeline was a breach of its agreements with Chechenia. Chechenia, which has been running its own affairs since the end of the war in August 1996 CE, sees the pipeline as a key to its economic independence (dpa).

Oct 1 Chechnya's vice-president, Vakha Arsanov, gave an ultimatum to the mission of the Russian Federation to leave the Chechen Republic if a decision was not taken to make an air corridor available for a Chechen delegation flying from Groznyy to Baku. The ultimatum came after a requested flight clearance for a state delegation heading for Baku was turned down (bbc).

Oct 23 Two Hungarian aid workers employed by the Geneva-based Action by Churches Together, two Britons, four French nationals, a German, a Yugoslav and two Russian Orthodox Church aid workers were reportedly kidnapped in the Chechen capital Grozny. An official said that the identity of the hostage takers was unclear. The official suspected criminal, rather than political motives behind the kidnapping (afp).

Oct 25 President Aslan Maskhadov of Chechnya launched a purge in the leadership of the republic. A special committee headed by Chechen Deputy Prime Minister Ruslan Gelayev was established to this aim. A number of high ranked officials were dismissed and a number of ministers were warned that they did not satisfy the requirements in full (bbc).

Nov 1 Chechen special services announced that an illegal organization called "the government of Chechnya in exile" was formed in Moscow. The organization included Chechen nationals who had fled to Russia. The organization was sending leaflets to the republic, urging people to rise up against the lawful authorities. More than 10 people involved in these political provocations had already been arrested in Sharil District (bbc).

Nov 1 Chechen parliament speaker Ruslan Alikhadzhiyev urged the Russian political leadership to put an end to the "mass persecution"of Chechens on Russian territory. "Russian power agencies have worked out a plan, coordinated by the Interior Ministry, under which numerous pogroms are conducted with the help of criminal groups against Chechen families that have been living in Russian provinces for decades," Alikhadzhiyev said. Meanwhile, the Russian Interior Ministry dismissed claims of mass persecution of Chechens in Russia as groundless (bbc).

Nov 11 Chechens largely ignored a government decree saying that all women must adopt a Moslem dress code. Chechens believed that formal Islamization ran counter to Chechnya's deeply held Caucasus traditions. The decree signed by Chechen Vice President Vakha Arsanov did not specify what women should wear. It said that employers should make sure that their employees respected Islamic traditions in their dress. The order was the latest of numerous attempts to install a more fundamentalist Islamic state in Chechnya. Some see strict Islamic rules, even full Shariah law, as a way to stamp out the republic's appalling post-war

	crime rate (bbc). **Nov 11** Ernst Muehlemann, chairman PACE special commission on Chechnya, said that Western humanitarian aid for Chechnya depended on bringing kidnappings in the North Caucasian republic to an end (bbc). **Nov 13** Dagestani Security Council Secretary Magomed Tolboyev said that the aggravation of relations between Chechnya and Dagestan was caused by "the hopeless claims" of Groznyy to act as a leader in the North Caucasus. In his opinion, Chechnya did not want to recognize "the growing political influence and status of Dagestan" (bbc). **Nov 16** The Union of Patriotic Forces, formed in 1996 by field commander Salman Raduyev and Chechen ex-President Zelimkhan Yandarbiev, denounced the treaty of peace and principles of mutual relations between the Russian Federation and the Chechen Republic, signed in May. The Union demanded the resignation of the Chechen government and adjustment of the foreign and domestic policies of the republic (bbc). **Nov 19** Chechen president Aslan Maskhadov said that his first visit to the United States aimed to "see how Americans live and tell them about the life of Chechens." Maskhadov said "he did not come to achieve American recognition of Chechnya as an independent state although Chechnya proposes to all countries, primarily Russia, to do that". Commenting on Caspian oil transit via Chechnya, Maskhadov said "it is a matter of great political importance and an additional security guarantee. On his way back home Maskhadov stopped in Turkey to hold talks with Turkish politicians and businessmen (itar-tass). **Nov 27** Chechen President Aslan Maskhadov said that he did not intend to drop his request to the parliament made in mid-October for special powers. "I do, indeed, have great powers, as the democratically elected president," Maskhadov said. "However, today's situation requires that one man in the state should take upon himself the full measure of responsibility and secure the opportunity to push through drastic reforms." He stressed that he had in mind "reforms in all spheres of politics, economics and the state system". Maskhadov said that "this goal cannot be achieved if permission to do anything has to be sought from parliament" (bbc). **Dec 15** Russian Emergencies Minister Sergei Shoigu and Chechen leader Aslan Maskhadov met in Grozny to discuss safe storage of nuclear waste. The Russian Emergencies Ministry is expected to send equipment for a chemical laboratory where nuclear waste is stored. Before hostilities, the object had been guarded and experts had carried out all necessary work to keep radioactive stuff intact (itar-tass). **Dec 20** About 3,000 people, members and supporters of the public and political movement Dzhokhar's Path, gathered on the central square of Grozny to demand the dissolution of the present Chechen government. The demonstrators said that they had no faith in the policy carried out by President Aslan Maskhadov and his

	Government. The leader of the movement, Salman Raduyev said that Maskhadov was surrounded by former members of the Moscow backed government of Doku Zavgayev who were seeking to prevent Chechnya from turning into an Independent State (itar-tass). **Dec 22** A group of up to 100 Caucasian fighters, including Chechens, attacked Russian tank battalion in the republic of Daghestan. Chechen First Deputy Prime Minister Movladi Udugov said that the Chechen government had issued a statement "categorically condemning any actions of a provocative nature aimed at wrecking agreements" between Moscow and Chechnya (dpa). **Dec 22** A Russian Government Spokesman expressed deep concern over information revealing British and US involvement in Chechen efforts to set up a Caucasian common market. According to an anonymous Russian security source, foreign involvement in the Caucasian common market would force Russia, when dealing with transportation of Caspian oil to Novorossiysk, to consider not only Chechnya, but also Western capital (dpa).
1419 AH 1998 CE	Pakistan becomes the first Islamic Republic to have the Nuclear Power as it successfully conducted five nuclear tests on May 28. Amidst growing criticism of his economic policies, longtime Indonesian leader General Suharto resigns after over thirty years in power. Former Deputy Prime Minister of Malaysia Anwar Ibrahim a vocal critic of Prime Minister Mahathir Mohamad is arrested and imprisoned. Bombing of US Embassies in Nairobi and Dar es Salaam engineered by Al-Qaeda
1419 AH 1998 CE	**Jan 1** Chechen President Aslan Maskhadov dismissed the breakaway republic's government. Maskhadov had recently charged that a number of former field commanders in his government were responsible for numerous abductions of Russians and foreigners in Chechenia. Maskhadov also claimed that some of his ministers had embezzled funds from the Chechen oil industry. Basayev, the first deputy vice prime minister, is considered a strong candidate for the prime minister's post. Basayev is known for his strong stance against Moscow. (dpa). **Jan 5** Ali Ramazan Ampukayev, representative of Chechnya's president in Poland, said that kidnapping of five Poles in Chechenya was a provocation inspired by Russia. During a press conference in Warsaw, he announced that three people would be sent to Chechnya to try to establish the location of the kidnapped Poles (bbc). **Jan 6** The Interior Minister of Russia announced that Russian security forces could intervene in the breakaway Chechen republic to fight the recent crime wave in the Russian Caucasus. Kulikov referred to a recent attack on Russian armored vehicles in the neighboring republic of Dagestan by a commando of 30 to 120 men from Chechnya as one of the signs of growing tension in the tiny Moslem republic (afp).

	Jan 7 A senior Chechen official warned that any Russian attempt to launch military strikes against alleged "bandit" bases in Chechnya would reignite the war which devastated the republic in 1994-1996. First Deputy Prime Minister Movladi Udugov said that Russian Interior Minister Anatoly Kulikov's threat of military action showed that "Russian politicians cannot be trusted even if fundamental high-level documents have been signed (afp)." **Jan 9** Chechen First Deputy Prime Minister Movladi Udugov said that Chechnya put thousands of troops on alert following a build-up of Russian soldiers near the border. The decision was reached at a meeting where military chiefs discussed the "massing of the Russian military near Chechnya's border with Russia's Stavropol region and Dagestan" (afp). **Jan 10** Ramazan Abdulatipov , Russian Deputy Prime Minister and chairman of the state commission dealing with stabilization of the situation in Chechnya and Chechnya's development, arrived in the Chechen capital. Abdulatipov is visiting Chechnya on instructions from the prime minister Chernomyrdin to discuss joint measures to stabilize the Chechen economy. The Russian deputy prime minister is expected to meet Chechen President Aslan Maskhadov and to take part in a joint meeting with the new members of the Chechen government (bbc). **Jan 12** Chechen government sources announced that Chechen Interior Ministry would be transformed into a Ministry of Shariah Security (dpa). **Jan 13** The new government in Chechenia, formed by the notorious ex-field commander Shamil Basayev, was announced officially. The new cabinet included two first deputy premiers – Basayev and Turpal Atgeriyev. Named "foreign minister" was Movladi Udugov. Udugov, had previously been first deputy premier and Chechen government spokesman. Ex-field commander Ruslan Gelayev was given the defense portfolio. Islam Khalimov was tapped to head the Ministry of Shariah Security – formerly the Interior Ministry. The key post of fuel and energy minister was given to Basayev's brother, Shirvani (bbc). **Jan 13** Russian Prime Minister Viktor Chernomyrdin said that the military were obliged to protect Russian territory from attacks in the North Caucasus. Commenting on the prime minister's statement, Yevgeniy Kiselev, the presenter of Russian NTV's 'Itogi' program, noted that Russian policy on Chechnya was still divided between those favoring talks and those who assert the need for force (bbc). **Jan 18** The Chechen maverick commander Salman Raduyev said that he intended to work "towards bringing about a political crisis in Russia". In a feature on the channel's "Top Secret" program, Raduyev said that Chechnya, "like any other state, had its national interests, both inside and outside Chechnya". Chechnya's outside interests included the Caucasus and Russia, where Chechens would always be able to stir up some trouble. Raduyev's organization claimed responsibility for bombing incidents in Russia in 1997 CE (bbc). **Jan 20** Heads of Chechen diasporas in Russian regions and leaders of the Russian

	Congress of Vainakhs were invited by the Chechen parliament to attend a parliamentary session, due to be held in Grozny on February 1. The Russian Congress of Vainakhs is a public and political movement, created two years ago, which represents the interests of some 500,000 Chechens and Ingushs living outside their historic motherland. The Chechen parliament is planned to discuss a number of problems which worry Chechen communities in the federation. Economic assistance of the Chechen diasporas in the restoration of Chechen economy is another issue to be discussed (itar-tass). **Jan 27** Chechen President Aslan Maskhadov expressed concern over an impeding confrontation between the legislative and executive power. In a statement circulated by his press-service, Maskhadov said that parliament impeded the president's activity by canceling his decrees and overcoming his veto. The statement also pointed out that the deputies were guided by the 1992 CE Constitution which set the target of building a SCecular Democratic State. "Since the war," continues the document, "the socio- political situation in Ichkeria has changed and the leaders of the Republic, its President, with support from the absolute majority of the Population, have declared the objective of building a Chechen Islamic State on the basis of the Koran and Shari'ah". According to the statement, parliament was trying to meddle with the discussion on State construction and its transition to Islamic State (bbc). **Jan 29** Moscow's chief negotiator with Chechenia said that the breakaway republic was offered "associate membership" in the Russian Federation. Security Council Secretary Ivan Rybkin said that such a status, including "maximum freedom, independence and sovereignty" - was one of the alternatives discussed in talks on a treaty spelling out relations between Moscow and Grozny (dpa). **Feb 3** Chechen President Aslan Maskhadov said in an interview with Interfax that his Republic could not be a member of the Russian Federation. "The Chechen Republic will never, under any circumstances, agree to remain in the constitutional and legal space of Russia. Never in my life will I sign a document providing for dependence on Russia whatever form it may take," he said and added "nobody in Chechnya would let me do that"(bbc). **Feb 4** Referring to a statement by Russian President Boris Yeltsin's spokesman for the Russian Security Council, Igor Ignatyev said that the settlement of the Moscow-Groznyy relations should rest on peace, territorial integrity and "great patience". "It is a different matter in what political formula these relations will be manifested," the spokesman said. "A Russian- Chechen commission, formed by presidents Yeltsin and Maskhadov, is actively working on the issue," Ignatyev added (bbc). **Feb 7** Chechnya's leaders suspended peace talks with Moscow, accusing Russia of failing to fulfil its pledges under the treaty signed in May 1997 CE. Chechen President Aslan Maskhadov said that Chechnya was set to revise the accord on transportation of the Caspian oil through its territory unless Russia meets earlier

	inter-governmental accords (itar-tass/apf). **Feb 13** Salman Raduyev, leader of the Army of Gen Dudayev, said that he intended to stage Tbilisi-style acts of terror against "Russian politicians and army officers involved in the killing of Chechnya's first president, Dzhokhar Dudayev. Raduyev said that the terrorist action against Georgian President Eduard Shevardnadze had been made by militants from the Army of Gen Dudayev. He did not explain what was the linkage between Shevardnadze and the death of the former Chechen president (bbc). **Feb 15** Chechen warlord Salman Raduyev announced the beginning of a mass political action of civil disobedience to the incumbent government. Speaking at a rally in Groznyy attended by 200 people Raduyev said that "the assassination attempt against Georgian President Eduard Shevardnadze was carried out by Georgian patriots, followers of Georgia's first president, Zviad Gamsakhurdia". Raduyev explained his words about his involvement in the attack on the Georgian leader by the fact that he was "the general secretary of the international public and political organization Caucasian Home", of which Raduyev's Georgian friends were members" (bbc). **Mar 5** Salman Raduyev, a former field commander of the Chechen rebel forces, was relieved of his duties as the general secretary of the Caucasian confederation and expelled from that public and political organization. Raduyev was relieved for actions incompatible with the rules of the organization and for numerous provocative political statements made on behalf of the organization. The decision to sack Raduyev was made at a conference of the Caucasian confederation in Groznyy. The former vice-president of Chechnya, Said-Khasan Abumuslimov said that the conference passed a resolution condemning Raduyev's acts of provocation. The Caucasian Confederation was established on 5th September 1992 CE by the former Presidents of Chechnya and Georgia, Dzhokhar Dudayev and Zviad Gamsakhurdia. It brings together public and political movements of the North Caucasus Republics, Azerbaijan and Georgia. Its current president is Zelimkhan Yandarbiyev, a former President of Chechnya (bbc). **Apr 7** Chechen President Aslan Maskhadov expressed gratitude for the latest Russian aid sent to his republic to deal with the aftermath of recent landslides. Maskhadov expressed his determination to make Russia pay compensation for damage inflicted on Chechnya as a result of the war (bbc). **Apr 14** Chechnya's Supreme Shari'ah Court said that "at the current stage, jihad (holy war) should be understood as all-round efforts to strengthen and build an Islamic state" and that " this new jihad is more important than the jihad of the war period". The Supreme Shari'ah Court said that the peace agreement signed on 12th May 1997 by Russia and Chechnya "shall be observed by all residents of the Chechen Republic and by the state as a whole, including the president", because the agreement " benefits both sides and does not contradict the Shari'ah norms" (bbc).

	Apr 27 The congress of the peoples of Chechnya and Dagestan elected as its chairman Chechnya's acting prime minister, Shamil Basayev. Chechen President Aslan Maskhadov addressed the congress calling on the peoples of Dagestan, Chechnya and the whole Caucasus for consolidation and unity. He claimed that the presence of Russian troops in the North Caucasus destabilized the regional public- political situation. The congress became a permanent body with a chairman, deputies and staff. (itar-tass). **May 4** Chechen President Aslan Maskhadov is supervising the search for Valentin Vlasov, the Russian presidential envoy to Ichkeria. Vlasov was abducted on the border between Chechnya and Ingushetia. Maskhadov instructed all law-enforcement agencies to identify the organizers and perpetrators of the crime and to take steps to set Vlasov free. "The abduction is politically motivated and designed to aggravate tension in the region when a new Russian government is taking over," Islam Khalimov, Chechen minister of Shari'ah national security, told Interfax (bbc). **May 5** A thousands-strong rally was held in the Achkhoy-Martanovskiy District in Chechnya. The rally demanded finding the criminals who carried out the kidnapping of the Russian envoy in Chechnya. The population of the District made an address to the Russian and Chechen presidents, saying that such crimes had political implications and were aimed at destabilizing the situation in the District and disrupting Russo- Chechen relations. (bbc). **Jun 22** Renegade Field Commander Salman Raduyev and his supporters seized the TV center and demanded live broadcast time. Raduyev was not given this opportunity. The government sent special troops to the city hall, where the TV center was located. The director of the National Security Service, Lecha Khultygov, and the chief of staff of Gen Dudayev's army, Vakha Dzhafarov, were killed in the ensuing shoot-out. Khultygov was a former brigadier-general and commander in one of the subunits which fought against the Russian army. He was an active supporter of Aslan Maskhadov. Dzhafarov was a colonel in Raduyev's forces. (bbc). **Jun 25** Under a decree issued by President Aslan Maskhadov, which was approved by the Chechen parliament, a state of emergency and a curfew were imposed in Chechnya from 24th June. The state of emergency was introduced from midnight on 24th June until 15th July. The curfew would operate from 22.00 pm to 06.00 am. Maskhadov noted that emergency measures were imposed to step up the struggle against criminal groups, above all, against criminals engaged in kidnapping (bbc). **Jul 16** Following armed clashes between government troops and Wahhabis near the town of Gudermes, Chechen authorities outlawed Wahhabism, an extremist branch of Islam. Presidential spokesman Vachagayev said that the authorities would not tolerate the outrage committed by the Wahhabis and were banning all their armed formations, public and political movements, newspapers and some

	television programs on Chechen territory. Chechen President Aslan Maskhadov criticized Wahhabism and called on people to organize counteractions against Wahabism (bbc). **Jul 22** The co-chairman of the Russian-Chechen negotiating commission, Ivan Rybkin said that stability cannot be restored in Chechnya "without the mediation of the regions bordering on Chechnya". "If the fire of civil war flares up in Chechnya, it will be impossible to keep the conflict within the Chechen borders", he was quoted as saying (bbc). **Jul 23** Analyzing the recent events in Chechnya, Emil Pain, a member of the Russian presidential council, has expressed concern that "internal struggle, which apparently will continue in Chechen society for a long time, may spill over to neighboring areas". According to Pain, this is evidenced by the fact that the Gudermes group, "against which President Aslan Maskhadov and the Chechen armed forces are taking actions", is not limited to the Chechen Republic alone. Even during hostilities in 1994-96 CE, the group was active in the neighboring regions of Dagestan populated by Akin Chechens. Therefore, Pain contends, "struggle against the Gudermes group and, simultaneously, against Wahhabism will inevitably affect the neighboring regions in Dagestan" (bbc). **Jul 26** An attempt on the life of Chechen President Aslan Maskhadov was made in the center of Groznyy (bbc). **Aug 20** Mikhail Bocharnikov, director of African Department of the Russian Foreign Ministry has said that the establishment of diplomatic relations between Chechnya and the Taliban movement and the opening of a Taliban diplomatic mission in Groznyy " is inadmissible in international law". According to a number of media reports, Chechnya's foreign minister has proposed to his counterpart in the Taliban administration to establish political and diplomatic relations and open diplomatic missions in Kabul and Groznyy (bbc). **Oct 3** Acting Chechen Foreign Minister Movladi Udugov told Interfax that the Chechen leadership was "indignant" at the murder of Akmal Saidov, the representative of the Russian government in Chechnya. "We regard Saidov's abduction and subsequent murder as sheer provocation and it is perfectly obvious that it is a purely political action," Udugov said. He stressed that the murder was connected with an attempt to influence the situation in the republic (bbc). **Oct 8** Thirty-five Chechen opposition parties set up a body to coordinate the drive against President Aslan Maskhadov launched recently by a group of influential field commanders. The task of the Center of Public and Political Parties and Movements was "to pool efforts to make the leadership of the republic strictly obey the constitution and other laws (bbc). **Oct 10** Chechen Muslim leader Mufti Khadzhi-Akhmad Kadyrov urged the Chechen authorities to pass a law banning public movements and political parties. "In an Islamic state there can be only two parties - the party of Allah and the party of those who do not believe in the Almighty," he was quoted as saying.

	He said that the founders of the hundreds of parties registered in Chechnya pursued purely mercenary objectives that were far from public interests. The mufti said that advocates of Wahhabism were enemies of Islam and the Chechen people. They "are fanning domestic conflicts and pushing Chechens to interfere in Dagestan". "The most reactionary wing of Wahhabism operates under the name of the Congress of the People of Chechnya and Dagestan," led by Movladi Udugov. Mufti Khadzhi-Akhmad Kadyrov urged the president and parliament to immediately expel from Chechnya foreign emissaries spreading Islamic teachings alien to the Chechen people (bbc). **Oct 31** Chechen President Aslan Maskhadov said that Russia and Chechnya had the same interests regarding the transportation of early Caspian oil by the northern route. "The Baku-Novorossiysk oil pipeline has already proved that it is ready to start transporting the main flows of Caspian oil any time," Maskhadov said. "Chechnya has shown that it is able to meet its commitments and ensure total security of the pipeline and the oil....However, Russia is not making timely payments for the protection and maintenance of the pipeline on Chechen territory", Chechen president added. **Nov 8** Opposition field commanders Shamil Basayev and Salman Raduyev held their congress in Groznyy. The sides stressed the need to resolve all contentious matters by peaceful means. Basayev proposed that a unified domestic and foreign policy be fashioned, based on the Shari'ah. The meeting decided to set up a consultative council that would involve all interested sociopolitical forces and work out a unified state policy (itar-tass). **Nov 9** Several thousand people gathered at the spot where Chechnya's first President Dzhokhar Dudayev was killed. The rally aimed to mark the seventh anniversary of Dudayev's inauguration. It was attended by Chechnya's leaders, including President Aslan Maskhadov and Dudayev's relatives and friends (bbc). **Nov 17** A special plan for fighting crime came into effect in Chechnya. Mairbek Vachagayev , press secretary of President Aslan Maskhadov said that the plan did not imply a state of emergency and that there would be no restrictions of the constitutional rights of citizens. Vachagayev said that the plan targeted groups specialized in kidnapping of people and theft of petrochemicals". President Maskhadov believed that if crime was not suppressed, there would be no investments nor restoration of the economy or the social sphere. Mairbek Vachagayev observed however that the special plan was not linked either with the activity of the organizers of the Chechen people' national congress, or with Salman Raduyev's attempts to inflame Chechnya's domestic political situation by defying the Supreme Shari'ah Court's verdict which had found him guilty and sentenced to four years in prison (bbc). **Dec 4** Chechen President Aslan Maskhadov announced that he would run for re-election at the next polls in three years. The Chechen constitution stipulates a five-year presidential term. Maskhadov was elected in early 1997 CE. Regarding

	opposition Military Commanders Salman Raduyev, Shamil Basayev and Khunkar Israpilov, President Aslan Maskhadov said that "he made maximum effort to convert them into allies" (bbc). **Dec 11** Chechen Deputy Prime Minister Kazbek Makhashev made a statement on the murder of four foreign citizens. "The high-profile killing of three Britons and one New Zealander is more political than criminal, and is reminiscent of similar atrocities committed in Groznyy in the autumn of 1994 CE", Makhashev said. According to him the criminals who committed the crime were acting on an order from foreign special services. (bbc). **Dec 14** Yusup Soslambekov, Chechen president's envoy for foreign policy issues said that the planned dates for a large-scale operation to free hostages in Chechnya had to be approved by the parliament. " Most kidnappings occur near the border between Russia and Chechnya," Soslambekov said. "Nine out of every ten hostages are being held outside Chechnya," he added. The large-scale operation in the North Caucasus republic would be implemented after certain consultations with Russia's security and law-enforcement structures, Soslambekov announced (bbc). **Dec 26** The Chechen parliament decided to hold an emergency session. Parliament requested President Maskhadov's attendance. The deputies would discuss the decision of the Supreme Shari'ah Court suspending parliament's work and dismissing speaker Ruslan Alikhadzhiyev. Parliamentarians may vote for replacing members of the court, Alikhadzhiyev said (bbc).
1420 AH 1999 CE	Kargil war breaks out between Pakistan and India. Pakistan's Army loses possession of the peaks that it had occupied as part of Operation Badr in Indian-administered Kashmir. Jockeying for strategic peaks follow after fighting officially ends in late-July 1999 CE, with Indians gaining control of a number of features on the Pakistani side of the LoC viz Point 5310 Point 5070, Anzbari feature, amongst others. Death of Jordan's King Hussein King Hussein's son Abdullah is declared king of Jordan. Indonesia relinquishes control of East Timor which is granted independence under a UN -sponsored act of self-determination. General Pervez Musharraf seizes control of Pakistan after a military coup against the government of Prime Minister Nawaz Sharif
1420 AH 1999 CE	**Jan 6** President Aslan Maskhadov's initiated a round-table conference of political parties, movements and clergy in Groznyy. The conference aimed to discuss ways of overcoming the current social and political crisis in Chechnya which had begun in mid 1998 CE with government's incapability of performing its duties, and which had entered a new cycle in late December with the Supreme Shari'ah Court dismissing the parliament chairman and suspending the parliament itself. The so-called commanders' council, comprised of field commanders Salman

	Raduyev, Shamil Basayev and Khunkar (-Pasha) Israpilov, insisted on Maskhadov's resignation (bbc). **Jan 10** Chechen President Aslan Maskhadov announced that within a transition period of three years Chechnya would work out a concept of an Islamic state, a new constitution of the republic based on the Koran, and would define a mechanism for holding new presidential and parliamentary elections. A special commission was set to carry out these tasks. Maskhadov announced that the commission, chaired by the Chechen head of state, decided to create "an Islamic Council" in the republic, consisting of learned religious figures and well- known Chechen theologians. The council would have to settle all disputable issues only on the basis of Shari'ah norms (bbc). **Jan 11** Chechen President Aslan Maskhadov said that the court case against Aset Taymaskhanova and Fatima Dadasheva, accused of arranging the explosion at Pyatigorsk railway station, "has been trumped up in a secret deal between the Russian special services and the psychologically unbalanced field commander Salman Raduyev." President Maskhadov warned that Chechnya would be obliged to replace the language of diplomacy, which Russian leadership did not understand, by more effective measures. The Chechen leadership came under serious criticism on behalf of the Chechen opposition over the Stavropol trial of Taymaskhanova and Dadasheva. The opposition believed that the president and government failed to help the two girls, who were citizens of Ichkeria (bbc). **Jan 25** Chechen President Aslan Maskhadov accused Russia of fuelling internal conflicts in Chechnya to topple its legitimate power. " Russia systematically takes steps to form an armed opposition in Chechnya and unleash a confrontation," Maskhadov said at a news conference in Groznyy. "These plans are doomed to failure since the organizers do not understand the mentality and spirit of the Chechen people," he said (bbc). **Jan 28** Chechen President Aslan Maskhadov denied that there was a serious conflict between the government and the military. Maskhadov said that the three generals who openly opposed him "will soon come to realize their mistakes". Maskhadov also said that he saw the absence of war in the republic as his main achievement and that his goal was to construct an Islamic state (bbc). **Feb 5** Chechen President Aslan Maskhadov issued a decree introducing direct Shari'ah rule on the territory of the republic. Maskhadov hoped that Shari'ah rule would help him fight successfully the crime in the republic. Analysts noted that Maskhadov violated the Chechen constitution passed at Dudayev's time by defining Chechnya as an Islamic state. Analysts called attention to the fact that Maskhadov intended to disband the republic's parliament legally elected in 1997 CE. Chechen Vice-President Vakha Arsanov is expected to convene an emergency session of all Chechens who have taken part in the armed conflict of 1994-1996 CE. Arsanov has unequivocally demanded that Maskhadov introduce the so-called "shura" in Chechnya which would effectively mean direct rule by

	the council of elected field commanders (bbc). **Feb 7** Chechen Vice-President Vakha Arsanov said that he did not intend to leave his post for the time being, despite the fact that the republic's president had issued a decree abolishing the post of vice-president. At a news conference in Groznyy, Arsanov said that under the president's decree introducing Shari'ah the post of president as well as vice-president should be abolished and the imam elected by members of the Shura council should become head of the republic (bbc). **Feb 8** Chechen President Aslan Maskhadov signed a decree setting up a shura in accordance with Shariah norms. Shura is a state council with consultative powers. Former President Zelimkhan Yandarbiyev, and generals Shamil Basayev, Khunkar Israpilov and Vakha Arsanov, as well as many other prominent politicians and field commanders, some of whom Maskhadov's opposes, are expected to be shura's members (bbc). **Feb 9** The President's political opponents announced that they intended to form a State Shura council and a Supreme Shari'ah Court. The opponents included Zelimkhan Yandarbiyev, Vakha Arsanov, Shamil Basayev and other well-known field commanders. The president's opponents said that Aslan Maskhadov should surrender his powers to the Shura. Independent experts in Shari'ah law took a different view. They thought that Maskhadov was elected in strict accordance with the prescriptions of the Koran, and there were no grounds for demanding his resignation (bbc). **Feb 10** President Aslan Maskhadov of Chechnya said that the Shura, or state council, set up by opposition Chechen field commanders, was simply a public organization with no mandate from the people of the republic. Maskhadov stressed that "only the president can speak on behalf of the people, as the people have not given anyone else that mandate". (bbc). **Feb 11** The Shura consultative council formed by Chechen military and political leaders demanded the immediate release of two women sentenced by a Russian court to long prison terms for the bombing of the railroad station in Pyatigorsk. A Shura statement released today said "Making the two citizens of the Chechen Republic hostage to charges cooked up by Russian special services is a hostile action against the independent Chechen state and the Chechen nation. If they (the citizens) are not released the Shura will have to take proper action to set Fatima Taymaskhanova and Ayset Dadasheva free". The Chechen military leaders said that confessions were extracted from the two women "by systematic torture and threats". **Feb 14** Headquarters were established in Chechnya to free two Chechen women, sentenced to long terms of imprisonment for bombing at Pyatigorsk station in April 1997. The decision to establish the headquarters was made at a meeting of the Shura set up by military officers and politicians (bbc). **Mar 8** Movladi Udugov, former Chechen foreign minister and Shura member said that a Shura formed by Chechnya's military and political leaders resolved to

	demand that officials representing the president and the government of the Russian Federation leave Chechen territory within 48 hours. According to Udugov, the demand was issued because the leadership of the Russian Federation has staged wholesale persecution of Chechen nationals throughout Russia and sentenced Fatima Taymaskhanova and Ayset Dadasheva to long terms in prison on fabricated criminal charges (bbc). **May 29** Chechen Deputy Prime Minister Akhmed Zakayev said that Russia's air-strikes on Chechnya border regions initiated in April were a gross violation of the bilateral treaty on peace and principles of relations. Zakayev noted however that "the events on the border should not have an impact on the expected meeting between Yeltsin and Maskhadov" (bbc). **Jun 30** Isa Idigov, Chechen foreign minister, was replaced by Ilyas Akhmadov. Mairbek Vachagayev, Chechen President spokesman said that Akhmadov was "the only professional political analyst in Chechnya". Asked about the reasons for the change, Vachagayev said that "the foreign ministry of the Chechen republic has been useless for year and a half "(bbc). **Jul 7 - 11** Russian Security Council Secretary Vladimir Putin said that retaliatory strikes against Chechnya were a possibility but negotiations between Russia and Chechnya must not stop. Col-Gen Valeriy Manilov, first deputy chief of the Russian General Staff, said that political talks on Chechnya would be impossible until "the source of terrorism and the base for the reproduction of terrorism in Chechnya was liquidated. Chechen President Aslan Maskhadov has put himself outside the negotiating process because he has basically sided with the terrorists", Manilov said. Attempts by US officials to "compel Russia to stop destroying terrorists and to force it to begin negotiations with some abstract forces are unacceptable to us" , Manilov added. (bbc). **Jul 19** Chechen President Aslan Maskhadov said that certain groups in Russia and their accomplices in Chechnya had launched a campaign aimed at torpedoing the Chechen president's upcoming meeting with Russian President Boris Yeltsin. "The unjustified shelling of Chechnya's territory and attacks along its border are part of that campaign," Maskhadov said. "The dates of the talks with Yeltsin have been repeatedly put off because of sabotage attempts by opponents of Chechen-Russian relations," he added (bbc). **Jul 24** Mairbek Vachagayev, Chechnya's envoy to Russia, said that Chechnya would not compromise on the issue of the republic's independence but was willing to form part of a confederation with Russia as an interim solution (bbc). **Jul 24** A meeting of the leadership of the Congress of the Peoples of Chechnya and Dagestan was held in Groznyy. Chechen generals and politicians, including Shamil Basayev and Movladi Udugov, attended the meeting. Representatives of several Dagestani parties and movements were also present. There were no representatives of the Chechen authorities. The meeting examined the situation in Dagestan and the issue of renaming the Congress (bbc).

	Jul 30 Chechnya's law-enforcement agencies launched a special operation, called Intercept, to search for kidnapped local parliamentary deputy Abdurakhman Suleymanov (bbc). **Aug 11** Chechen President Aslan Maskhadov urged the United States and the United Nations Organization to act as mediators and guarantors in the political settlement of the Chechen conflict. "We are prepared for a dialogue and are ready to discuss various ways of settling the situation on the basis of respect for the Chechen people's right to free and safe existence," said Maskhadov's message to US President Bill Clinton. "The Chechen people hope that the US will use its influence as a defender of the rights of individuals and peoples to help end the conflict," Maskhadov said. "Russia has embarked on a genocide of the Chechen people", the Chechen president claimed (bbc). **Aug 11** Chechen authorities urged the forthcoming OSCE summit in Istanbul to discuss ways of settling the Chechen conflict by political means. In letters sent to OSCE member states, Chechen President Aslan Maskhadov claimed that peaceful civilians were constantly dying and all kinds of mass destruction weapons had been deployed in Chechnya since the start of the second war (bbc). **Aug 14** Chechen armed groupings were pouring into the Ingush and North Ossetian republics. Several small well-armed groups indicated their readiness to stage acts of terrorism on the administrative borders of Ossetia and Ingushetia. The planned actions aimed at separating the North Caucasus from Russia, so as to establish an independent Muslim state (bbc). **Aug 24** Chechen parliament press secretary Lom-ali Misirbiyev said that a political agreement was reached between all branches of power in Chechnya. Misirbiyev said that the agreement "will promote the stabilization of the social and political situation in Chechnya and put an end to the confrontation between the branches of power". The document enabled the president to appoint and sack the heads of power structures and the prosecutor-general. It thereby modified the Chechen constitution which vested that authority in parliament. The document however obliged the president to present the staffing and structure of the cabinet for parliamentary approval (bbc). **Sep 1** Russian newspaper 'Segodnya' notes that the Chechen President Aslan Maskhadov is exploiting field commander Shamil Basayev's "defeat in Dagestan" in order to weaken Maskhadov's opponents at home. The newspaper supported this claim reminding that Maskhadov dismissed Ibragim Khultygov as head of the National Security Service and pledged to disband the council on the ground that it was involved "with oil instead of intelligence and counterintelligence work". The newspaper points to the removal of Movladi Udugov from the National Security Council as additional evidence of the president's determination to weaken his domestic political opponents and to revive relations with Moscow. Udugov and his Islamic order party were known for their close links with the Dagestani Wahhabis members of the orthodox branch of Sunni Islam (bbc).

	Sep 10 In a session held behind closed doors, the Chechen parliament discussed political and "other measures" to ensure security in the breakaway region. "The parliament regarded the recent [Russian] air strikes on the Chechen territory as an open and unjustified aggression," the first deputy speaker Selim Beshayev said. "Appeals were voiced to impose martial law, but such decision was not taken," Beshayev said. "The parliament categorically denies its involvement in the Dagestan events," Beshayev said, referring to the stand-off between the Russian troops and Islamic guerrillas in Dagestan, which had begun in August (bbc). **Sep 11** The leader of the Our-Home-is-Russia sociopolitical movement Viktor Chernomyrdin said that the problem of Chechnya was Russia's internal matter. Chernomyrdin said this to reporters, commenting on the statement of James Rubin, spokesman for the US State Department, that Russia violated the Geneva convention in Chechnya (bbc). **Sep 13** Chechen President Aslan Maskhadov called on any Chechen volunteers who might be in Dagestan to return immediately to Chechnya. Kazbek Makhashev, deputy prime minister in the Chechen government said that Maskhadov's appeal was dictated by his desire to avert a new war in the Caucasus (bbc). **Sep 17** Oleg Mironov, Human Rights Commissioner in the Russian Federation, issued an appeal "On mass and gross violations of human rights in the North Caucasus". The appeal noted that the North Caucasus was one of the most explosive zones of the Russian Federation. Political instability, territorial problems, the economic crisis and the existence of laws contradicting federal legislation led to interethnic clashes in North Ossetia, Ingushetia, Karachay-Cherkessia, and to armed conflicts in Chechnya and Dagestan, the appeal said. The appeal noted that a major factor destabilizing the situation in the region was the unsettled crisis in the Chechen Republic. Additional factors were expanding armed conflict in Dagestan, as well as terrorist actions by bands calling themselves Wahhabis. The appeal justified as lawful the actions of the federal forces in the North Caucasus in view of the 1998 CE federal law on combating terrorism. The appeal criticized the Russian federation for having failed to ratify the 1997 European convention on combating terrorism which might have provided federal anti-terrorist activities with more legitimacy (bbc). **Sep 17** Russian Border Troops closed the Russian-Georgian border along the river Psou Abkhazia. This act aimed to prevent infiltration of Chechen terrorists from suspected Muslim terrorist bases in Abkhasia (bbc). **Sep 20** Chechen leadership expressed its readiness to consider extraditing terrorists who bombed houses in Buynaksk and Moscow. However Chechen leadership requested evidence from Russia on the involvement of citizens of Chechnya in the terrorist acts. Chechnya also demanded a) the establishment of a UN mission to ensure the unbiased resolution of this issue; b) preliminary extradition of war criminals to the Chechen judicial authorities; c) extradition of

	generals and pilots who ordered and bombed peaceful Chechen villages in August-September 1999. (bbc). **Sep 21** A round table discussion attended by various public and political organizations, MPs and representatives of the Chechen government qualified Russia's actions against Ichkeria as an open terrorist aggression against civilians. Yandarbiyev, ex-president of Chechnya, said that the Chechen people must defend their motherland and be ready for any actions by the Russian aggressors (bbc). **Sep 24** Chechen President Aslan Maskhadov appealed to the world community to support the Chechen people and recognize Chechen independence. He outlined the history of conflict in the region, saying that the current events in the Caucasus were the fourth attempt by Russians over the last 150 years "to resolve finally the Chechen problem". He accused the Russians of refusing to pay compensation for destruction caused before Russians left Chechnya in 1996 CE. He said, there was no alternative to independence (bbc). **Sep 24** Chechen President Aslan Maskhadov urged Russian federal authorities to abandon the use of force and sit at the negotiating table. "An impending catastrophe in the North Caucasus can be averted and thousands of Russians and Chechens can be saved if Russia's leadership halts bombing and consents to resolve problems at the negotiating table by political methods," Maskhadov told Interfax. "Certain forces within Russia are pursuing a course of starting a military confrontation in Chechnya and provoking a civil war here," he said. "The organizers of a new war want a complete blockade, round-the-clock bombings, mass casualties, destruction and a new flow of refugees", Maskhadov noted (bbc). **Sep 24** Said-Selim Abdulmuslimov, press secretary of Chechen President Aslan Maskhadov, said that if federal troops continue to inflict strikes Chechnya would have to effect "a defense plan" to protect Groznyy and the entire republic. Following an urgent session of the Chechen government and members of parliament, the Cabinet of Ministers was put on emergency footing. It was proposed to set up a state committee for defense. The heads of the power-wielding structures and the republic's national guard were given specific tasks to adopt a plan for the defense of Groznyy and other Chechen population centers. An operative headquarters were also established and were expected to hold sessions every morning (bbc). **Sep 25** Prime Minister Vladimir Putin arrived in St Petersburg to attend the inauguration of the governor of Leningrad Region. On his arrival, the prime minister announced that there were no plans for a ground operation in Chechnya, but that the special subdivisions would handle it very carefully if it were to prove necessary. The prime minister did not rule out a meeting between the leaders of Russia and Chechnya (bbc). **Oct 2** The Chechen defense minister indicated that if the Russian army invades

	Chechnya it would meet resistance at the Chechen border. "Chechen defense forces will not meet the Russian army in the center of Groznyy as was the case in 1994 but will offer resistance at the front line," Chechen Defense Minister Magomed Khambiyev told Interfax (bbc). **Oct 5** Russian Prime Minister Vladimir Putin said that about one-third of the territory of the Chechen republic was under the control of the federal forces. Putin said that the federal forces had reached the line of the river Terek, and had gone out of Dagestan. The prime minister noted that the creation of a cordon sanitaire' or security zone' was still far from complete, but the final aim was to destroy the terrorists and their bases on the territory of Chechnya (bbc). **Oct 5** Russian artillery was reportedly conducting intensive shelling from multiple launcher systems and combat helicopters (bbc). **Oct 6** Mairbek Vachagayev, general representative of Chechnya in Moscow, announced that Chechnya was in a state of war with Russia. Vachagayev said that President Maskhadov had been trying to settle the conflict by political means but had been forced to sign an order introducing martial law in Chechnya. Presenter Maskhadov proposed to the clergy, including the republic's Council of Mufti and the imams of all cities and districts, to declare gazavat, that is a sacred war. **Oct 10** Chechen President Aslan Maskhadov said at a news conference that the Chechen leadership had no plans for spreading hostilities outside the republic. He stressed that the Chechens would fight only on their territory. Maskhadov dismissed as groundless fears that his compatriots might use terrorist acts. Maskhadov said that he did not lose the hope that a political solution to the problem would be found (bbc). **Oct 11** Four hundred soldiers drafted on a contract basis arrived at the main Russian base in the North Caucasus. They would replace young soldiers who participated in the operation to create a cordon sanitaire around Chechnya (bbc). **Oct 12** Malik Saydullayev, businessman and newly elected chairman of the Chechen State Council, said that work was afoot to form an alternative government. He indicated that unlike the parliament in exile which had formed the new bodies of power, the State Council would be based in the north of the republic, and it would be controlled by the federal forces (bbc). **Oct 12** The Russian government made a statement on the situation in Chechnya. The government said that it had undertaken an anti-terrorist campaign aimed at complete restoration of law and order on the whole territory of the Chechen Republic. The government said that the first stage of the operation had been successfully accomplished with the government freeing one-third of the republic's territory from terrorists (bbc). **Oct 14** There was an antiwar rally in Groznyy to urge the leadership of Russia and Chechnya to sit down at the negotiating table and hammer out a peace settlement. The rally was organized by the Chechen parliament, political parties and public movements. Official reports said that over 25,000 people took part in

	it. The rally participants sent a message to the UN, the Council of Europe, OSCE and other international organizations urging them "to make every effort to prevent the approaching catastrophe liable to cause the deaths of tens of thousands of people" (bbc). **Oct 22** At least five missiles blew up near the presidential palace in the city of Groznyy. Chechen command representatives said that fighting had flared up on all fronts. The Chechen side said that federal forces were trying to cross to the right bank of the river Terek "in several places" (bbc). **Oct 23** Acting US Secretary of State Strobe Talbott made an unprecedentedly tough statement against Russia's actions in Chechnya saying that the USA was concerned about prospects for a peaceful settlement of the Chechen conflict and this concern was intensified by the escalation of violence in the republic (bbc). **Oct 25** The press service of the Russian Defense Ministry announced that more than 1,500 displaced persons returned to the northern districts of Chechnya. Reportes said that rebels were driven out of 41 of the 46 populated areas in the Nadterechnyy, Naurskiy and Shelkovskiy (bbc). **Oct 27** The Russian Fuel and Energy Ministry began the construction of an oil pipeline through Dagestani territory to detour Chechnya. The Russian 'Segodnya' newspaper described it not as an investment but as a political project aimed at preventing the success of the Chechen campaign. To implement the project, the Russian oil company Transneft would need about 180m dollars (bbc). **Nov 10** A delegation of the Chechen parliament left for the OSCE summit in Istanbul. The delegation would request discussions on the political settlement of the Chechen conflict (bbc). **Nov 11** Deputy Russian presidential chief of staff Igor Shabdurasulov said that Chechen President Aslan Maskhadov did not control the situation in the North Caucasus republic, and it would therefore be senseless for Russia to hold talks with him alone. Nevertheless, "Russia still views Maskhadov as the legitimate president of the Chechen republic," Shabdurasulov said. Moscow would never negotiate with warlords Shamil Basayev or Khattab, he added. "There can be and will be no dialogue with any terrorists". Asked about chances for storming the Chechen capital Groznyy, Shabdurasulov said "It should be decided on the spot whether such actions are necessary" (bbc). **Nov 15** Russia's Deputy Foreign Minister Sergey Ordzhonikidze said that Russia would not permit discussion of the Chechen issue at the UN Security Council. He said that "this issue has nothing to do with the work of the UN Security Council". Ordzhonikidze stressed that the UN Security Council deals with issues of maintaining international peace and security and the Chechen issue in no way came within the sphere of the Security Council's competence (bbc). **Nov 18** The Russian State Duma approved government measures aimed at settling the situation in Chechnya. It recommended that no talks with the republic's government be held. This question was raised by Vladimir

	Zhirinovskiy, leader of the Liberal Democratic Party faction (bbc). **Nov 18** Chechen President Aslan Maskhadov signed a decree on the responsibility of citizens of the Chechen Republic and officials, which said "The law-enforcement agencies of Chechnya must organize work to find and draw to criminal responsibility citizens who have agreed to cooperate with the occupation authorities (bbc). **Nov 18** President Boris Yeltsin spoke out in defense of his forces' military action in Chechnya. The president said that Russia did not intend to accept "prescriptions of so-called objective critics". Addressing the OSCE summit in Istanbul, he said that Russia had no choice but to put a stop to the cancer of terrorism. The president ruled out talking to "bandits and murderers" as a way of achieving lasting peace in Chechnya (bbc). **Nov 26** Federal troops established control over the strategic heights on the Sunzhenskiy and Terskiy ranges. The troops blocked the Groznyy-Nazran and Groznyy-Vladikavkaz motorways and used artillery and air strikes to destroy concentration of militants, their equipment and military bases. Chechen militants continued withdrawing part of their units to the republic's mountainous districts and building positions, mining roads and bridges on the way of the advancing federal troops. Contradictions over the assessment of the situation and further tactics were reportedly growing amid Chechens. Warlords Shamil Basayev and Khattab were speaking in favor of subversive operations. Chechen President Aslan Maskhadov and his aide, Movladi Udugov, called for a political settlement with the support of the international community (bbc). **Dec 1** The Russian military said that Chechen militants were trying to seize the initiative on various fronts. That included Urus-Martan, south of Groznyy, and the area of Goragorskiy in the east of Chechnya. Chechen attacks were rebuffed (bbc). **Dec 4** Russian Prime Minister Vladimir Putin signed a resolution to implement an action plan of measures to normalize the political situation in Chechnya. The measures aimed at restoring the economy, ensuring support for the Chechen republic, as well as assisting the Chechen people in restoring state authority and local self-government (bbc). **Dec 6** A Press release of Russian Foreign Ministry said that Russia was seriously concerned about NATO's statement on the situation in Chechnya. "Such 'love of peace' by figures who, just recently, launched a wide-scale armed aggression against sovereign Yugoslavia, who dropped thousands and thousands of tons of bombs and missiles on the country's civilian facilities, killing and maiming totally innocent civilians of that country, looks at best cynical," stressed the press release (bbc). **Dec 11** The National Council of Chechens of Dagestan urged Russian leadership and heads of the North Caucasian republics to stop the war, or at least to agree a truce, so that civilians could leave Groznyy (bbc).

	Dec 17 Temur Grdzelidze, first deputy chairman of the Georgian Department of Intelligence, described as a " downright lie" Russian media reports about a meeting allegedly held in Tbilisi between Movladi Udugov, aide to the Chechen president, and Bin Ladin , an envoy of the international terrorist organization. Grdzelidze also denied reports that Vakha Arsanov, the vice president of Ichkeria, had smuggled out 500,000 dollars from Georgia for Chechen militants (bbc). **Dec 23** Chechen Vice President Vakha Arsanov denied reports of secret negotiations allegedly conducted by representatives of Chechen leader Aslan Maskhadov with the command of the federal forces in Chechnya. According to Arsanov, Maskhadov had not authorized anyone to hold talks with Russian military. "If someone without a document confirming his mandate is trying to talk to generals, he is an impostor and will be held responsible according to wartime laws," Arsanov said. He repeated the stance of the militants that they would agree to talks with Moscow only with the mediation of the OSCE and other international organizations (bbc).**Dec 23** Mufti Akhmed Kadyrov, Chechnya's supreme Muslim leader, called for a referendum to decide the breakaway region's political status. Asked about conflict-settling prospects, he said "I support talks to halt the war, no matter with whom. Talks should be held with those who take decisions. Chechen leader Aslan Maskhadov does not take them. If Moscow believes that talks should be held with warlord Shamil Basayev, let it be so." Kadyrov expressed readiness to serve as a mediator in talks with Maskhadov or Basayev, or warlord Salman Raduyev (bbc). **Dec 28** Col-Gen Valeriy Manilov , first Deputy Chief of the General Staff of the Russian armed forces, denied reports that air strikes had been carried out on Chechen President Aslan Maskhadov's HQ (bbc).
1421 AH 2000 CE	Palestinians in the West Bank and Gaza Strip begin the Al-Aqsa Intifada prompted by Ariel Sharon visit to a disputed religious site holy to both Jews and Muslims. President Hafez al-Assad of Syria dies of a heart attack. His son Bashar al-Assad is elected President by Syria's Majlis Al Shaa'b (Parliament). Russia occupies Grozny the capital of Chechnya in Second Chechen War Suicide attack on USS Cole kills 17 US sailors.
1421 AH 2000 CE	**Jan 18** The Russian government formed a commission to coordinate the normalization of the social and political situation in the Chechen Republic. The commission is expected to coordinate the activities of the federal executive bodies and oversee compliance with the unified state policy on Chechnya. The commission should also draft proposals for the formation of the system of bodies of state authority and local government, as well as for the restoration of constitutional order in Chechnya (bbc). **Jan 24** The Russian Foreign Ministry said that the recognition of Chechnya by

	the Afghan movement Taliban was "legally void". "The open support by the Taliban of terrorists operating in one of the subjects of Russia gives us serious reasons for raising the question of tightening sanctions against the Taliban," the ministry said (bbc). **Jan 27** German Foreign Minister Joschka Fischer urged the Russian government to "immediately" withdraw the ultimatum imposed on the inhabitants of the Chechen capital of Groznyy. Fischer appealed to Moscow to ensure the safety of the civilian population and of their humanitarian supplies (bbc). **Feb 5** Russia's special services said that Chechen separatist leaders increased their contact with Afghanistan's Taliban Islamic militia. The sources said that the aim of Movladi Udugov's visit to Afghanistan in late January was to hold talks with Taliban leaders on rendering military, political and financial aid to the Chechen guerrillas. "Iranian and Pakistani officials also took part in the talks," the sources said. "More than 400 mercenaries have been recruited, 70 per cent of whom are members of the Islamic Party of Afghanistan led by Golboddin Hekmatyar, while the rest are Palestinians, Kashmiris, and Taliban with previous fighting experience," the sources added (bbc). **Mar 2** Deputy Russian Prime Minister Nikolay Koshman visited Vienna to address the OSCE permanent council. Koshman presented a timescale for the completion of the Chechen campaign. Koshman said that the military part of the operation would be over within the next 10 days (bbc). **Mar 11** Acting Russian President Vladimir Putin said that he did not rule out direct presidential rule in Chechnya. Putin reaffirmed his tough stance on Chechnya. Asked about Chechnya's future, he said that "all who are with arms, in mountain caves must be driven away and wiped out" (bbc). **Mar 13** Lord Judd, head of the delegation of PACE, urged Russian authorities to begin talks with Aslan Maskhadov on political settlement of the Chechen conflict. Judd said that PACE had been repeatedly told that Maskhadov never controlled the entire Chechen territory. However, he would be an appropriate person to start talks with as he was elected by the people, Judd noted (bbc). **Mar 17** Akhmed-Khadzhi Kadyrov, Chechnya's mufti, spoke in favor of direct presidential rule in Chechnya. The mufti saw direct presidential rule as lasting for a year or two, "after which a president of the republic should be elected". Kadyrov said that the Russian president should choose a local politician as leader of Chechnya during the transition period and expressed readiness to assume this responsibility if necessary. Kadyrov said that he discussed the future of Chechnya with acting President Vladimir Putin (bbc). **Mar 20** Russian Presidential aide Sergey Yastrzhembskiy restated Russia's rejection of mediation regarding Chechnya. Yastrzhembskiy said that the OSCE mission in Chechnya might resume its work in the future, but that extending the OSCE mandate in Chechnya was not on the agenda. Yastrzhembskiy said that no official confirmation had been received yet on having OSCE experts monitoring

	Russian presidential elections in Chechnya. Sergey Yastrzhembskiy assessed as counterproductive the suspension of Russia's membership in PACE. Yastrzhembskiy emphasized that cooperation with the council was especially important at a stage when the country's legal system was taking shape (bbc). **Mar 27** Chechens disputed the high turnout for Russian elections. Chechens claimed that over 220,000 refugees in Ingushetia and about 650,000 inhabitants in Chechnya ignored the Kremlin electoral campaign. Chechens claimed that the turnout in Chechnya was 47 per cent. International observers called attention to the fact that conditions for free elections in Chechnya were not available (bbc). **Apr 5** Russian President-elect Vladimir Putin said that Russia would adopt a tougher policy toward the Chechen rebels who did not use the amnesty or lay down their arms. "We will strengthen Russia's borders, especially with Georgia, and Chechnya's administrative border with Dagestan and other regions, and rebuild the socioeconomic sphere in Chechnya," Putin was quoted as saying. "We will also attend to political processes. Election of a Chechen member to the State Duma could be a step forward in that direction," the president added (bbc). **Apr 7** Russia's President-elect Vladimir Putin met senior European Union envoys. A settlement plan for Chechnya was not discussed at the meeting. However, envoys received detailed information on what happened in the republic for the last few months. Putin paid special attention to the refugee issue, as well as to plans for the restoration of Chechnya's economy and government. Putin confirmed that Moscow did not intend to impose direct presidential rule (bbc). **Apr 15** Benita Ferrero-Waldner, Austrian Foreign Minister and OSCE Chairman-in-Office confirmed intentions to revive the operation of the OSCE mission in Chechnya. She said that the resumption of the mission's work was discussed at her Moscow meeting with President Vladimir Putin, as well as with Russian Foreign Minister Igor Ivanov. Ferrero-Waldner said the OSCE mission would have its office in Znamenskoye, Chechnya. In addition to checking the violation of human rights by both Chechen rebels and Russian troops, the mission would also coordinate the efforts of various international humanitarian organizations in the republic (bbc). **Apr 19** The acting commander of the Russian federal force in the North Caucasus, Gennadiy Troshev, said that it was premature to state that the war in Chechnya was over (bbc). **Apr 27** The Russian Foreign Ministry said that Russia voted against the resolution by the UN Human Rights Commission on the situation in Chechnya adopted at the initiative of the European Union and the USA. Therefore, Russia would not feel bound by its provisions (bbc). **May 1** A new public and political movement, called the Union of Citizens for the Chechen Republic as a Democratic Rule-of-Law State Within the Russian Federation (Solidarity), was formed in Chechnya. Union leader Amin Osmayev said that the movement aimed to bring together people who thought that

	Chechnya could revive socially, economically and spiritually only as part of Russia (bbc). **May 3** The Chechen foreign minister Ilyas Akhmadov called on the USA to save the Chechen people "for the sake of peace on earth and stability". Ilyas Akhmadov recounted the history of Russian aggression against Chechnya through the centuries and said that the current aggression was aimed at the complete annihilation of the Chechen people (bbc). **May 4** Chechen General Khamzat Gelayev said that Russians were facing a military- political deadlock. Evaluating the military situation in Chechnya, Khamzat Gelayev stressed that the armed forces of the Chechen Republic of Ichkeria retained their maneuverability, coordination and fighting ability. "We will destroy the aggressors throughout the entire territory of the Chechen Republic of Ichkeria and at the necessary moment we will start a large-scale operation involving all troops. Nobody is going to allow the aggressors to get out of Chechnya alive", said the Chechen general. **May 4** Russian human rights activist Oleg Mironov spoke out against direct negotiations between President-elect Vladimir Putin and Chechen leader Aslan Maskhadov (bbc). **May 6** The Chechen Solidarity movement said that it would sue the Organization for Security and Cooperation in Europe for the "material and moral damage" inflicted on the Chechen people during the second war in Chechnya. At its May Day meeting the movement's members said that OSCE was "the main organizer of the genocide of the Chechen people". The movement said that it would file a lawsuit against this organization with the International Court in The Hague. It is believed that the movement was organized with the help of the Russian military (bbc). **May 10** Russian President Vladimir Putin said that Russian authorities were drawing up a draft law on federal rule in Chechnya. The president said that the law would be in force for 18 months to two years, that is, for the time necessary to restore a normal way of life in the republic (bbc). **May 25** Russian General Staff said that more than 1,500 well-armed people "nurturing plans for a possible breakthrough onto Russian territory" were concentrated outside the Chechen stretch of the Russian-Georgian border (bbc). **Jun 3** Prime Minister of Russia Mikhail Kasyanov said that allegations that Russia wanted and was already prepared to deliver pre-emptive strikes on terrorist bases in Afghanistan was an exaggeration. Kasyanov said that this was a misinterpretation of some recent statements by a number of Russian politicians (bbc). **Jun 6** Georgian President Eduard Shevardnadze said that Georgia was ready to get involved in the political settlement of the Chechen conflict but categorically ruled out the possibility of taking part in Russian military operations against Chechnya (bbc) .

	Jun 7 Chechen field commander Shamil Basayev met Chechen President Aslan Maskhadov to discuss the military and political situation in Chechnya, as well as the implementation of the decision of the State Defense Committee, "On the tactics of the armed forces of the Chechen Republic of Ichkeria". Basayev denied reports that Maskhadov was wounded. Basayev said that there were no disagreements amid Chechen leadership. He emphasized that the country and the Chechen people had the concrete and ultimate task of liberating the motherland from foreign invaders. The Chechen general also said that the aggressor was continuing chaotic air and artillery strikes in southern Chechnya. Basayev noted that fighting was going on near Khidi-Khutor, Tazen-Kala, Zhanni-Vedeno, Sayasan, Turti-Khutor and other villages (bbc). **Jun 8** Chechen Foreign Minister Ilyas Akhmadov brought peace proposals to Washington. The draft was sent to the US Secretary of State Madeleine Albright who was on a trip to the Middle East. The proposals included immediate cessation of hostilities and the beginning of political negotiations with Russian leadership. The Chechen side insisted on international mediation, and more concretely, on the involvement of OSCE and the Council of Europe in the talks, as well as on the establishment of an independent international commission to investigate war crimes. The return of the OSCE mission to Chechnya was postponed (bbc). **Jun 12** Vladimir Putin signed a decree appointing Chechen mufti Akhmed Kadyrov as the head of Chechen administration. Kadyrov was known as a supporter of President Maskhadov (bbc). **Jun 15** Walter Schwimmer, secretary-general of the Council of Europe, said that the Parliamentary Assembly of the Council of Europe would not take up the issue of restoring Russia's voting rights before seeing substantial progress in the political settlement of the Russian-Chechen conflict. Schwimmer will be visiting Russia on 22nd-26th June together with Italian Foreign Minister Lamberto Dini (bbc). **Jun 20** Refakh Muslim movement drafted a plan for peaceful settlement of the Chechen conflict. The plan envisaged more powers for Mufti Akhmad Kadyrov, the new head of the Chechen administration, and called for the establishment of a representative body in Chechnya (bbc). **Jun 21** Walter Schwimmer, General Secretary of the Council of Europe, said that Russia should remain a Council's member. A Committee of Ministers to the Council of Europe suggested in April that Russia's membership to the Council be suspended owing to the events in Chechnya. The question would be at the agenda of the PACE session, scheduled to begin in Strasbourg on 26th June (bbc). **Jun 23** Chechnya's interim administration chief Akhmad Kadyrov said that the tough stance of the Council of Europe toward Russia would "do no good to Chechnya and its people" (bbc). **Jul 4** Former Chechen parliament deputies elected in 1997 CE set up a group

	aimed to revive the work of parliament. The deputies met the head of the Chechen administration Akhmad Kadyrov and informed him of their plan. Kadyrov declined speaking about the meeting in detail (bbc). **Jul 15** Movladi Udugov, first deputy chairman of the Majlis of Muslims in Chechnya and Dagestan, said that he did not see a real basis for negotiations with the Kremlin regime (bbc). **Jul 15** Chechen Vice-President Vakha Arsanov said that Chechen armed forces seized the initiative in the military situation in Chechnya. Arsanov said that Russian occupying grouping was considerably disoriented and had no clear idea of what to do next (bbc). **Jul 25** A Russian federal force representative identified some sources of financial support for Chechen rebels. The sources included individuals, states and organizations. Among them was notorious Osama Bin Ladin known for having assigned 34m dollars for purchase of armament and communication equipment. Money also came from "taxes", "collected" from Chechen businessmen, as well as from "contributions" made by ethnic Chechen criminal groups. States and organizations known for their financial commitment to the Chechen rebellion included Saudi Arabia; the international Islamic organization, Al-Haramayn al-Sharifayn (Two Holy Places); the Al-Jama'ah al-Islamiyah (The Islamic Group) radical organization; as well as the Turkish Refah radical Islamic organization, and the People's Movement nationalist party (bbc). **Jul 26** Lt-Gen Vladimir Bokovikov, the Russian president's deputy representative in the Southern Federal District, said that there could be no political dialogue with President Aslan Maskhadov. Bokovikov said that there could only be talks of his all-out capitulation (bbc). **Jul 27** The Russian Security Council gathered in the Kremlin to discuss additional measures against Islamic extremism. Security Council Secretary Sergey Ivanov said that Islam as a religious faith posed no threat to Russia's national security. Ivanov specified that the threat came from extremist radical organizations of Wahhabi nature (bbc). **Aug 4** President Ruslan Aushev of Ingushetia said that political forces favoring the merger of Ingushetia with Chechnya were in actual fact seeking solution to the Chechen problem. "I am categorically opposed. So long as I am president, this will not happen", Aushev said. **Aug 15** Chechen authorities embarked upon reviving the Chechen court system. Chechen Minister of Justice Bek said that a decision to this aim had been agreed upon with Russian federal agencies and would be carried out with their assistance. Courts would be guided by Russian laws. Their revival indicated Chechnya's return to the Russian constitutional and legal system (bbc). **Aug 22** Chechens reported that elections to the Russian State Duma on the occupied part of Chechen territory were openly boycotted. Chechens claimed that elections were a failure with Russian helicopters carrying out concentrated rocket

	strikes on election day against residential homes in the village of Tsentoroy. Six civilians were reportedly killed. A number of "polling stations" in Urus-Martanovskiy and Achkhoy-Martanovskiy Districts were blown up. Periodic shoot-outs occurred in various parts of the Chechen Capital (bbc).
By the end of the 20th Century, Global Muslim population had grown to almost one-fifth (20%) of the total driven by improved healthcare infrastructure.	
1422 AH 2001 CE	Damascus Spring is brought to an end by the arrest of 10 civil society activist who were sentenced to between two and 10 years.
1423 AH 2002 CE	Staged General Elections in Pakistan are held after the 1999 CE Military Takeover. PML (Q) led by Mian Muhammad Azhar, a Pro-Military party, gains majority throughout Pakistan. Mir Zafrullah Khan Jamali became the Prime Minister of Pakistan. The riots between Hindus and Muslims in Gujarat, India. More than 5000 reported killed, most of them Muslims. Chechen Rebels take 800 hostages in the Moscow theater hostage crisis
1424 AH 2003 CE	The United States leads the invasion of Iraq, searching for "weapons of mass destruction," starting the second Iraq War As a result of US De-Ba'athification policy, former Iraqi soldiers and police form secret groups and begin insurgency. Shirin Ebadi becomes the first Muslim woman to win the Nobel Peace Prize for her efforts in promoting human rights. On April 5 Israel conducts the Ain es Saheb airstrike near Damascus, claiming the site was a terrorist training facility for members of Paletinian Islamic Jihad
1425 AH 2004 CE	The second-largest earthquake ever recorded occurs in the Indian Ocean, triggering the Asian tsunami Indonesia suffers the heaviest damage with 167,736 dead, 37,063 missing and over 500,000 displaced. Pursuant to UN Security Council Resolution coalition forces hand over sovereignty of Iraq to caretaker government. Photos and documentation reveal extensive torture and abuse of prisoners by US military personnel at Abu Ghraib US troops assault the Iraqi city of Fallujah
1426 AH 2005 CE	Iraq holds election for National Assembly whose task was to draft constitution, which was ratified by popular vote that same year. Local body elections are held in Pakistan on non-party basis. Saudi Arabia King Fahd dies. Fahd's brother Crown Prince Abdullah bin Abdul-Aziz who had assumed de facto leadership of the country after King Fahd suffered a debilitating stroke in 1994 CE, is declared King. A powerful, 7.6-magnitude earthquake hits the Azad Kashmir region of Pakistan killing upwards of 73,000 people. On October 8 an earthquake in Pakistan kills thousands and leaves families homeless in Hazara Region. Multi story apartment building in Islamabad also

	collapsed. Israel removes Jewish settlers and military personnel from the Gaza Strip in August 2005, but continues control of its borders. Mahmoud Ahmadinejad wins Iranian presidential election. A high turnout among Muslims in Iraq parliamentary elections, despite insurgency. US attacked Iraq & casualties in Iraq pass the 2000 mark.
1427 AH 2006 CE	Israel invades part of Lebanon in pursuit of Hezbollah Execution by hanging of former Iraqi President Saddam Hussein after being found guilty of crimes against humanity. Muhammad Yunus wins Nobel Peace Prize for successful application of microcredit schemes to poor entrepreneurs in Bangladesh
1427 AH 2006 CE	Sectarian rivalries exploded in Iraq between Sunni and Shia Muslims with each side targeting the other in terrorist acts, and bombings of mosques and shrines.
1428 AH 2007 CE	Pakistani leader Benazir Bhutto returns to Pakistan after 10 years of self-imposed exile. Death of Benazir Bhutto in an attack by terrorist at Liaqat Bagh, Rawalpindi. General elections were rescheduled.
1432 AH 2011 CE	Tunisian Revolution an intensive campaign of civil disobedience and protests begun in December 2010, ousts long-time President Zine El Abidine Ben Ali — the first of a series of upheavals known as Arab Spring *January 25 Revolution* a series of demonstrations, civil disobedience and strikes in Egyptian urban areas, part of the *Arab Spring* movement, resulted in the resignation of President Hosni Mubarak who turned power over to a Supreme Council of the Armed Forces Crack down in Syria on protests inspired by Arab Spring leads to Syrian Civil War. The opposition rebels are largely Sunni Muslims while loyalists are largely Alawites. A refugee crisis ensued with over 2 million Syrian refugees fleeing to Turkey, Jordan, Iraq and Lebanon. Militant uprising of the professional class, defecting soldiers and Islamists later backed by French, British and US airpower topple administration of Muammar Gaddafi (who is captured and executed), the power of which was assumed by the rebels' organization the National Transitional Council Al-Qaeda leader Osama bin Laden killed by US Special Forces inside Pakistan. Civil war broke out in Syria over domestic political issues. The country soon split along sectarian lines between Sunni, Alawite and Shiite Muslims. War crimes and acts of genocide were committed by both parties as religious leaders on each side condemned the other as heretics. The Syrian civil war soon became a battleground for regional sectarian unrest, as fighters joined the fight from as far away as North America and Europe, as well as Iran and the Arab states.

1433 AH 2012 CE	Mohamed Morsi a leading member of the Muslim Brotherhood becomes the first democratically elected president in Egyptian history
1425 AH 2014 CE	A supposed Islamic Khalifate was established by the self-proclaimed Islamic State of Iraq and the Levant in regions of war torn Syria and Iraq drawing global support from radical Sunni Muslims. This was a modern-day attempt to re-establish Islamic self-rule in accordance with strict adherence to Shariah -Islamic religious law. In the wake of the Syrian civil war, Islamic extremists targeted the indigenous Arab Christian communities. In acts of genocide, numerous ancient Christian and Yazidi communities were evicted and threatened with death by various Muslim Sunni fighter groups. After ISIS terrorist forces infiltrated and took over large parts of northern Iraq from Syria, many ancient Christian and Yazidi enclaves were destroyed.
1426 AH 2015 CE	Saudi Arabian-led intervention in Yemen is an intervention launched by Saudi Arabia on 26 March 2015 CE, in response to calls from the pro-Saudi President of Yemen Abdrabbuh Mansur Hadi for military support after he was ousted by the Houthi movement due to economic and political grievances, and fled to Saudi Arabia. The war received widespread criticism and had a dramatic worsening effect on Yemen's humanitarian situation, that reached the level of a "humanitarian disaster" or "humanitarian catastrophe", and many have labeled it as a genocide
1428 AH 2017 CE	10 July, Iraqi Prime Minister Haider al-Abadi officially announced the liberation of the city of Mosul from the control of the Islamic State of Iraq and the Levant 9 December Prime Minister Haider al-Abadi announce of the complete liberation of Iraqi lands from the hands of the Islamic State of Iraq and the Levant known in the Middle East as Daesh (ISIL).
1429 AH 2018 CE	Turkey President Recep Tayyip Erdoğan warned that if the Austrian government closes Mosques and expels Muslims it could lead to war. He said, “These measures taken by the Austrian prime minister are, I fear, leading the world towards a war between the cross and the crescent, "They say they're going to kick our religious men out of Austria. Do you think we will not react if you do such a thing?” he asked, quoted by AFP. “That means we're going to have to do something".
1431 AH 2020 CE	2020 Nagorno-Karabakh war from 27 September – 10 November was an armed conflict between Azerbaijan supported by Turkey and the self-proclaimed Republic of Artsakh together with Armenia in the disputed region of Nagorno-Karabakh